

A Study of Some Punctuation Errors Found in the Taisho and CBETA *Diamond Sutra* Based on Sanskrit-Chinese Comparative Studies

Shu-Fen Chen

National Tsing Hua University, Taiwan

Bernard Montoneri

Providence University, Taiwan

Many scholars are aware that the *Taishō Tripitaka* contains many errors: attribution, dating of the sutras, typography, punctuations, textual errors, etc. The correct punctuation of a sutra is not a luxury; instead it is a basic requirement. A wrong punctuation alters gravely our understanding of the text and is the origin of many misinterpretations. Even the modern electronic version of *Taishō Tripitaka*, namely, Chinese Buddhist Electronic Text Association (CBETA) version also contains some punctuation errors. In this study, we will compare Xuan-Zang's Chinese translation of *Diamond Sutra* with Gomez & Silk's (1989) and Harrison & Watanabe's (2006) Sanskrit texts. We aim to bring to light the problems of punctuations of the Chinese versions and to propose useful solutions to the Buddhist community and the other scholars in the field.

0. Introduction

The Chinese Buddhist Canon is an inexhaustible treasure which contains a lot of Middle Chinese data for linguists as well as many important religious and philosophical treatises. Millions of Buddhists and scholars are reading the Chinese Buddhist scriptures, or the translation of them to understand Mahayana Buddhism since most Sanskrit Buddhist scriptures have been lost. However, the earlier Buddhist scriptures are not punctuated. For example, a woodblock printed copy of the *Diamond Sutra* dated in 868 C.E., now preserved in the British Library, is "the earliest complete survival of a dated printed book"¹ which does not contain any punctuation as shown in Figure 1.

¹ Cited from <http://www.bl.uk/onlinegallery/sacredtexts/diamondsutra.html> (July 22, 2011).

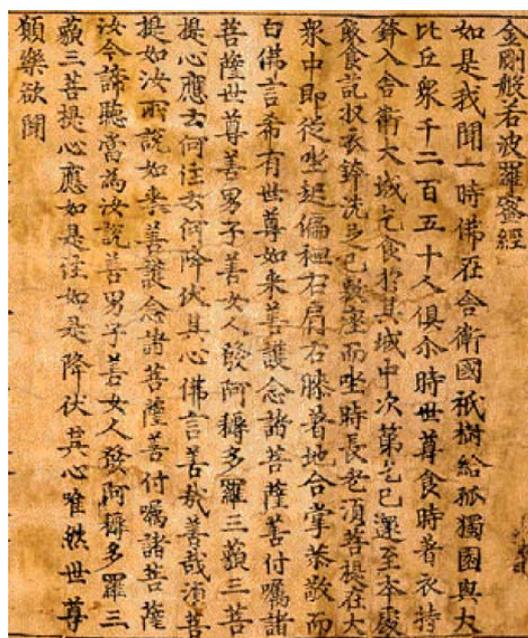


Figure 1: The first paragraph in the Diamond Sutra printed in 868 C.E.

Moreover, all earlier Buddhist Tripitakas are not punctuated. The first page of the same *Diamond Sutra* in *Long Zang* 《龍藏》 published between 1735 C.E. and 1738 C.E. is shown in Figure 2.

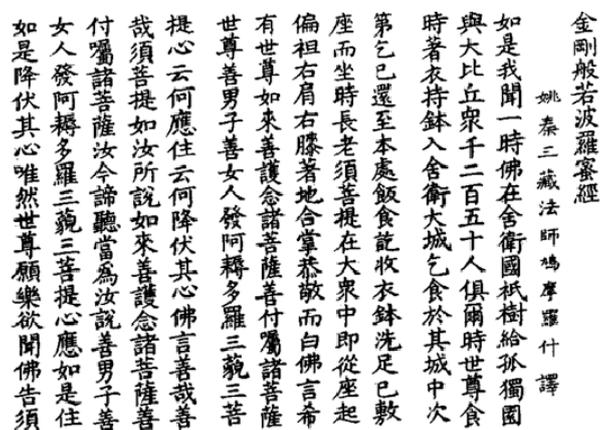


Figure 2: The first page of the Diamond Sutra in *Long Zang* 《龍藏》.

The first punctuated Chinese Tripitaka is *Taishō Shinshū Daizōkyō* (*Taishō Tripitaka*, 大正新脩大藏經) published between 1924 C.E. and 1929 C.E. Only one

punctuation mark is used, namely, the ‘period’².

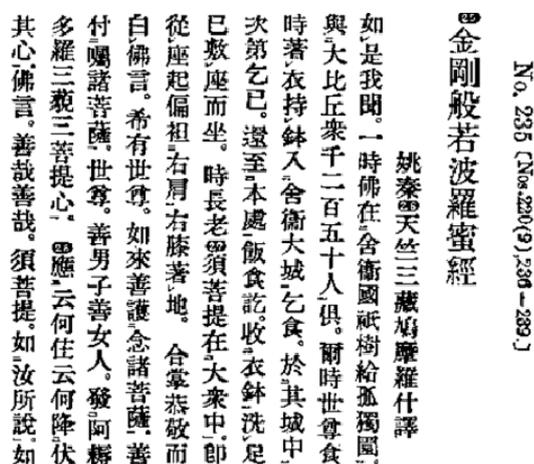


Figure 3: The first page of the *Taishō* Diamond Sutra.

The first page of the *Diamond Sutra* in *Taishō Tripitaka* (hereafter *Taishō* Diamond Sutra) is presented in Figure 3. *Taishō Tripitaka* is the most used and read version in the Buddhist as well as the academic circles. However, many scholars, such as Carl Bielefeldt and Lewis Lancaster (1975), are aware that the *Taishō* edition contains many errors. William M. Bodiford (2005) gives the following advice when introducing the *Taishō*:

“While the annotation provides alternate readings from other manuscripts or xylographic canons, this is not a true critical edition. The punctuation is frequently wrong—do not hesitate to try a different reading.”

Bhikshu Dharmamitra (2009: 6) also points out: “Those following the translation in the Chinese should be aware that Taisho scripture punctuation is not traceable to original editions, is often erroneous and misleading, and is probably best ignored altogether.” We think that scholars should not continue to accept as an immutable fact that their reference text is not accurate. The correct punctuation of a sutra is not a luxury, but a basic requirement. The Chinese Buddhist Electronic Text Association (CBETA), established in 1998, maintains and distributes free of charge an electronic version of the Chinese Buddhist Tripitaka. The CBETA is based on the *Taishō* (vols. 1-55 and 85). In many

² In Figure 3, we can see some other punctuation marks, such as ㄟ, 一 and 二, which are called *kaeriten* (返り点(かえりてん)). These punctuation marks are used especially by Japanese scholars from the 8th century onward for the purpose of reading ancient Chinese texts.

cases, the original punctuation of the *Taishō* has been corrected, but with more or less success. It is not always coherent and accurate, and there is no explanation concerning the corrections. The punctuation has been modernized, but many punctuation marks are still incorrect and some sutras are still wrongly attributed and dated like those in the *Taishō*. This online version is very useful and represents an immense work. However, the punctuation marks have to be improved. In this study, we use the *Diamond Sutra* as a starting point because it is one of the most popular Buddhist scriptures in the world, and it has been widely studied by lay people, clerics and scholars. We would like to correct at least some of the mistakes concerning the punctuations because the meaning of passages could change, depending on where we choose to punctuate. As a matter of fact, a wrong punctuation alters gravely our understanding of the text and is the origin of many misinterpretations.

2. Our data

There are six versions of the *Taishō Diamond Sutra* as shown in Table 1:

Table 1. Chinese versions of the *Taishō Diamond Sutra*

1. 金剛般若波羅蜜經 by Kumārajīva 鳩摩羅什	Jingang Bore Poluomi Jing T.235 (Kucha 龜茲, Yaoqin 姚秦, 344 - 413 A. D.) ³
2. 金剛般若波羅蜜經 by Bodhiruci 菩提流支	Jingang Bore Poluomi Jing T.236a (Northern India 北印度, Yuawei 元魏, 508 - 534 A. D.)
3. 金剛般若波羅蜜經 by Paramārtha 真諦	Jingang Bore Poluomi Jing T.237 (Ujjain (Ujjayinī), Western India 西印度優禪尼, Chen 陳, 499 - 569 A. D.)
4. 金剛能斷般若波羅蜜經 by Dharmagupta 達摩笈多	Jingang Nengduan Bore Poluomi Jing T.238 (Lāta, Central India 南印度羅囉國, Sui 隋, 590 - 619 A. D.)
5. 大般若經第九能斷金剛分 by Xuan-Zang 玄奘	Da Bore Jing Dijiu Nengduan Jingangfen T.220 (Tang 唐, 602 - 664 A. D.)
6. 能斷金剛般若波羅蜜經 by Yi-Jing 義淨	Nengduan Jingang Bore Poluomi Jing T.239 (Tang 唐, 635 - 713 A. D.)

We will first study the first and the earlier translation of the Sanskrit *Diamond Sutra*, namely, Kumārajīva's translation. This version is the most read one among the Buddhist circle. The Sanskrit versions of the Diamond Sutra are given below:

³ The information in the parenthesis indicates where the translator(s) came from, in which dynasty in China they lived, and their life span periods.

- a. Müller's critical edition in *devanagari* script (1881: 15-46), based on the following manuscripts received from Japan, Tibet, and China.
- b. Pargiter's critical edition of the manuscript discovered at Dandan Uiliq, in Central Asia, in 1901 by Sir Aurel Stein (Pargiter 1916: 176-195).
- c. The editions of the Gilgit manuscript discovered in 1931: Chakravarti's edition (Chakravarti 1956; Dutt 1959; Vaidya 1961, Gomez & Silk 1989; Oguibénine 1996)
- d. Conze's critical edition (1958) in Romanized Sanskrit.
- e. The Schøyen manuscript, published by Harrison & Watanabe (2006). The folios 26 to 46, discovered in Bamiyan and published in 2006, correspond in the book published by Conze (1974: 27-46) to section 1 to 16c3. The second half of the sutra is missing.

Gomez & Silk (1989) and Harrison & Watanabe (2006) will be our main sources for the Sanskrit version of the *Diamond Sutra* because there are the most reliable. However, of course, we will not fail to always refer to the other Sanskrit editions and especially to Pargiter's critical edition (1916) of the Dandan Uiliq manuscript.

3. Punctuations based on Sanskrit

Chinese classics have no punctuation marks and they can be misinterpreted if one breaks the line inappropriately. The only punctuation mark used in the *Taishō Tripitaka* is *ju hao* 句號 (。) 'period.' The CBETA online edition uses a modern punctuation. In the CBETA *Diamond Sutra*, we find that ten different punctuation marks are used. For example, seven different punctuation marks can be found in the following extract:

時，長老須菩提在大眾中即從座起，偏袒右肩，右膝著地，合掌恭敬而白佛言：「希有！世尊！如來善護念諸菩薩，善付囑諸菩薩。世尊！善男子、善女人，發阿耨多羅三藐三菩提心，應云何住？云何降伏其心？」 (CBETA, T08, no. 235, p.748, c24-29)

There are three more punctuation marks used in the CBETA *Diamond Sutra*, as shown in the following extracts:

- a. 佛言：「善哉，善哉！須菩提！如汝所說：『如來善護念諸菩薩，善付囑諸菩薩。』汝今諦聽，當為汝說。善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」 (CBETA, T08, no. 235, p.748, c29-p.749, a4)
- b. 佛告須菩提：「是經名為“金剛般若波羅蜜”。以是名字，汝當奉持。」 (CBETA, T08, no. 235, p.750, a12-13)
- c. 須菩提！若有善男子、善女人，以恒河沙等身命布施；若復有人，於此經中，乃至受持四句偈等，為他人說，其福甚多。(CBETA, T08, no. 235, p.750, a23-26)

The ten punctuation marks used in the CBETA *Diamond Sutra* are summarized in table 2 below:

Table 2. The ten punctuation marks used in the CBETA *Diamond Sutra*

No.	Chinese Punctuation marks	Chinese	English equivalents	English
1	。	<i>juhao</i> 句號	.	period
2	，	<i>douhao</i> 逗號	same	comma
3	：	<i>maohao</i> 冒號	same	colon
4	、	<i>dunhao4</i> 頓號	，	
5	；	<i>fenhao</i> 分號	same	semicolon
6	？	<i>wenhao</i> 問號	same	question mark
7	！	<i>jingtanhao</i> 驚嘆號	same	exclamation mark
8	「」	<i>danyinhao</i> 單引號	‘ ’	single quotation mark
9	『』	<i>shuangyinhao</i> 雙引號	“ ”	double quotation mark
10	“ ”	<i>shuminghao</i> 書名號	none	title mark ⁵

However, the tenth one, namely, the title mark (“ ”) used in the CBETA Diamond Sutra is completely wrong. It should be 《 》. Thus, sentence 2(b) should be changed to: 佛告須菩提：「是經名為《金剛般若波羅蜜》。以是名字，汝當奉持。」。

Even when the punctuation is modernized in the CBETA *Diamond Sutra*, it is not always coherent. Therefore, it is difficult for modern readers to fully understand sutras. In this section, we point out some punctuation errors found in either *Taishō Tripitaka* or CBETA based on Chinese-Sanskrit comparative studies.

3.1. A VP or separate clauses

In *Taishō*, *bushi* 布施 ‘to give alms’ and *fude* 福德 ‘merits’ are a VP, namely, *bushi* 布施 is the verb, and *fude* 福德 is the object. They are in the same clause. However, in CBETA, there is a common between the two words, that is, *bushi* 布施 is the verb of the preceding sentence while *fude* 福德 is the subject of the second sentence.

⁴ The enumeration comma *dunhao* 頓號 (、) is used as a sign of coordination, or a "pause mark." Its purpose is to separate words constituting a list. In English, a common (,) is usually used.

⁵ It is the punctuation mark used to enclose the title of a book, a newspaper or a journal. In English, there is no punctuation mark used to specify titles; instead, they are marked in italics.

The difference is shown in the following example:

Taishō: 須菩提。菩薩無住相布施福德。亦復如是不可思量
CBETA: 須菩提！菩薩無住相布施，福德亦復如是不可思量。
(T08, no. 235, p.749, a18-19)

The original Sanskrit text is therefore important at this point. Müller's (1881), Conze's (1958), and Schøyen's (2006) versions are given as follows:

Müller (1881), Conze (1958):
evam eva Subhūte yo bhodhisattvo 'pratiṣṭhito dānaṃ dadāti, tasya Subhūte puṇyaskandhasya na sukaraṃ pramaṇaṃ udgrahītum |

Schøyen (2006):
evam etat subhūte yo bhodhisattvo 'pratiṣṭhito dānaṃ dadāti tasya puṇyaskandhasya na sukaraṃ pramaṇaṃ udgrahītum |

"Subhūti, the merits attained by bodhisattvas who practice charity without abiding in its signs are also incalculable like this." (Muller 2004)

We can see clearly that *bushi* 布施 is translated from Sanskrit *dānaṃ dadāti*, which is a VP itself. The word *dānaṃ* means 'the act of giving, donation, gift' which is a noun and the word *dadāti* means 'gives, third person singular' which is a verb. The word *fude* 福德 is translated from Sanskrit *puṇyaskandha* 'a heap of merits' which is the subject of the subordinate sentence. Thus, it is very clear that the CBETA version is correct: there should be a common between *bushi* 布施 'to give alms' and *fude* 福德 'merits.'

3.2. Ekasmin samaye

The phrase *rushi wo wen yishi* "如是我聞一時" is the traditional opening of Buddhists texts. For centuries, monks and scholars have debated over the meaning of this sentence and whether *ekasmin samaye* belongs to the preceding words *evam maya śrutam* or not. It can have two meanings as shown below:

- a. Evaṃ mayā śrutam, ekasmin samaye Bhagavān.....
(如是我聞：一時，世尊.....) ”
- b. Evaṃ mayā śrutam ekasmin samaye, Bhagavān.....
(一時如是我聞：世尊.....) ”

In example a, *ekasmin samaye* 'at one time' belongs to the following sentence, and it means 'at the time when the Lord was preaching.' In b, *ekasmin samaye* belongs to the

first sentence, it means ‘at the time when Ananda was listening to what the Lord said.’ First, we need to look at the Sanskrit editions and to analyze the Sanskrit terms from "evam" to "arame".

Table 3. Sanskrit editions, section 1, first sentence

Müller [MM19]	evam mayā śrutam ekasmin samaye bhagavāñ śrāvastyām viharati sma jetavane ’nāthapindadasyārāme
Conze, p.327	Evam mayā śrutam ekasmin samaye. Bhagavāñ Śrāvastyām viharati sma Jetavane ’nāthapindadasya-aramē
Rushi foxue yanjiushi (1995; Vol.2, p.3)	Evam mayā śrutam. ekasmin samaye bhagavāñ śrāvastyām viharati sma jetavane ’nāthapindadasyārāme
Schøyen p.103 ⁶	evam mayā śrutam ekasmin [sa]maye bhagavāñ ⁷ śrāvastyām viharati sma . jetavane . anāthapindadasyarame ⁸
Schøyen p.112 ⁹	evam mayā śrutam ekasmin samaye bhagavāñ śrāvastyām viharati sma jetavane anāthapindadasyār<a>me

As we can see in the table above, Müller (1881) breaks the line after *śrutam*. He translates "evam maya śrutam) ekasmin samaye" by "Thus it was heard by me: At one time" (Müller 1894: 111). We attribute his choice to the fact that he was influenced not by the Sanskrit¹⁰, but by the Chinese versions in his possession. We can see in table 4 below that the Chinese texts break the line after *rushi wo wen* 如是我聞 ‘thus I have heard’. Rushi foxue yanjiushi’s (1995) edition punctuates the same way, but adds a punctuation mark after *yishi* 一時 ‘at one time’. They use Müller (1881)¹¹ and they follow the Chinese way to punctuate the beginning of the first sentence (Rushi foxue yanjiushi 1995; Vol.3, p.353, for example: 如是我聞。一時, *rushi wo wen. yishi*). Harlez (1891)¹² punctuates the way Chinese translations often do, with a break after 聞 *wen* ("heard") and a break after 時 *shi* ("circumstance"): "C’est ainsi que je l’ai entendu dire. En une certaine circonstance, le bienheureux...". ("Thus have I heard. On a certain occasion, the World-Honored One...") Conze (1974: 27) prefers to break the line after *samaye*, like the Tibetan manuscript (Harrison & Watanabe 2006: 112). However, as we can see in the

⁶ Reading of the Schøyen manuscript by Harrison & Watanabe (2006: 103).

⁷ According to Harrison & Watanabe (2006: 103), there is a virama after *bhagavan*.

⁸ The *a* after *r* is missing in "arame". It is correctly restored in the reconstruction made by Harrison & Watanabe (2006: 112).

⁹ Reconstruction by Harrison & Watanabe (2006: 112).

¹⁰ Harrison & Watanabe (2006: 90).

¹¹ Rushi foxue yanjiushi (1995; 2: 1).

¹² Rushi foxue yanjiushi (1995; 4: 553). We note that, in volume 4, there are many typographical errors in the different foreign translations of the *Diamond Sutra*. For example, "vénération" page 553 instead of vénération. Original text, Harlez (1891: 448-449).

reading of the Schøyen manuscript, there is a mark of punctuation neither after *śrutam* nor after *samaye*. Brough (1950) quoted Stäel-Holstein who said: "The question as to whether *ekasmin samaye* belongs to *śrutam* or to *viharati* is discussed in a number of Buddhist commentaries attributed to Indians, and most of them seem to regard *ekasmin samaye* as belonging to the preceding words *evam maya śrutam*." As a result, we think that there should be no break after *śrutam*. In fact, if we really think about what this sentence is supposed to mean, it makes no sense to break the line: "This is what I (Ananda) have heard from Śākyamuni in the following circumstances". Now, if we continue to read the sentence, we can see that in Harrison & Watanabe (2006: 103-112), there is no punctuation mark after *samaye*. We should read the sentence from *evam* to *Bhagavan* without any break. The reading of the Schøyen manuscript shows something interesting, not seen in the other Sanskrit editions of the *Diamond Sutra*: according to Harrison & Watanabe (2006: 112), there is a punctuation mark after *Bhagavant* and *Sugata* ("a virama or the two dots also used to write the visarga"). The two scholars prefer to keep this "honoric" punctuation. T.238 respects this break after *bhagavan*. Here, the punctuation in the *Taishō* is correct and is confirmed by the reading of the Schøyen manuscript.

Table 4. 如是我聞 in the *Taishō*, section 1, first sentence

T.235, p.748 c	如是我聞。一時佛在舍衛國祇樹給孤獨園。
T.236a, p.752 c	如是我聞。一時婆伽婆。在舍婆提城祇樹給孤獨園。
T.237, p.762 a	如是我聞。一時佛婆伽婆住舍衛國祇陀樹林給孤獨園。
T.238, p.766 c	如是我聞。一時世尊。聞者遊行勝林中無親搏施與園中。
T.220, p.980 a	如是我聞。一時薄伽梵。在室羅筏。住誓多林給孤獨園。
T.239, p.771 c	如是我聞。一時薄伽梵。在名稱大城戰勝林施孤獨園。

We can observe that all the texts in the *Taishō* punctuate after *rushi wo wen* 如是我聞. None of the six texts breaks after *yishi* 一時. Only two texts don't break the line after the World-Honored One, T.235 (佛 *Fo*) and T.237 (*Fo Boqiepo* 佛婆伽婆). T.220 alone has a punctuation mark after the name of the city (*Shiluofa* 室羅筏, *Śravasti*). All the texts break the line after 園 *yuan* (*yuan zhong* 園中 for T.238, the locative in T.238 is often translated by: name + 中 *zhong*; Chen 2006, p.294).

Table 5. Our corrections

6 Chinese translations in the <i>Taisho</i>	Name of the translator	Beginning of the first sentence until 園 yuan
T.235, p.748 c	Kumarajiva	如是我聞一時佛，在舍衛國祇樹，給孤獨園，
T.236a, p.752 c	Bodhiruci	如是我聞一時婆伽婆，在舍婆提城祇樹，給孤獨園，
T.237, p.762 a	Paramartha	如是我聞一時佛婆伽婆，住舍衛國祇陀樹林，給孤獨園，
T.238, p.766 c	Dharmagupta	如是我聞一時世尊，聞者遊行勝林中，無親搏施與園中，
T.220, p.980 a	Xuanzang	如是我聞一時薄伽梵，在室羅筏住誓多林，給孤獨園，
T.239, p.771 c	Yijing	如是我聞一時薄伽梵，在名稱大城戰勝林，施孤獨園，

By respect for the Sanskrit original version (Schøyen manuscript), even if it feels a little strange to break the line between a subject and its verb ("the World-Honoured One dwelt in Śrāvastī"), we should keep a punctuation mark after *Bhagavan* in Sanskrit and in Chinese. All the Chinese texts should be corrected and, for a problem of coherence, have the same punctuation. There are two possible ways to break the line after *Bhagavan* in Chinese (*Shizun* 世尊 or *Poqiempo* 婆伽婆). One is quite archaic and rarely used nowadays. It is a full width space used as an honorific marker after the name of Buddha. Example in T.238, we could write: *Shizun Wenzhe youxing* 世尊 聞者遊行 ("the World-Honoured One dwelt in Śrāvastī"). If we use the Western punctuation for the pinyin, *Shizun* ("World-Honoured One") and *Wenzhe* ("Śrāvastī")¹³ are capitalized¹⁴. In conclusion, we propose to translate the beginning of the first sentence by: "Thus it was heard by me one time [when] the World-Honoured One dwelt in Śrāvastī, in the Jeta Grove, in Anāthapiṇḍada's Garden, ...". As we saw before, *ekasmin samaye* is looking at both "*evam maya śrutam*" and at the rest of the phrase. "When" has been added to link these two groups. It is better not to put a punctuation mark in English after "World-Honoured One." However, a note should be added to explain why there is a break in Sanskrit and why there should be one in Chinese. Harrison (2006: 142) offers this translation: "This is the word as I heard it once when the Lord was staying in Śrāvastī, in Jeta's Grove, at the monastery of Anāthapiṇḍada."

¹³ 聞者 *Wenzhe* corresponds to *Śrāvastī*. The verb 聞 in Chinese means "to hear"; it corresponds to the Sanskrit root $\sqrt{śru}$. Dharmagupta, in T.238, is the only one to translate *Śrāvastī* by 聞者.

¹⁴ In Taiwan, Chiang Kai-shek is formerly referred to as 先總統 蔣公 (*xian zongtong Jiang gong*, "Former President, Lord Chiang"). This style is still used in very formal letters.

3.3. Punctuation marks added

There are no punctuation mark after the locative *Suputi* 須菩提 as shown below:

須菩提！實無有法名為菩薩。 (CBETA, T08, no. 235, p.751, b07-08)
 asti Subhūte sa kaścīd dharmo yo bodhisattvo nāma | (Müller 1881)

“Is there, Subhuti, any dharma named ‘Bodhi-being?’” (Conze 1974)

In Sanskrit, this is a relative clause (*yo bodhisattvo nāma* ‘which is called bodhisattvahood’) with a correlative clause (*asti sa kaścīd dharmo* ‘there is any dharma’).¹⁵ Although in Sanskrit, there is no punctuation mark between the two clauses, there is always a pause in reading the sentence. In Chinese, we propose a common after *fa* 法 ‘dharma.’ A common in Chinese can be used as a ‘pause,’ and it makes the sentence more readable and understandable. Likewise, in the following example below there were no common between *zhongsheng* 眾生 ‘sentient beings’ and *Rulai* 如來 ‘Tathāgata, thus-come’ in both the first and the second clauses:

實無有眾生如來度者，若有眾生如來度者，如來則有我、人、眾生、壽者。
 (CBETA, T08, no. 235, p.752, a07-08)

nāsti Subhūte kaścīd sattvo yas Tathāgatena parimocitaḥ. yadi punaḥ Subhute kaścīd
 sattvo 'bhaviṣyad yas Tathāgatena parimocitaḥ syāt, sa eva Tathāgatasyātmagrāho
 'bhaviṣyat, sattvagrāho jivagrāhaḥ pudgalagrāho 'bhaviṣyat. (Müller 1881)

“There is not any being whom the Tathagata has set free. Again, if there had been any being whom the Tathagata had set free, then surely there would have been on the part of the Tathagata a seizing of a self, of a being, of a soul, of a person.” (Conze 1974)

There are two relative-correlative constructions: (1) the correlative clause --- *nāsti Subhūte kaścīd sattvo* “there is not any being” precedes the relative clause *yas Tathāgatena parimocitaḥ* “whom the Tathagata has set free;” (2) the correlative clause *kaścīd sattvo 'bhaviṣyad* “there had been any beings” precedes the relative clause *yas Tathāgatena parimocitaḥ syāt* “whom the Tathagata had set free.” In both relative-correlative constructions, correlative pronouns are omitted. We also propose that a common should be added to both clauses. Moreover, we think that there should be a semicolon, instead of a common, between the first two sentences. The proposed new

¹⁵ In Sanskrit, relative clauses usually precede correlative clauses; however, here the correlative clause is followed by the relative clause.

punctuation marks are given as follows:

- a. 須菩提！實無有法，名為菩薩。
- b. 實無有眾生，如來度者；若有眾生，如來度者，如來則有我、人、眾生、壽者。

3.4. Last sentence in the *Diamond Sutra*

There is a question regarding “Who is enraptured?” in the last sentence of Section 32 in the Diamond Sutra. The Sanskrit versions are given in table 6:

Table 6. *huxi* 歡喜 (*āttamanās*)¹⁶

Müller [MM46]	idam avocad bhagavān āttamanāḥ sthavira subhūtiḥ te ca bhikṣubhikṣuṇyupāsakopāsikāḥ te ca bodhisattvāḥ sadevamānuṣāsura-gandharvaś ca loko bhagavato bhāṣitam abhyanamdann iti.
Conze 1974, p.62	Idam avocad Bhagavān. āttamanāḥ sthavira Subhūtiḥ, te ca bhikṣu-bhikṣuṇy-upāsakopāsikāḥ, te ca bodhisattvāḥ sa-devamānuṣa-asura-gandharvaś ca loko Bhagavato bhāṣitam abhyanandann iti.
Gomez-Silk-1989, p.107, folio 12b	idam avocad Bhagavān āttamanā sthavira subhūtiḥ te ca bhikṣubhikṣuṇyupāsakopāsikāḥ sadevamānuṣāsura-gandharvaś ca loko bhagavato bhāṣitam abhyanandan.

Müller (1894: 144) translates the last sentence of section 32 like this: "Thus spoke the Bhagavat enraptured. The elder Subhūti, and the friars, nuns, the faithful laymen and women, and the Bodhisattvas also, and the whole world of gods, men, evil spirits and fairies, praised the preaching of the Bhagavat". Harlez (1891: 499) says: "Ainsi parla le bienheureux transporté, hors de lui. Et Subhūti le vénérable et les bhixus et les disciples des deux sexes et les bodhisattvas, ainsi que les dévas, les hommes, les asuras, les gandharvas, applaudirent aux paroles du bienheureux." In both cases, Buddha is "enraptured". However, Conze (1974: 62) breaks the line after "*Bhagavān*", making it clear that it is not Buddha who is "enraptured", but the audience. According to Gomez & Silk (1989: 95), Chakravarti's (1956) edition was "full of mistakes and distortions". He omitted entire words and read incorrectly many vowels. Gomez & Silk (1989) pointed at the many mistakes found in Chakravarti (1956) and in Dutt (1959), but it is interesting to note that Oguibénine (1996: 252) criticized Gomez & Silk (1989), calling it a simplified reproduction, that did not take care of the paleographic particularities of the Gilgit manuscript. However, we choose here to quote Gomez & Silk (1989). There are no punctuation marks in the reading of the manuscript, so it cannot really help us to solve the

¹⁶ Folios 26-46 of the Schøyen manuscript correspond to sections 1 to 16c. The second half of the sutra is missing.

problem.

Table 7. 歡喜 in the *Taishō*

T.235, p.752 b and c	佛說是經已。長老須菩提及諸比丘比丘尼優婆塞優婆夷。一切世間天人阿修羅。聞佛所說皆大歡喜信受奉行
T.236a, p.757 a	佛說是經已。長老須菩提及諸比丘比丘尼優婆塞優婆夷。菩薩摩訶薩。一切世間天人阿修羅乾闥婆等。聞佛所說。皆大歡喜。信受奉行
T.237, p.766 b	爾時世尊說是經已。大德須菩提心進歡喜。及諸比丘比丘尼優婆塞優婆夷眾。人天阿修羅等。一切世間踊躍歡喜。信受奉行
T.238, p.771, c	此語。世尊歡喜。上座善實。彼及比丘比丘尼。優婆塞優婆夷。彼天人阿脩羅乾闥婆等。聞世尊說大歡喜。
T.220, p.985 c	時薄伽梵說是經已。尊者善現及諸苾芻苾芻尼鄔波索迦鄔波斯迦。并諸世間天人阿素洛健達縛等。聞薄伽梵所說經已。皆大歡喜信受奉行
T.239, p.775 b	爾時薄伽梵說是經已。具壽妙生。及諸菩薩摩訶薩。苾芻苾芻尼。鄔波索迦鄔波斯迦。一切世間天人阿蘇羅等。皆大歡喜。信受奉行

First, we note that there is no coherence in the punctuation of the texts. The *Taishō* punctuation is different. Only in T.238 there is a full stop at the end of the whole paragraph, and the other five texts do not have any punctuation at the end of the sentences. T.236a is interestingly different from T.235. The first part of the sentence is exactly the same, but after "優婆夷" there is a full stop. Then, Bodhiruci adds "菩薩摩訶薩。" (Conze 1974: 62) "*te ca bodhisattvāḥ*," meaning "and the bodhisattvas also"). "乾闥婆等" ("the celestial musicians and so on") is also absent in T.235. However, it is clear in these two texts that it is not the Buddha who is enraptured, but Subhūti and the other beings ("皆大歡喜"). In T.236a, we can read "菩薩摩訶薩": 菩薩 is the Chinese translation of *bodhisattvas* and 摩訶薩 of *mahasattvas*. In T.239, we see "及諸菩薩摩訶薩" (translation of "*te ca bodhisattvāḥ*").

The word *āttamana(s)* in Pali becomes *attamana* in the masculine plural nominative. In the *Diamond Sutra*, "*āttamana*" ("delighted", "filled with joy" or "enraptured", from *ātta* 'seized, taken away' and *manas* 'mind') is not the masculine singular nominative of the classical Sanskrit word *āttamanas*, but the masculine plural nominative of the hybrid Sanskrit word *āttamana(s)*¹⁷. Being a plural, it cannot apply to the World-Honored One (*Bhagavān*). There is no reason why the Buddha should feel satisfied and "filled with joy" for having spoken to Subhūti. It is quite obvious that it is Subhūti and the audience that should rejoice after having heard the Buddha.

In fact, there are three possibilities concerning *āttamanā(h)*. The first one connects

¹⁷ Edgerton (1970: 92) says about *attamana(s)*: "applied to the audience at the end of a discourse by Buddha".

the adjective to *Bhagavān* ("Thus spoke the Blessed One enraptured"), like in Müller's translation and in T.238 according to the *Taisho* ("此語。世尊歡喜。"). The second one connects *āttamanā(h)* to Subhūti alone, making the adjective a masculine singular nominative. The third one connects *āttamanā(h)* a first time to Subhūti and a second time to all the beings. According to Kajiyama (1977), the Tibetan translators have been influenced by the *Abhisamayalamkaraloka* by Haribhadra (Vaidya 1961: 556-557), a commentary of the *Aṣṭasahasrika*. As cited and translated by Kajiyama (1977), Haribhadra considers that everybody is enraptured, even Buddha: "The Blessed One, being enraptured, has spoken so, the saintly Subhuti, being enraptured, has exalted the world...".

Therefore, "enraptured" belongs to Subhūti and to all the beings, and not to the Blessed One. *Ca* ("and") is a connection: Subhūti rejoices and his joy is shared by all the beings (his joy is almost contagious). There are two *ca*: one after *Subhūti* and one after *gandharvas*. It means there is no *ca* close to *Bhagavān*. If *ca* really is a connection between "enraptured" and the beings, the Sanskrit text shows that the Blessed One is not connected to *āttamanās*. "Thus spoke the World-Honored One." marks the end of the Buddha's teaching. And as a consequence, people rejoice and thank him.

In conclusion, here is our translation of this sentence for T.238: "Thus spoke the World-Honored One. Filled with joy, the Elder Subhūti, together with the monks and nuns, the laymen and laywomen, the universe of gods, men, spirits and celestial musicians cheered the teaching of the World-Honored One." Our corrections are shown in Table 8.

Table 8. Our corrections

T.235, p.752, b and c	佛，說是經已。長老須菩提及諸比丘、比丘尼、優婆塞、優婆夷，一切世間天、人、阿修羅，聞佛所說，皆大歡喜，信受奉行。
T.236a, p.757, a	佛，說是經已。長老須菩提，及諸比丘、比丘尼、優婆塞、優婆夷、菩薩摩訶薩，一切世間天、人、阿修羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。
T.237, p.766, b	爾時世尊，說是經已。大德須菩提，心進歡喜，及諸比丘、比丘尼、優婆塞、優婆夷眾，人、天、阿修羅等，一切世間，踊躍歡喜， ¹⁸ 信受奉行。
T.238, p.771, c	此語世尊。歡喜上座善實，彼及比丘、比丘尼、優婆塞、優婆夷，彼天、人、阿脩羅、乾闥婆等，聞世尊說，大歡喜。
T.220, p.985, c	時薄伽梵，說是經已。尊者善現，及諸苾芻、苾芻尼、鄔波索迦、鄔波斯迦，并諸世間天、人、阿素洛、健達縛等，聞薄伽梵，所說經已，皆大歡喜，信受奉行。 ¹⁹

¹⁸ In T.237, a comma has been restored after 一切世間 and 踊躍歡喜.

¹⁹ T.220 online is punctuated like in the *Taishō*. We punctuate it like the other texts. We add a

T.239, p.775, b	爾時薄伽梵，說是經已。具壽妙生，及諸菩薩摩訶薩， ²⁰ 苾芻、苾芻尼、 鄔波索迦、鄔波斯迦，一切世間天、人、阿蘇羅等，皆大歡喜，信受奉 行。
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As we saw before, it is better to add a comma (,) after *Bhagavān*, as a mark of respect. This, of course, should be applied to the entire text, for the sake of coherence. In the special case of T.238, there will be a full stop after 世尊 in order to clearly separate it from 歡喜. The full stop is restored for all the versions where it is missing at the end of the sentence, such as in T.237. For the rest of the punctuation marks, we follow the online versions made by CBETA when it is coherent. In T.220, the CBETA did not change the *Taishō*'s punctuation. We have changed it. We do hope that the texts of the *Diamond Sutra* will now have a more accurate, modern, and coherent punctuation. This will help scholars who wish to study and translate the Chinese versions of this important sutra.

5. Conclusion

In this paper we have pointed out that there is no punctuation marks used in the earlier Chinese Buddhist Canon. The first Tripitaka which used punctuation marks is *Taishō Tripitaka* which was published between 1924 C.E. and 1929 C.E. However, only 'periods' are used. The CBETA Tripitaka has done much work in providing modern punctuation marks; however, some more improvements are needed. In this paper, we choose the *Diamond Sutra* as starting point and give four examples to elaborate the need of correct punctuation marks for better understanding of the texts based on the Sanskrit texts. We hope that we will have this opportunity to bring to light the problems of punctuation of the Chinese versions and to propose useful solutions to the Buddhist Community and to the other scholars in the field. We also hope that other scholars and clerics will follow us in making the *Taishō* edition more accurate and more accessible to the modern reader.

comma after 薄伽梵 as a mark of respect.

²⁰ Same punctuation mark like for T.236a.

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