

Diamond Sutra - Suzuki

如是我聞，一時，佛在舍衛國祇樹給孤獨園，與大比丘眾千二百五十人俱。爾時，世尊食時，著衣持鉢，入舍衛大城乞食。於其城中，次第乞已，還至本處。飯食訖，收衣鉢，洗足已，敷座而坐。

Thus I have heard. At one time the Buddha stayed at Anathapindaka's Garden in the grove of Jeta in the kingdom of Sravasti; he was together with 1,250 great Bhikshus. When the meal time came the World-honoured One put on his cloak and, holding his bowl, entered the great city of Sravasti, where he begged for food. Having finished his begging from door to door, he came back to his own place, and took his meal. When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

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，雲何應住，雲何降伏其心？”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。”“唯然，世尊！願樂欲聞。”

Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus: "It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?" The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment,

they should thus abide in it, they should thus keep their thoughts under control.” “So be it, World-honoured One, I wish to listen to You.”

佛告須菩提：“諸菩薩摩訶薩應如是降伏其心！所有一切眾生之類：若卵生、若胎生、若濕生、若化生；若有色、若無色；若有想、若無想、若非有想非無想，我皆令入無余涅槃而滅度之。如是滅度無量無數無邊眾生，實無眾生得滅度者。何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。”

The Buddha said to Subhuti: “All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness—they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva.

“復次，須菩提！菩薩於法，應無所住，行於布施，所謂不住色布施，不住聲香味觸法布施。須菩提！菩薩應如是布施，不住於相。何以故？若菩薩不住相布施，其福德不可思量。須菩提！於意雲何？東方虛空可思量不？”“不也，世尊！”“須菩提！南西北方四維上下虛空可思量不？”“不也，世尊！”“須菩提！菩薩無住相布施，福德亦復如是不可思量。須菩提！菩薩但應如所教住。”

“Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour, a touch, or a quality. 1 Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?” “No, World-honoured One ‘ I cannot.” “Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?” “No, World-honoured One, I cannot.” “Subhuti, so it is with the merit of a Bodhisattva who practises

charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

“須菩提！於意雲何？可以身相見如來不？”“不也，世尊！不可以身相得見如來。何以故？如來所說身相，即非身相。”佛告須菩提：“凡所有相，皆是虛妄。若見諸相非相，即見如來。”

“Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?” “No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form.” The Buddha said to Subhuti, “All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized.”

須菩提白佛言：“世尊！頗有眾生，得聞如是言說章句，生實信不？”佛告須菩提：“莫作是說。如來滅后，后五百歲，有持戒修福者，於此章句能生信心，以此為實，當知是不於一佛二佛三四五佛而種善根，已於無量千萬佛所種諸善根，聞是章句，乃至一念生淨信者，須菩提！如來悉知悉見，是諸眾生得如是無量福德。何以故？是諸眾生無復我相、人相、眾生相、壽者相；無法相，亦無非法相。何以故？是諸眾生若心取相，則為著我人眾生壽者。若取法相，即著我人眾生壽者。何以故？若取非法相，即著我人眾生壽者，是故不應取法，不應取非法。以是義故，如來常說：‘汝等比丘，知我說法，如筏喻者；法尚應舍，何況非法。’”

Subhuti said to the Buddha: “World-honoured One, if beings hear such words and statements, would they have a true faith in them?” The Buddha said to Subhuti: “Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of asamkhyeyas of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought of pure faith, Subhuti, are all known to the Tathagata, and

recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

“須菩提！於意雲何？如來得阿耨多羅三藐三菩提耶？如來有所說法耶？”須菩提言：“如我解佛所說義，無有定法名阿耨多羅三藐三菩提，亦無有定法，如來可說。何以故？如來所說法，皆不可取、不可說、非法、非非法。所以者何？一切聖賢，皆以無為法而有差別。”

“Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?” Subhuti said: “World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. ‘How is it so? Because all wise men belong to the category known as non-doing (asamskara), and yet they are distinct from one another.

“須菩提！於意雲何？若人滿三千大千世界七寶以用布施，是人所得福德，寧為多不？”須菩提言：“甚多，世尊！何以故？是福德即非福德性，是故如來說福德多。”“若復有人，於此經中受持，乃至四句偈等，為他人說，其福勝彼。何以故？須菩提！一切諸佛，及諸佛阿耨多羅三藐三菩提法，皆從此經出。須菩提！所謂佛法者，即非佛法。”

“Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus

obtains be great?” Subhuti said: “Very great, indeed, World-honoured One.” “Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to Others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

“須菩提！於意雲何？須陀洹能作是念：‘我得須陀洹果’不？”須菩提言：“不也，世尊！何以故？須陀洹名為入流，而無所入，不入色聲香味觸法，是名須陀洹。”“須菩提！於意雲何？斯陀含能作是念：‘我得斯陀含果’不？”須菩提言：“不也，世尊！何以故？斯陀含名一往來，而實無往來，是名斯陀含。”“須菩提！於意雲何？阿那含能作是念：‘我得阿那含果’不？”須菩提言：“不也，世尊！何以故？阿那含名為不來，而實無不來，是名阿那含。”“須菩提！於意雲何？阿羅漢能作是念，‘我得阿羅漢道’不？”須菩提言：“不也，世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念：‘我得阿羅漢道’，即著我人眾生壽者。世尊！佛說我得無諍三昧，人中最為第一，是第一離欲阿羅漢。我不作是念：‘我是離欲阿羅漢’。世尊！我若作是念：‘我得阿羅漢道’，世尊則不說須菩提是樂阿蘭那行者！以須菩提實無所行，而名須菩提是樂阿蘭那行。

“Subhuti, what do you think? Does a Srotapanna think in this wise: ‘I have obtained the fruit of Srotapatti’?” Subhuti said: “No, World-honoured One, he does not. Why? Because while Srotapanna means ‘entering the stream’ there is no entering here. He is called a Srotaparma who does not enter [a world of] form, sound, odour, taste, touch, and quality. “Subhuti, what do you think? Does a Sakridagamin think in this wise, ‘I have obtained the fruit of a Sakridagamin’?” Subhuti said: “No, World-honoured One, he does not. Why? Because while Sakridagamin means ‘going-and-coming for once’, there is really no going-and-coming here, and he is then called a Sakridagamin.” “Subhuti, what do you think? Does an Anagamin think in this wise: ‘I have obtained the fruit of an Anagamin’?” Subhuti said: “No, World-honoured One, he does not. Why? Because while Anagamin means ‘not-coming’ there is really no not-coming and therefore he is called an Anagamin.” “Subhuti, what do you think? Does an Arhat think in this wise: ‘I have obtained Arhatship’?” Subhuti said: “No, World-honoured One, he does not. Why? Because there is no dharma to be

called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Aranasamadhi, 2 that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti, are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

佛告須菩提：“於意雲何？如來昔在然燈佛所，於法有所得不？”“不也，世尊！如來在然燈佛所，於法實無所得。”“須菩提！於意雲何？菩薩莊嚴佛土不？”“不也，世尊！何以故？莊嚴佛土者，即非莊嚴，是名莊嚴。”“是故須菩提！諸菩薩摩訶薩應如是生清淨心，不應住色生心，不應住聲香味觸法生心，應無所住而生其心。須菩提！譬如有人，身如須彌山王，於意雲何？是身為大不？”須菩提言：“甚大，世尊！何以故？佛說非身，是名大身。”

The Buddha said to Subhuti: "What do you think? When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?" "No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever the Dharma." "Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?" "No, World-honoured One, he does not." "Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?" Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

“須菩提！如恆河中所有沙數，如是沙等恆河，於意雲何？是諸恆河沙寧為多不？”須菩提言：“甚多，世尊！但諸恆河尚多無數，何況其沙。”“須菩提！我今實言告汝：若有善男子、善女人，以七寶滿爾所恆河沙數三千大千世界，以用布施，得福多不？”須菩提言：“甚多，世尊！”佛告須菩提：“若善男子、善女人，於此經中，乃至受持四句偈等，為他人說，而此福德勝前福德。”

“Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?” Subhuti said: “Very many, indeed, World-honoured one.” “Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms—all the worlds as many as the sands of these Ganga rivers—with the seven precious treasures, Uses them all for charity, would not this merit be very large?” Subhuti said: “Very large indeed, World-honoured One.” Buddha said to Subhuti: “If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one.”

“復次，須菩提！隨說是經，乃至四句偈等，當知此處，一切世間、天人、阿修羅，皆應供養，如佛塔廟，何況有人盡能受持讀誦。須菩提！當知是人成就最上第一希有之法，若是經典所在之處，則為有佛，若尊重弟子。”

“Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha’s own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present.”

爾時，須菩提白佛言：“世尊！當何名此經，我等雲何奉持？”佛告須菩提：“是經名為《金剛般若波羅蜜》，以是名字，汝當奉持。所以者何？須菩提！佛說般若波羅蜜，即非般若波羅蜜。須菩提！於意雲何？如來有所說法不？”須菩提白佛言：“世尊！如來無所說。”“須菩提！於意雲何？三千大千世界所有微塵是為多不？”須菩提言：“甚多，世尊！”“須菩提！諸微塵，如來說非微塵，是名微塵。如來說：世界，非世界，是名世界。須菩提！於意雲何？可以三十二相見如來不？”“不也，世尊！何以故？如來說：三十二相，即是非相，是名三十二相。”“須菩提！若有善男子、善女人，以恆河沙等身命布施；若復有人，於此經中，乃至受持四句偈等，為他人說，其福甚多。”

At that time, Subhuti said to the Buddha: “World-honoured One, what will this sutra be called? How should we hold it?” The Buddha said to Subhuti: “This sutra will be called the Vajra-prajna-paramita, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?” Subhuti said to the Buddha: “World-honoured One, there is nothing about which the Tathagata preaches.” “Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?” Subhuti said: “Indeed, there are many, World-honoured One.” “Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world. “Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?” “No, World-honoured One, he is not.” “The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others.”

爾時，須菩提聞說是經，深解義趣，涕淚悲泣，而白佛言：“希有，世尊！佛說如是甚深經典，我從昔來所得慧眼，未曾得聞如是之經。世尊！若復有人得聞是經，信心清淨，則生實相，當知是人，成就第一希有功德。世尊！是實相者，即是非相，是故如來說名實相。世尊！我今得聞如是經典，信解受持不足為難，若當來世，后五百歲，其有眾生，得聞是經，信解受持，是人則為第一希有。何以故？此人無我相、人相、眾生相、壽者相。所以者何？我相即是非相、人相、眾生相、壽者相，即是非相。何以故？離一切諸相，則名諸佛。”佛告須菩提：“如是！如是！若復有人得聞是經，不驚、不怖、不畏，當知是人甚為希有。何以故？須菩提！如來說第一波羅蜜，非第一波羅蜜，是名第一波羅蜜。須菩提！忍辱波羅蜜，如來說非忍辱波羅蜜，是名忍辱波羅蜜。何以故？須菩提！如我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相、無壽者相。何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生嗔恨。須菩提！又念過去於五百世作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。是故須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心，不應住色生心，不應住聲香味觸法生心，應生無所住心。若心有住，即為非住。是故佛說：‘菩薩心不應住色布施。’須菩提！菩薩為利益一切眾生，應如是布施。如來說：一切諸相，即是非相。又說：一切眾生，即非眾生。須菩提！如來是真語者、實語者、如語者、不誑語者、不異語者。須菩提！如來所得法，此法無實無虛。須菩提，若菩薩心住於法而行布施，如人入暗，即無所見。若菩薩心不住法而行布施，如人有目，日光明照，見種種色。須菩提！當來之世，若有善男子、善女人，能於此經受持讀誦，則為如來以佛智慧，悉知是人，悉見是人，皆得成就無量無邊功德。”

At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude, said this to the Buddha: “Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea. “World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are

able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas.” The Buddha said to Subhuti, “It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul. “Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings. “The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally. “Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight. “Subhuti, if there are good men and good women in the time to come who hold

and recite this sutra, they will be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

“須菩提！若有善男子、善女人，初日分以恆河沙等身布施，中日分復以恆河沙等身布施，后日分亦以恆河沙等身布施，如是無量百千萬億劫以身布施；若復有人，聞此經典，信心不逆，其福勝彼，何況書寫、受持、讀誦、為人解說。須菩提！以要言之，是經有不可思議、不可稱量、無邊功德。如來為發大乘者說，為發最上乘者說。若有人能受持讀誦，廣為人說，如來悉知是人，悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德。如是人等，即為荷擔如來阿耨多羅三藐三菩提。何以故？須菩提！若樂小法者，著我見、人見、眾生見、壽者見，則於此經，不能聽受讀誦、為人解說。須菩提！在在處處，若有此經，一切世間、天、人、阿修羅，所應供養；當知此處則為是塔，皆應恭敬，作禮圍繞，以諸華香而散其處。”

“Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others! “Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest Vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such beings are known to be carrying the supreme enlightenment attained by the Tathagata. ‘Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This

place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

“復次，須菩提！若善男子、善女人，受持讀誦此經，若為人輕賤，是人先世罪業，應墮惡道，以今世人輕賤故，先世罪業則為消滅，當得阿耨多羅三藐三菩提。”“須菩提！我念過去無量阿僧祇劫，於然燈佛前，得聞八百四千萬億那由他諸佛，悉皆供養承事，無空過者，若復有人，於后末世，能受持讀誦此經，所得功德，於我所供養諸佛功德，百分不及一，千萬億分、乃至算數譬喻所不能及。須菩提！若善男子、善女人，於后末世，有受持讀誦此經，所得功德，我若具說者，或有人聞，心即狂亂，狐疑不信。須菩提！當知是經義不可思議，果報亦不可思議。”

“Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

“Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me. “If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy. “Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are.” 3

爾時，須菩提白佛言：“世尊！善男子、善女人，發阿耨多羅三藐三菩提心，雲何應住？雲何降伏其心？”佛告須菩提：“善男子、善女人，發阿耨多羅三藐三菩提者，當生如是心，我應滅度

一切眾生。滅度一切眾生已，而無有一眾生實滅度者。何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。所以者何？須菩提！實無有法發阿耨多羅三藐三菩提者。”“須菩提！於意雲何？如來於然燈佛所，有法得阿耨多羅三藐三菩提不？”“不也，世尊！如我解佛所說義，佛於然燈佛所，無有法得阿耨多羅三藐三菩提。”佛言：“如是！如是！須菩提！實無有法如來得阿耨多羅三藐三菩提。須菩提！若有法得阿耨多羅三藐三菩提，然燈佛則不與我授記：汝於來世，當得作佛，號釋迦牟尼。以實無有法得阿耨多羅三藐三菩提，是故然燈佛與我授記，作是言：‘汝於來世，當得作佛，號釋迦牟尼。’何以故？如來者，即諸法如義。若有人言：‘如來得阿耨多羅三藐三菩提’。須菩提！實無有法，佛得阿耨多羅三藐三菩提。須菩提！如來所得阿耨多羅三藐三菩提，於是中無實無虛。是故如來說：一切法皆是佛法。須菩提！所言一切法者，即非一切法，是故名一切法。須菩提！譬如人身長大。”須菩提言：“世尊！如來說：人身長大，即為非大身，是名大身。”“須菩提！菩薩亦如是。若作是言：‘我當滅度無量眾生’，即不名菩薩。何以故？須菩提！無有法名為菩薩。是故佛說：一切法無我、無人、無眾生、無壽者。須菩提！若菩薩作是言，‘我當莊嚴佛土’，是不名菩薩。何以故？如來說：莊嚴佛土者，即非莊嚴，是名莊嚴。須菩提！若菩薩通達無我法者，如來說名真是菩薩。

Then Subhāti said to the Buddha, “World Honored One, if a good man, or good woman, resolves his heart on Anuttara saüyaksaübodhi, how should he dwell, how should he subdue his heart The Buddha told Subhāti, “a good man, or good woman, who has resolved his heart on Anuttarasaüyak- saübodhi should think thus: ‘I should take all living beings across to extinction, yet when all living beings have been taken across to extinction, there actually is not a single living being who has been taken across to extinction.’ And why? Subhāti, if a Bodhisattva has a mark of self, a mark of others, a mark of living beings, or a mark of a life, then he is not a Bodhisattva. For what reason? Subhāti, actually there is no dharma of resolving the heart on Anuttarasaüyaksaübodhi. “Subhāti, what do you think? While the Tathāgata was with Burning Lamp Buddha, was there any Dharma of Anuttarasaüyaksaübodhi attained? “No, World Honored One as I understand what the Buddha has said, while the Buddha was with Burning Lamp Buddha there was no Anuttarasaüyaksaübodhi attained.

“須菩提！於意雲何？如來有肉眼不？”“如是，世尊！如來有肉眼。”“須菩提！於意雲何？如來有天眼不？”“如是，世尊！如來有天眼。”“須菩提！於意雲何？如來有慧眼不？”“如是，世

尊！如來有慧眼。”“須菩提！於意雲何？如來有法眼不？”“如是，世尊！如來有法眼。”“須菩提！於意雲何？如來有佛眼不？”“如是，世尊！如來有佛眼。”“須菩提！於意雲何？恆河中所有沙，佛說是沙不？”“如是，世尊！如來說是沙。”“須菩提！於意雲何？如一恆河中所有沙，有如是等恆河，是諸恆河所有沙數，佛世界如是，寧為多不？”“甚多，世尊！”佛告須菩提：“爾所國土中，所有眾生，若干種心，如來悉知。何以故？如來說：諸心皆為非心，是名為心。所以者何？須菩提！過去心不可得，現在心不可得，未來心不可得。”

The Buddha said to Subhuti: “Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are known to be mental traits. Subhuti, thoughts of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp.”

“須菩提！於意雲何？若有人滿三千大千世界七寶以用布施，是人以是因緣，得福多不？”“如是，世尊！此人以是因緣，得福甚多。”“須菩提！若福德有實，如來不說得福德多；以福德無故，如來說得福德多。”

Subhâti, what do you think? If someone filled the three thousand great thousand worlds with the seven precious gems and gave them as a gift, would that person for that reason obtain many blessings? “So it is, World Honored One. That person would for that reason obtain very many blessings. “Subhâti, if blessings and virtue were real, the Tathàgata would not have spoken of obtaining many blessings. It is because blessings and virtue do not exist that the Tathàgata has spoken of obtaining many blessings.

“須菩提！於意雲何？佛可以具足色身見不？”“不也，世尊！如來不應以具足色身見。何以故？如來說：具足色身，即非具足色身，是名具足色身。”“須菩提！於意雲何？如來可以具足諸相見不？”“不也，世尊！如來不應以具足諸相見。何以故？如來說：諸相具足，即非具足，是名諸相具足。”

Subhâti, what do you think? Can the Tathàgata be seen in the perfection of his physical form “No, World Honored One. The Tathàgata cannot be seen in the perfection of his physical form. And why? The perfection of physical form is spoken of by the Tathàgata as no perfection of physical form, therefore it is called the perfection of physical form. “Subhâti, what do you think? Can the Tathàgata be seen in the perfection of marks? “No, World Honored One. The Tathàgata cannot be seen in the perfection of marks. And why? The perfection of marks is spoken of by the Tathàgata as no perfection of marks, therefore it is called the perfection of marks.

“須菩提！汝勿謂如來作是念：‘我當有所說法。’莫作是念，何以故？若人言：如來有所說法，即為謗佛，不能解我所說故。須菩提！說法者，無法可說，是名說法。”爾時，慧命須菩提白佛言：“世尊！頗有眾生，於未來世，聞說是法，生信心不？”佛言：“須菩提！彼非眾生，非不眾生。何以故？須菩提！眾生眾生者，如來說非眾生，是名眾生。”

Subhâti, do not say the Tathàgata has the thought, ‘I have spoken Dharma.’ Do not think that way. And why? If someone says the Tathàgata has spoken Dharma he slanders the Buddha due to his inability to understand what I say. Subhâti, in the Dharma spoken there is no Dharma which can be spoken, therefore it is called the Dharma spoken. Then the sagacious Subhâti said to the Buddha, “World Honored One, will there be living beings in the future who will believe this Sâtra when they hear it spoken? The Buddha said, “Subhâti, they are neither living beings nor no living beings. And why? Subhâti, living beings, living beings, are spoken of by the Tathàgata as no living beings, therefore they are called living beings

須菩提白佛言：“世尊！佛得阿耨多羅三藐三菩提，為無所得耶？”佛言：“如是，如是。須菩提！我於阿耨多羅三藐三菩提乃至無有少法可得，是名阿耨多羅三藐三菩提。”

ubhâti said to the Buddha, “World Honored One, is it that the Tathàgata in attaining Anuttarasaüyaksaübodhi did not attain anything? The Buddha said, “So it is, so it is, Subhâti. As to Anuttarasaüyaksaübodhi, there is not even the slightest dharma which I could attain, therefore it is called Anuttarasaüyaksaübodhi.

復次，須菩提！是法平等，無有高下，是名阿耨多羅三藐三菩提；以無我、無人、無眾生、無壽者，修一切善法，即得阿耨多羅三藐三菩提。須菩提！所言善法者，如來說即非善法，是名善法。

“Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good.”

“須菩提！若三千大千世界中所有諸須彌山王，如是等七寶聚，有人持用布施；若人以此《般若波羅蜜經》，乃至四句偈等，受持、為他人說，於前福德百分不及一，百千萬億分，乃至算數譬喻所不能及。”

Subhâti, if there were heaps of the seven precious gems equal in amount to all the Sumerus, Kings of Mountains, in three thousand great thousand world systems, and someone gave them as a gift, and if someone else were to take from this Prajñà Pàramità Sâtra as few as four lines of verse, and receive, hold, read, recite, and speak them for others, his blessings and virtue would surpass the previous ones by more hundreds of thousands of millions of billions of times than either calculation or analogy could express.

“須菩提！於意雲何？汝等勿謂如來作是念：‘我當度眾生。’須菩提！莫作是念。何以故？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。須菩提！如來說：‘有我者，則非有我，而凡夫之人以為有我。’須菩提！凡夫者，如來說即非凡夫。”

Subhâti, what do you think? You should not maintain that the Tathàgata has this thought: 'I shall take living beings across. I Subhâti, do not have that thought. And why? There actually are no living beings taken across by the Tathàgata. If there were living beings taken across by the Tathàgata, then the Tathàgata would have the existence of a self, of others, of living beings, and of a life. Subhâti, the existence of a self spoken of by the Tathàgata is no existence of a self, but common people take it as the existence of a self. Subhâti, common people are spoken of by the Tathàgata as no common people, therefore they are called common people.

“須菩提！於意雲何？可以三十二相觀如來不？”須菩提言：“如是！如是！以三十二相觀如來。”佛言：“須菩提！若以三十二相觀如來者，轉輪聖王即是如來。”須菩提白佛言：“世尊！如我解佛所說義，不應以三十二相觀如來。”爾時，世尊而說偈言：“若以色見我，以音聲求我，是人行邪道，不能見如來”

“Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?” Subhuti said: “So it is, so it is. The Tathagata is seen by his thirty-two marks.” The Buddha said to Subhuti, “If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?” Subhuti said to the Buddha: “World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks.” Then the World-honoured One uttered this gatha: “If any one by form sees me, By voice seeks me, This one walks the false path, And cannot see the Tathagata.”

“須菩提！汝若作是念：‘如來不以具足相故，得阿耨多羅三藐三菩提。’須菩提！莫作是念，‘如來不以具足相故，得阿耨多羅三藐三菩提。’須菩提！汝若作是念，發阿耨多羅三藐三菩提心者，說諸法斷滅。莫作是念！何以故？發阿耨多羅三藐三菩提心者，於法不說斷滅相。”

Subhāti, you may have the thought that the Tathāgata did not attain Anuttarasaūyaksaūbodhi by means of the perfection of marks. Subhāti, do not think that the Tathāgata did not attain Anuttarasaūyaksaūbodhi by means of the perfection of marks. Subhāti, you should not think that those who have resolved their hearts on Anuttarasaūyaksaūbodhi affirm the annihilation of all dharmas. Do not have that thought. And why? Those who have resolved their hearts on Anuttarasaūyaksaūbodhi do not affirm the annihilation of marks.

“須菩提！若菩薩以滿恆河沙等世界七寶布施；若復有人知一切法無我，得成於忍，此菩薩勝前菩薩所得功德。須菩提！以諸菩薩不受福德故。”須菩提白佛言：“世尊！雲何菩薩不受福德？”須菩提！菩薩所作福德，不應貪著，是故說不受福德。”

“Subhāti, a Bodhisattva might fill world systems equal to Ganges River’s sands with the seven precious gems and give them as a gift. But if another person were to know that all dharmas are devoid of self and accomplish patience, that Bodhisattva’s merit and virtue would surpass that of the previous Bodhisattva, and why? Subhāti, it is because Bodhisattvas do not receive blessings and virtue. Subhāti said to the Buddha, “World Honored One, how is it that Bodhisattvas do not receive blessings and virtue? “Subhāti, since Bodhisattvas cannot be greedily attached to the blessings and virtue which they foster, they are said not to receive blessings and virtue. But if another person were to know that all dharmas are devoid of self

“須菩提！若有人言：如來若來若去、若坐若臥，是不解我所說義。何以故？如來者，無所從來，亦無所去，故名如來。”

“Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata.

“須菩提！若善男子、善女人，以三千大千世界碎為微塵，於意雲何？是微塵眾寧為多不？”“甚多，世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾，所以者何？佛說：微塵眾，即非微塵眾，是名微塵眾。世尊！如來所說三千大千世界，即非世界，是名世界。何以故？若世界實有，即是一合相。如來說：‘一合相，即非一合相，是名一合相。’須菩提！一合相者，即是不可說，但凡夫之人貪著其事。”

“Subhâti, if a good man or good woman were to pulverize three thousand great thousand world systems into motes of fine dust, what do you think, would that mass of fine dust be large? Subhâti said, “Large, World Honored One. And why? If that mass of fine dust motes actually existed, the Buddha would not speak of it as a mass of fine dust motes. And why? The mass of fine dust motes is spoken of by the Buddha as no mass of fine dust motes. Therefore it is called a mass of fine dust motes. World Honored One, the three thousand great thousand world systems are spoken of by the Tathàgata as no world systems, therefore they are called world systems. And why? If world systems actually existed, then there would be a totality of marks. The totality of marks is spoken of by the Tathàgata as no totality of marks. Therefore it is called a totality of marks. “Subhâti, the totality of marks cannot be spoken of, but people of the common sort greedily attach to such things.

“須菩提！若人言：佛說我見、人見、眾生見、壽者見。須菩提！於意雲何？是人解我所說義不？”“不也，世尊！是不解如來所說義。何以故？世尊說：我見、人見、眾生見、壽者見，即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。”“須菩提！發阿耨多羅三藐三菩提心者，於一切法，應如是知，如是見，如是信解，不生法相。須菩提！所言法相者，如來說即非法相，是名法相。”

“Subhāti, if someone were to say that the view of a self, the view of others, the view of living beings, and the view of a life are spoken of by the Buddha, Subhāti, what do you think? Does that person understand the meaning of my teaching? “No, World Honored One, that person does not understand the meaning of the Tathàgata’s teaching. And why? The view of a self, the view of others, the view of living beings, and the view of a life are spoken of by the World Honored One as no view of self, no view of others, no view of living beings, and no view of a life. Therefore they are called the view of self, the view of others, the view of living beings, and the view of a life. “Subhāti, those who have resolved their hearts on Anuttarasaüyaksaübodhi should thus know, thus view, thus believe and understand all dharmas, and not produce the marks of dharmas. Subhāti, the marks of dharmas are spoken of by the Tathàgata as no marks of dharmas, therefore they are called the marks of dharmas.

“須菩提！若有人以滿無量阿僧祇世界七寶持用布施，若有善男子、善女人發菩提心者，持於此經，乃至四句偈等，受持讀誦，為人演說，其福勝彼。雲何為人演說，不取於相，如如不動。何以故？”“一切有為法，如夢幻泡影，如露亦如電，應作如是觀”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

“How does a man expound it for others? When one is not attached to form, it is of Suchness remaining unmoved. Why? “All composite things (samskrita) Are like a dream, a phantasm, a bubble, and a shadow, Are like a dew-drop and a flash of lightning; They are thus to be regarded.”