

《金剛經》 THE DIAMOND SUTRA(中英對照)

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The Vajracchedika-prajna-paramita Sutra

金剛般若波羅密經

法會因由分第一

THE REASONS FOR THE DHARMA ASSEMBLY, ONE

Thus I have heard.

如是我聞。

Once upon a time, the Buddha sojourned in the Jetavana park near Sravasti with an assembly of twelve hundred and fifty bhiksus.

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。

One day, at mealtime, the World Honored One put on His robe, took His bowl, and entered the great town of Sravasti to beg for His food.

爾時，世尊食時，著衣持鉢，入舍衛大城乞食。

He had begged from door to door, He returned to His place.

於其城中，次第乞已，還至本處。

When He had taken His meal, He put away His robe and bowl, washed His feet, arranged His seat and sat down.

飯食訖，收衣鉢，洗足已，敷座而坐。

善現祈請分第二

SUBHUTI'S REQUEST, TWO

At the time, the elder Subhuti who was in the assembly, rose from his seat,

時，長老須菩提在大眾中即從座起，

uncovered his right shoulder,

偏袒右肩，

knelt upon his right knee,

右膝著地，

respectfully joined the palms of his hands and said to the Buddha:

合掌恭敬而白佛言：

“It is very rare, O World Honoured One!

稀有！世尊！

“how well the Tathagata protects and thinks of all Bodhisattvas; how well He instructs all the Bodhisattvas.

如來善護念諸菩薩，善付囑諸菩薩。

“O World Honoured One,

世尊！

“when virtuous men or women develop the supreme-enlightenment mind,

善男子、善女人，發阿耨多羅三藐三菩提心

“how should their minds abide and how should they be subdued?”

應雲何住？雲何降伏其心？

The Buddha said:

佛言：

“Excellent, excellent, Subhuti!

善哉，善哉。須菩提！

“As you say, the Tathagata protects, cherishes and instructs Bodhisattvas so well.

如汝所說：如來善護念諸菩薩，善付囑諸菩薩，

“Now listen attentively and I will tell you how the minds of virtuous men and women,

汝今諦聽！當為汝說：善男子、善女人，

“who develop the supreme enlightenment mind,

發阿耨多羅三藐三菩提心，

“should thus abide and be subdued.”

應如是住，如是降伏其心。

(Subhuti replied:) “Oh yes, World Honored One, I shall be glad to hear (your instruction).”

唯然。世尊！願樂欲聞。

大乘正宗分第三

THE ORTHODOX DOCTRINE OF THE GREAT VEHICLE, THREE

The Buddha said: “Subhuti,

佛告須菩提：

“all Bodhisattvas and Mahasattvas should subdue their minds as follows:

諸菩薩摩訶薩應如是降伏其心！

“All living beings born from eggs, wombs, humidity or by transformation

所有一切眾生之類：若卵生、若胎生、若濕生、若化生；

“with or without form,

若有色、若無色；

“either thoughtful or thoughtless,

若有想、若無想、

“and neither thoughtful nor thoughtless

若非有想非無想，

“are all led by me to the final nirvana for the extinction of reincarnation

我皆令入無餘涅槃而滅度之。

“Although immeasurable, uncountable and unlimitable numbers of living beings are thus led to (the final nirvana for) the extinction of reincarnation,

如是滅度無量無數無邊眾生，

“it is true that not a living being is led there.

實無眾生得滅度者。

“Why so, Subhuti?

何以故？須菩提！

“(Because) if a Bodhisattva (still) clings to the false notion (laksana) of an ego, a personality, a being and a life, he is not (a true) Bodhisattva.

若菩薩有我相、人相、眾生相、壽者相，即非菩薩。

妙行無住分第四

WONDERFUL PRACTICE IS TO NOT RELY ON ANYTHING, FOUR

“Furthermore, Subhuti,

複次，須菩提！

“a Bodhisattva's mind should not abide anywhere when giving alms;

菩薩于法，應無所住，行於佈施，

“that is to say, he should give without a mind abiding in form,

所謂不住色佈施，

“or he should give without a mind abiding in sound, or in smell, or in taste, or in touch or in things .

不住聲香味觸法佈施。

“Subhuti thus a Bodhisattva should give alms without a mind abiding in false notions of form (laksana)

須菩提！菩薩應如是佈施，不住於相。

“Why?

何以故？

“(Because) if a Bodhisattva's mind does not abide in forms. (laksanas) when practicing charity (dana),

若菩薩不住相佈施，

“his merit will be inconceivable and immeasurable.

其福德不可思量。

“Subhuti, what do you think? Can you think of and measure the extent of space in the East?”

須菩提！于意雲何？東方虛空可思量不？

“I cannot, World Honored One!

不也，世尊！

“Subhuti, can you think of and measure (all) the extent of space in the South, West and North, as well as in the intermediate directions, including the zenith and

nadir?”

須菩提！南西北方四維上下虛空可思量不？

“I cannot, World Honoured One!”

不也，世尊！

“Subhuti, (when) a Bodhisattva practices charity without a mind abiding in forms,

須菩提！菩薩無住相佈施，

“his merit is equally inconceivable and immeasurable.

福德亦復如是不可思量。

“Subhuti, a Bodhisattva's mind should thus abide as taught.

須菩提！菩薩但應如所教住。

如理實見分第五

GENUINE DISCERNMENT OF THE PRINCIPLE OF SUCHNESS, FIVE

“Subhuti, what do you think?

須菩提！于意雲何？

“Can the Tathagata be seen by means of His bodily form?”

可以身相見如來不？

“No, World Honoured One, the Tathgate cannot be seen by means of His bodily form.

不也，世尊！不可以身相得見如來。

“Why?

何以故？

“Because when the Tathagata speaks of bodily form, it is not (real) form.”

如來所說身相，即非身相。

The Buddha said to Subhuti:

佛告須菩提：

“Everything with form is unreal;

凡所有相，皆是虛妄。

“if all forms are seen as unreal, the Tathagata will be perceived.”

若見諸相非相，則見如來。

正信稀有分第六

PROPER FAITH IS RARE, SIX

Subhuti said to the Buddha:

須菩提白佛言：

“World Honored One, will there be living beings who can develop a true belief in these words, sentences and chapters when they are expounded to them?”

世尊！頗有眾生，得聞如是言說章句，生實信不？

The Buddha said: “Subhuti, do not speak like that.

佛告須菩提：莫作是說。

“In the last 500 years, before the final passing of the Tathagata,

如來滅後，後五百歲，

“there will be those who will observe the rules of morality and perform good actions which will result in blessing.

有持戒修福者，

“These people will be able to develop a faith in these sentences which they will consider as embodying the Truth.

于此章句能生信心，以此為實，

“You should know that they will not have planted good roots in just one, two, three, four, or five Buddha lands.

當知是人於一佛二佛三四五佛而種善根，

“They will have planted them in countless thousands and tens of thousands of Buddha lands.

已於無量千萬佛所種諸善根，

“Upon hearing these sentences, there will arise in them a single thought of pure faith.

聞是章句，乃至一念生淨信者，

“Subhuti, the Tathagata knows and sees all;

須菩提！如來悉知悉見，

“these living beings will thus acquire immeasurable merits.

是諸眾生得如是無量福德。

“Why?

何以故？

“(Because) they will have wiped out false notions of an ego, a personality, a being and a life, of Dharma and Not-Dharma.

是諸眾生無復我相、人相、眾生相、壽者相。無法相，亦無非法相。

“Why?

何以故？

“(Because) if their minds grasp form (laksana), they will (still) cling to the notion of an ego, a personality, a being and a life.

是諸眾生若心取相，即為著我人眾生壽者。

“If their minds grasp the Dharma, they will (still) cling to the notion of an ego, a personality, a being and a life.

若取法相，即著我人眾生壽者。

“ Why?

何以故？

“(Because) if their minds grasp the Not-Dharma, they will (still) cling to the notion of an ego, a personality, a being and a life.

若取非法相，即著我人眾生壽者，

“Therefore, one should not grasp and hold on to the notion of Dharma as well as that of Not-Dharma.

是故不應取法，不應取非法。

“This is why,

以是義故，

“the Tathagata always said:

如來常說：

“ ‘Ye Bhiksus, should know that the Dharma I expound is likened to a raft.’

汝等比丘，知我說法，如筏喻者，

“Even the Dharma should be cast aside; how much more so the Not-Dharma?

法尚應舍，何況非法。

無得無說分第七

NOTHING ATTAINED, NOTHING SPOKEN, SEVEN

“Subhuti, what do you think?

須菩提！于意雲何？

“Has the Tathagata(in fact) obtained Supreme Enlightenment (Anubodhi)?

如來得阿耨多羅三藐三菩提耶？

“Does the Tathagata (in fact) expound the Dharma?”

如來有所說法耶？

Subhuti replied:

須菩提言：

“As I understand the meaning of the Buddha's teaching,

如我解佛所說義，

“there is no fixed Dharma called Supreme Enlightenment and there is also no fixed Dharma the Tathagata can expound.

無有定法名阿耨多羅三藐三菩提，亦無有定法，如來可說。

“Why?

何以故？

“(Because) the Dharma the Tathagata expounds cannot be clung to and cannot be expressed (in words); it is neither Dharma nor Not-Dharma.

如來所說法，皆不可取、不可說、非法、非非法。

“Why is this?

所以者何？

“All Bhadras and Aryas differ on account of the Eternal Asamskrta Dharma.”

一切賢聖，皆以無為法而有差別。

依法出生分第八

THEY ARISE FROM DHARMA, EIGHT

“Subhuti, what do you think?

須菩提！于意雲何？

“If someone filled the Universe with the seven treasures and gave them all as alms, would his merit be great?”

若人滿三千大千世界七寶以用佈施，是人所得福德，寧為多不？

Subhuti replied: “Very great, World Honoured One.

須菩提言：甚多，世尊！

“Why?

何以故？

“Because this merit is not the nature of merit, the Tathagata says it is great.”

是福德即非福德性，是故如來說福德多。

“Subhuti, if on the other hand, someone received and kept even a four line stanza of this sutra and expounded it to others, his merit would surpass that (of the giver of treasures).

若復有人，於此經中受持，乃至四句偈等，為他人說，其福勝彼。

“Why?

何以故？

“ (Because), Subhuti, all Buddhas and their Supreme-Enlightenment-Dharma originate from this sutra.

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。

“Subhuti, the so-called Buddhas and Dharmas are not real Buddhas and Dharmas.

須菩提！所謂佛、法者，即非佛、法。

一相無相分第九

THE ONE APPEARANCE IS BEYOND APPEARANCES, NINE

“Subhuti, what do you think?

須菩提！于意雲何？

“Can one who has entered the stream (srota-apanna) have this thought (in his mind): I have obtained the fruit of entering the stream?”

須陀洹能作是念：“我得須陀洹果”不？

Subhuti replied: “No, World Honoured One.

須菩提言：不也，世尊！

“Why?

何以故？

“Because srota-apanna means 'entering the stream',

須陀洹名為入流，

“but actually there is no entry into either form, sound, smell, taste, touch or dharma.

而無所入，不入色聲香味觸法，

“Therefore, he is called srota-apanna.”

是名須陀洹。

“Subhuti, what do you think?

須菩提！于意雲何？

“Can a Sakrdagamin have this thought (in his mind): I have obtained the fruit of a Sakrdagamin?”

斯陀含能作是念：“我得斯陀含果”不？

Subhuti replied: 'No, World Honored One.

須菩提言：‘不也，世尊！

“Why?

何以故？

“Because Sakrdagamin means 劫 nce more to come,

斯陀含名一往來，

“but actually there is neither coming nor going.

而實無往來，

“Therefore, he is called a Sakrdagamin.”

是名斯陀含。

“Subhuti, what do you think?

須菩提！于意雲何？

“Can an Anagamin have this thought (in his mind): I have obtained the fruit of an Anagamin?”

阿那含能作是念：“我得阿那含果”不？

Subhuti replied: “No, World Honoured One.

須菩提言：不也，世尊！

“Why?

何以故？

“Because Anagamin means ‘no-coming’ but actually there is no such a thing as no-coming.

阿那含名為不來，而實無不來，

“Therefore, he is called an Anagamin.”

是故名阿那含。

“Subhuti, what do you think?

須菩提！于意雲何？

“Can an Arhat have this thought (in his mind): I have obtained the enlightenment of an Arhat?”

阿羅漢能作是念：“我得阿羅漢道”不？

Subhuti replied: “No, World Honoured One.

須菩提言：‘不也，世尊！

“Why?

何以故？

“Because there is no Dharma which is called Arhatship.

實無有法名阿羅漢。

“World Honoured One,

世尊！

“if an Arhat thinks ‘I have obtained the enlightenment of an Arhat’ ,

若阿羅漢作是念：“我得阿羅漢道” ,

“he will still grasp and hold on to the notion of an ego, a personality, a being and a life.

即為著我人眾生壽者。

“World Honored One,

世尊！

“the Buddha has declared that I have obtained the Passionless Samadhi and that I surpass all men. I am, therefore, the highest passionless Arhat.

佛說我得無諍三昧，人中最為第一，是第一離欲阿羅漢。

“World Honored One, I do not think ‘I am a passionless Arhat, for,

世尊，我不作是念：“我是離欲阿羅漢”。

“World Honored One, if I had thought ‘I have attained Arhatship’ ,

世尊！我若作是念：“我得阿羅漢道”，

“the World Honored One would not have said: ‘Subhuti takes delight in- the calm and quiet, free from temptation and distress.

世尊則不說須菩提是樂阿蘭那行者！

“The fact that Subhuti does not act (mentally) is called the calm and quiet in which Subhuti takes delight.”

以須菩提實無所行，而名須菩提是樂阿蘭那行。

莊嚴淨土分第十

ADORNING PURE LANDS, TEN

The Buddha said to Subhuti:

佛告須菩提：

“What do you think.?”

于意雲何？

“Did the Tathagata obtain anything from: he Dharma, when in the past He was with Dipamkara Buddha?”

如來昔在燃燈佛所，於法有所得不？

“No, World Honoured One.

不也，世尊！

“When the Tathagata was with Dipamkara, He did not obtain anything from the Dharma.”

如來在燃燈佛所，於法實無所得。

“Subhuti, what do you think?

菩提！于意雲何？

“Do Bodhisattvas adorn Buddha lands (by their moral actions)?”

須菩薩莊嚴佛土不？

“No. World Honoured One.

不也，世尊！

“Why?

何以故？

“Because this is not real adornment; it is (merely) called the adornment of Buddha lands.”

莊嚴佛土者，則（即）非莊嚴，是名莊嚴。

“Subhuti, this is why all Bodhisattvas and Mahasattvas should thus develop a pure and clean mind which should not abide in form, sound, smell, taste, touch and dharma.

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，

“They should develop a mind which does not abide in anything.

應無所住而生其心。

“Subhuti, supposing a man has a body as great as mount Sumeru,

須菩提！譬如有人，身如須彌山王，

“what do you think?

于意雲何？

“Would such a body be great?”

是身為大不？

Subhuti replied: “Very great, World Honored One.

須菩提言：甚大，世尊！Why? 何以故？

“Because the Buddha says it is not the real body but is (merely) called a great body.”

佛說非身，是名大身。

無為福勝分第十一

THE SUPREMACY OF UNCONDITIONED BLESSINGS, ELEVEN

“Subhuti, if there were as many rivers like the Ganges as there are grains of sand in the Ganges,

須菩提！如恒河中所有沙數，如是沙等恒河，

“would the total of grains of sand in all these rivers be very great?”

于意雲何？是諸恒河沙寧為多不？

Subhuti replied: “Very great, World Honored One!”

須菩提言：甚多，世尊！

“These rivers would be innumerable; how much more so would be their sand-grains.

但諸恒河尚多無數，何況其沙！

“Subhuti, I now tell you truly.

須菩提！我今實言告汝：

“If a virtuous man or woman filled a number of universes, as great as the number of sand-grains in all these rivers, with the seven treasures, and gave them all away in alms (dana),

若有善男子、善女人，以七寶滿爾所恒河沙數三千大千世界，以用佈施，

“would his or her merit be great?”

得福多不？

Subhuti replied: “Very great, World Honoured One!”

須菩提言：甚多，世尊！

The Buddha said to Subhuti:

佛告須菩提：

“If a virtuous man or woman receives and holds (in mind) even a four-line stanza of this sutra and expounds it to others, his or her merit will surpass that of the almsgiver.

若善男子、善女人，于此經中，乃至受持四句偈等，為他人說，而此福德勝前福德。

尊重正教分第十二

REVERING THE PROPER TEACHING, TWELVE

“Furthermore, Subhuti,

複次，須菩提！

“wheresoever this sutra or even one of its four-line stanzas is expounded,

隨說是經，乃至四句偈等，

“you should know that all devas, men and asuras should make their offerings there as if the place was a Buddha stupa or a Buddha temple.

當知此處，一切世間、天、人、阿修羅，皆應供養，如佛塔廟，

“How much more so if someone is able to receive, hold (in mind), read and recite the whole sutra!

何況有人盡能受持讀誦。

“Subhuti, you should know that such a person will achieve the highest and rarest Dharma.

須菩提！當知是人成就最上第一稀有之法，

“Wheresoever this sutra may be found the Buddha and His respected disciples will be there also.”

若是經典所在之處，則為有佛，若尊重弟子。

如法受持分第十三

ACCEPTING AND UPHOLDING THE DHARMA OF "THUSNESS", THIRTEEN

Subhuti then asked the Buddha:

爾時，須菩提白佛言：

“World Honoured One, what name should be given to this sutra and how should we receive and hold it (in mind)?”

世尊！當何名此經？我等雲何奉持？

The Buddha said:

佛告須菩提：

“This sutra should be called ‘The Diamond prajna-paramita’ under which name you should receive and hold it.

是經名為《金剛般若波羅蜜》，以是名字，汝當奉持。

“Why? Because, Subhuti,

所以者何？須菩提！

“the Prajna- paramita as expounded by the Buddha, is not Prajna- paramita but is (merely) so called.

佛說般若波羅蜜，則非般若波羅蜜。是名般若波羅蜜。

“Subhuti, what do you think Does the Tathagata expound the Dharma?”

須菩提！于意雲何？如來有所說法不？

Subhuti said: “World Honoured One, the Tathagata does not expound anything.”

須菩提白佛言：世尊！如來無所說。

“Subhuti, what do you think? Are there many particles of dust in the universe?”

須菩提！于意雲何？三千大千世界所有微塵是為多不？

Subhuti replied: “Many, World Honoured One!”

須菩提言：甚多，世尊！

“Subhuti, the Tathagata says these particles of dust are not (real), (but) are (merely) called particles of dust.

須菩提！諸微塵，如來說非微塵，是名微塵。

“The Tathagata says the universe is not (real), but it is (merely) called the universe.

如來說：世界，非世界，是名世界。

“Subhuti, what do you think? Can the Tathagata be perceived by means of His thirty-two physical characteristics (laksanas)?”

須菩提！于意雲何？可以三十二相見如來不？

“No, World Honoured One. The Tathagata cannot be perceived by them.

不也，世尊！不可以三十二相得見如來。

“Why? Because the Tathagata says they are not real but are (merely) called the thirty-two physical characteristics.”

何以故？如來說：三十二相，即是非相，是名三十二相。

“Subhuti, if on the one hand, a virtuous man or woman, in giving alms (dana), sacrifices as many lives as there are sand-grains in the Ganges, and on the other hand,

須菩提！若有善男子、善女人，以恒河沙等身命佈施；

“someone receives and holds (in mind) even a four-line stanza of this sutra, and expounds it to other, the merit resulting from the latter will be greater.”

若復有人，於此經中，乃至受持四句偈等，為他人說，其福甚多！

離相寂滅分第十四

LEAVING APPEARANCES AND STILL CESSATION, FOURTEEN

At that time, after listening to this sutra, Subhuti had understood its profound meaning and was moved to tears.

爾時，須菩提聞說是經，深解義趣，涕淚悲泣，

He said to the Buddha: “How rare, O World Honored One!

而白佛言：稀有，世尊！

“The Buddha has expounded such a very profound sutra.

佛說如是甚深經典，

“Since I have acquired the wisdom eye, I have not heard of such a sutra.

我從昔來所得慧眼，未曾得聞如是之經。

“World Honored One, if someone after listening to this sutra believes that his mind is clean and pure, he will realise reality.

世尊！若復有人得聞是經，信心清淨，則生實相，

“We should know that such a person will achieve the highest and rarest merit.

當知是人，成就第一稀有功德。

“World Honored One, this Reality is not Reality but the Tathagata calls it Reality.

世尊！是實相者，則是非相，是故如來說名實相。

“World Honored One, as I now listen to this sutra I have no difficulty in believing, understanding, receiving and holding it,

世尊！我今得聞如是經典，信解受持不足為難，

“but in the last epoch, the last five hundred year period if there be a man who (happens to) listen to this sutra, believes, understands receives and holds it, he will be

most rare.

若當來世，後五百歲，其有眾生，得聞是經，信解受持，是人則為第一稀有。

“Why? Because he will no longer (think in terms of) an ego, a personality, a being and a life.

何以故？此人無我相、人相、眾生相、壽者相。

“Why? Because the forms of an ego, a personality, a being and a life are not forms.

所以者何？我相即是非相，人相、眾生相、壽者相即是非相。

“Why? Because when he has rejected all forms he is called a Buddha.”

何以故？離一切諸相，則（即）名諸佛。

The Buddha said: “Just so! Subhuti, just so!

佛告須菩提：如是！如是！

“If on the one hand, there be a man who listens to this sutra and is not filled with alarm, fear, or dread,

若復有人，得聞是經，不驚、不怖、不畏，

“you should know that such a person is most rare.

當知是人甚為稀有。

“Why? Because, Subhuti,

何以故？須菩提！

“as the Tathagata says,

如來說：

“the first perfection (paramita) is not so (but) is (merely) called the first

perfection (paramita.)

第一波羅蜜，非第一波羅蜜，是名第一波羅蜜。

“Subhuti, the Tathagata speaks of the Perfection of Patience (ksanti paramita) which is not but is called the Perfection of Patience.

須菩提！忍辱波羅蜜，如來說非忍辱波羅蜜。是名忍辱波羅蜜。

“Why? Because, Subhuti,

何以故？須菩提！

“in (a) past (life) when my body was mutilated by Kaliraja,

如我昔為歌利王割截身體，

“I had at that time no notion of an ego, a personality, a being and a life.

我于爾時，無我相、無人相、無眾生相、無壽者相。

“Why? Because, in the past, when my body was dismembered, if I (still) held the conception of an ego, a personality, a being and a life,

何以故？我于往昔節節支解時，若有我相、人相、眾生相、壽者相，

“I would have been stirred by feelings of anger and hatred.

應生嗔恨。

“Subhuti, I also remember that in the past, during my former five hundred lives, I was a Ksantyrasi and held no conception of an ego, a personality, a being and a life.

須菩提！又念過去於五百世作忍辱仙人，于爾所世，無我相、無人相、無眾生相、無壽者相。

“Therefore, Subhuti, Bodhisattvas should forsake all conceptions of form and resolve to develop the Supreme Enlightenment Mind (Anuttara-samyaksam-bodhi).

是故須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心，

“Their minds should not abide in form, sound, smell, taste, touch and dharma.

Their minds should abide nowhere.

不應住色生心，不應住聲香味觸法生心，應生無所住心。

“If minds abide somewhere, it will be in falsehood.

若心有住，則為非住。

“This is why the Buddha says that Bodhisattvas' minds should not abide in form when practising charity (dana).

是故佛說：菩薩心不應住色佈施。

“Subhuti, all Bodhisattvas should thus make offerings for the welfare of all living beings.

須菩提！菩薩為利益一切眾生故，應如是佈施。

“The Tathagata speaks of forms which are not forms and of living beings who are not living beings.

如來說：一切諸相，即是非相。又說：一切眾生，則非眾生。

“Subhuti, the Tathagatas' words are true and correspond to reality. They are ultimate words, neither deceitful nor heterodox.

須菩提！如來是真語者、實語者、如語者、不誑語者、不異語者。

“Subhuti, the Dharma the Tathagata has obtained is neither real nor unreal.

須菩提！如來所得法，此法無實無虛。

“Subhuti, if a Bodhisattva practises charity (dana) with a mind abiding in things (dharma), he is like a man entering the darkness where he cannot see anything;

須菩提！若菩薩心住于法而行佈施，如人入暗，則（即）無所見；

“(but) if a Bodhisattva practises dana with a mind not abiding in dharma, he is like a man with open eyes, who can see everything in the sunshine.

若菩薩心不住法而行佈施，如人有目，日光明照，見種種色。

“Subhuti, in future ages,

須菩提！當來之世，

“if a virtuous man or woman is able to receive, hold (in mind), read and recite this sutra,

若有善男子、善女人，能于此經受持讀誦，

“the Tathagata, by means of His Buddha Wisdom, will know and see clearly that such a person will achieve immeasurable and unlimitable merits.

則（即）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。

持經功德分第十五

THE MERIT AND VIRTUE GAINED FROM UPHOLDING THIS SUTRA,
FIFTEEN

“Subhuti, if (on the one hand) a virtuous man or woman sacrifices in the practice of charity (dana), as many lives as the sand-grains of the Ganges in the morning, at midday and again in the evening, and continues so doing throughout numberless aeons;

須菩提！若有善男子、善女人，初日分以恒河沙等身佈施，中日分復以恒河沙等身佈施，後日分亦以恒河沙等身佈施，如是無量百千萬億劫以身佈施；

“and if (on the other hand) a person after listening to this sutra believes in his own mind without (further) contradiction, the latter's merit will surpass that of the

former.

若複有人，聞此經典，信心不逆，其福勝彼，

“How much more so if this sutra is written, received, held, read, recited and expounded to others!

何況書寫、受持、讀誦、為人解說。

“Subhuti, to sum up, the merits resulting from this sutra are inconceivable, inestimable and without limit.

須菩提！以要言之，是經有不可思議、不可稱量、無邊功德。

“The Tathagata expounds it to those initiated into the Mahayana and the Supreme Yana.

如來為發大乘者說，為發最上乘者說。

“If they are able to receive, hold (in mind), read and recite it and expound it widely to others,

若有人能受持讀誦，廣為人說，

“the Tathagata will know and will see that they will achieve inexpressible and inconceivable merits that are without measure or limit.

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，

“They will bear (responsibility for) the Tathagata's Supreme Enlightenment (Anuttara-samyak-sambodhi.)

如是人等，則（即）為荷擔如來阿耨多羅三藐三菩提。

“Why? Because, Subhuti,

何以故？須菩提！

“those who take delight in the Hinayana and hold the view of an ego, a personality, a being and a life,

若樂小法者，著我見、人見、眾生見、壽者見，

“cannot listen to, receive, hold (in mind), read and recite this sutra and explain it to others.

則（即）於此經，不能聽受讀誦、為人解說。

“Subhuti, wheresoever this sutra may be found,

須菩提！在在處處，若有此經，

“all worlds of devas, men and asuras should make offerings,

一切世間、天、人、阿修羅，所應供養；

“for you should know that such a place is just a stupa which should be revered, worshipped and circumambulated, with offerings of flowers and incense.

當知此處，則為是塔，皆應恭敬，作禮圍繞，以諸華香而散其處。

能淨業障分第十六

KARMIC OBSTRUCTIONS CAN BE PURIFIED, SIXTEEN

“Furthermore, Subhuti,

複次，須菩提！

“if a virtuous man or woman receives, holds (in mind), reads and recites this sutra and is despised by others,

若善男子、善女人，受持讀誦此經，

“this person who is bound to suffer from evil destinies in retribution for his past sins, and whose karmic Sins are now eradicated by the others' contempt, will

attain Supreme Enlightenment (Anuttarasamyak-sambodhi).

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（即）為消滅，當得阿耨多羅三藐三菩提。

“Subhuti,

須菩提！

“I remember that in the past countless aeons before the advent of Dipamkara Buddha,

我念過去無量阿僧祇劫，於燃燈佛前，

“I met 84,000 milliards of Buddhas to whom I made offerings and whom I served faultlessly.

得值八百四千萬億那由他諸佛，悉皆供養承事，無空過者；

“Now if in the last period (of 500 years) in the Buddha kalpa someone is able to receive, hold (in mind), read and recite this sutra,

若復有人，於後末世，能受持讀誦此經，

“his merits will far exceed mine which resulted from my offerings made to Buddhas,

所得功德，於我所供養諸佛功德，

“for mine cannot be reckoned as one hundredth, one thousandth, one ten thousandth or one hundred thousandth part thereof; in fact no computation or comparison is possible.

百分不及一，千萬億分、乃至算數譬喻所不能及。

“Subhuti,

須菩提！

“in the last period of the Buddha kalpa, if a virtuous man or woman is able to receive, hold (in mind), read and recite this sutra,

若善男子、善女人，于後末世，有受持讀誦此經，

“my full statement of this person's merits will create derangement, doubt and disbelief in the minds of all listeners.

所得功德，我若具說者，或有人聞，心則狂亂，狐疑不信。

“Subhuti,

須菩提！

“you should know that as the meaning of this sutra is inconceivable, so is the fruit of its reward.”

當知是經義不可思議，果報亦不可思議。

究竟無我分第十七

ULTIMATELY THERE IS NO SELF, SEVENTEEN

At the time, Subhuti asked the Buddha:

爾時，須菩提白佛言：

“World Honoured One, if a virtuous man or woman is determined to develop the Supreme Enlightened Mind,

世尊！善男子、善女人，發阿耨多羅三藐三菩提心，

“how should his or her mind abide and how should it be subdued?”

雲何應住？雲何降伏其心？

The Buddha said to Subhuti:

佛告須菩提：

“A virtuous man or woman who is determined to develop the Supreme Enlightened Mind,

善男子、善女人，發阿耨多羅三藐三菩提心者，

“should thus develop it:

當生如是心，

“I have to lead all living beings to put a stop to (reincarnation) and escape (suffering),

我應滅度一切眾生。

“and when they have been so led, not one of them in fact stops (reincarnating) or escapes suffering.

滅度一切眾生已，而無有一眾生實滅度者。

“Why?

何以故？

“Because, Subhuti, if a Bodhisattva clings to the notion of an ego, a personality, a being and a life, he is not a (true) Bodhisattva.

須菩提，若菩薩有我相、人相、眾生相、壽者相，則（即）非菩薩。

“Why?

所以者何？

“Because, Subhuti, there is not really a Dharma which can develop the Supreme-Enlightenment-Mind.

須菩提！實無有法。發阿耨多羅三藐三菩提心者。

“Subhuti, what do you think?

須菩提！于意雲何？

“When the Tathagata was with Dipamkara Buddha, did He have any Dharma by means of which He attained Supreme Enlightenment (Anuttara-samyak-sambodhi)?”

如來於燃燈佛所，有法得阿耨多羅三藐三菩提不？

“No, World Honoured One.

不也，世尊！

“As I understand the meaning of the Buddha's teaching,

如我解佛所說義，

“when He was with Dipamkara Buddha,

佛於燃燈佛所，

“He had no Dharma by means of which He attained ‘Supreme Enlightenment’ ” .

無有法得阿耨多羅三藐三菩提。

The Buddha said: “Just so! Subhuti, just so!

佛言：如是，如是。須菩提！

“There was really no Dharma by means of which the Tathagata attained Supreme

Enlightenment.

實無有法如來得阿耨多羅三藐三菩提。

“Subhuti, if there had been,

須菩提！若有法如來得阿耨多羅三藐三菩提，

“Dipamkara Buddha would not have predicted:

燃燈佛則（即）不與我授記：

“In your next life, you will be a Buddha named Sakyamuni”.

汝于來世，當得作佛，號釋迦牟尼。以實無有法得阿耨多羅三藐三菩提，
是故燃燈佛與我授記，作是言：“汝于來世，當得作佛，號釋迦牟尼。”

“Why is it? Because ‘Tathagata’ means the suchness of all Dharma.

何以故？如來者，即諸法如義。

“If someone still says: ‘The Tathagata obtained Supreme Enlightenment,’

若有人言：如來得阿耨多羅三藐三菩提。

“(I tell you,) Subhuti, there is no Dharma by means of which the Buddha did
so,

須菩提！實無有法，佛得阿耨多羅三藐三菩提。

“(because), Subhuti, that Enlightenment was by itself neither real nor unreal.

須菩提！如來所得阿耨多羅三藐三菩提，於是中無實無虛。

“This is why the Tathagata says that all Dharmas are Buddha's Dharmas.

是故如來說：一切法皆是佛法。

“Subhuti, these so-called Dharmas are not, but are (expediently), called all
Dharmas.

須菩提！所言一切法者，即非一切法，是故名一切法。

“Subhuti, supposing there is a man whose body is great.”

須菩提！譬如人身長大。

Subhuti said: “World Honoured One, the great body of which the Tathagata
speaks is not great, but is (expediently) called a great body.”

須菩提言：世尊！如來說：人身長大，則為非大身，是名大身。

“Subhuti, in like manner, if a Bodhisattva says: ‘I should lead uncountable

living beings to put a stop to (reincarnation) and escape (from suffering)’ , he cannot be called a Bodhisattva.

須菩提！菩薩亦如是。若作是言：“我當滅度無量眾生”，則不名菩薩。

“Why?

何以故？

“Because there is really no dharma called the Bodhisattva (stage).

須菩提！實無有法名為菩薩。

“Therefore, the Buddha says:

是故佛說：

“Of all dharmas, there is not a single one which possesses an ego, a personality, a being and a life.

一切法無我、無人、無眾生、無壽者。

“Subhuti, if a Bodhisattva says: ‘I should adorn Buddha lands’ , he cannot be called a Bodhisattva.

須菩提！若菩薩作是言：“我當莊嚴佛土”，是不名菩薩。

“Why?

何以故？

“Because when the Tathagata speaks of such adornment it is not, but is (expediently), called adornment.

如來說：莊嚴佛土者，即非莊嚴，是名莊嚴。

“Subhuti,

須菩提！

“if a Bodhisattva is thoroughly versed in (the doctrine of) the unreality of ego

and of things (dharma), the Tathagata will call him a true Bodhisattva.

若菩薩通達無我、法者，如來說名真是菩薩。

一體同觀分第十八

CONTEMPLATING THE ONENESS OF EVERYTHING, EIGHTEEN

“Subhuti, what do you think.? Does the Tathagata possess human eyes?”

須菩提！于意雲何？如來有肉眼不？

“Yes, World Honoured One, the Tathagata possesses human eyes.”

如是，世尊！如來有肉眼。

“Subhuti, what do you think? Does the Tathagata possess deva eye?”

須菩提！于意雲何？如來有天眼不？

“Yes, World Honoured One, the Tathagata possesses deva eyes.”

如是，世尊！如來有天眼。

“Subhuti, what do you think? Does the Tathagata possess wisdom eyes?”

須菩提！于意雲何？如來有慧眼不？

“Yes, World Honoured One, the Tathagata possesses wisdom eyes.”

如是，世尊！如來有慧眼。

“Subhuti, what do you think? Does the Tathagata possess Dharma eyes?”

須菩提！于意雲何？如來有法眼不？

“Yes, World Honoured One. The Tathagata possess Dharma eyes.”

如是，世尊！如來有法眼。

“Subhuti, What do you think? Does the Tathagata possess Buddha eyes?”

須菩提！于意雲何？如來有佛眼不？

“Yes, World Honoured One, the Tathagata possesses Buddha eyes.”

如是，世尊！如來有佛眼。

“Subhuti, what do you think? Does the Tathagata say that the sand-grains in the Ganges are sand-grains?”

須菩提！于意雲何？恒河中所有沙，佛說是沙不？

“Yes, World Honoured One, the Tathagata says they are sand-grains.”

如是，世尊！如來說是沙。

“Subhuti, what do you think? If there were as many Ganges rivers as sand-grains in the Ganges, and if there were as many Buddha realms as sandgrains of all these Ganges rivers, would there be many world systems?”

須菩提！于意雲何？如一恒河中所有沙，有如是沙等恒河，是諸恒河所有沙數，佛世界如是，寧為多不？

“Many, World Honoured One!”

甚多，世尊！

“The Buddha said the living beings in all these world systems have many different minds which are all known to the Tathagata.

佛告須菩提：爾所國土中，所有眾生，若干種心，如來悉知。

“Why?

何以故

“Because the minds the Tathagata speaks of are not minds, but are (expediently) called minds.

如來說：諸心皆為非心，是名為心。

“And why?

所以者何？

“Because, Subhuti, neither the past, the present nor the future mind can be found

須菩提！過去心不可得，現在心不可得，未來心不可得。

法界通化分第十九

UNDERSTANDING AND TRANSFORMING THE DHARMA REALM,
NINETEEN

“Subhuti, what do you think.?”

須菩提！于意雲何？

“If someone filled the universe with the seven treasures and gave all away in his practice of dana,

若有人滿三千大千世界七寶以用佈施，

“would this (good) cause enable the giver to gain a great merit?”

是人以是因緣，得福多不？

“Yes, World Honoured One, because of this (good) cause the giver would gain a great merit.”

如是，世尊！此人以是因緣，得福甚多。

“Subhuti, if the merit was real, the Tathagata would not say it was great.

須菩提，若福德有實，如來說得福德多；

“He says so because there is no merit.

以福德無故，如來說得福德多。

離色離相分第二十

LEAVING BOTH FORM AND APPEARANCES, TWENTY

“Subhuti, what do you think? Can the Buddha be perceived by His completely perfect physical body (rupa-kaya)?”

須菩提！于意雲何？佛可以具足色身見不？

“No, World Honoured One,

不也，世尊！

“the Tathagata should not be so perceived.

如來不應以具足色身見。

“Why?

何以故？

“Because the Buddha says the completely perfect rupa-kaya is not, but is called the completely perfect rupakaya.”

如來說：具足色身，即非具足色身，是名具足色身。

“Subhuti, what do you think?

須菩提！于意雲何？

“Can the Tathagata be perceived by His completely perfect forms?”

如來可以具足諸相見不？

“No, World Honoured One,

不也，世尊！

“the Tathagata should not be so perceived,

如來不應以具足諸相見。

“because the Tathagata says the completely perfect forms are not, but are

called completely perfect forms.”

何以故？如來說：諸相具足，即非具足，是名諸相具足。

非說所說分第二十一

WHAT IS SPOKEN IS NOT SPOKEN, TWENTY-ONE

“Subhuti, do not say that the Tathagata thinks:

須菩提！汝勿謂如來作是念：

“ ‘I must expound the Dharma.’

“我當有所說法。”

“Do not have such a thought.

莫作是念，

“Why?

何以故？

“Because if someone says so, he will really slander the Buddha and be unable to understand my teaching.

若人言：如來有所說法，即為謗佛，不能解我所說故。

“Subhuti, when (the Tathagata) expounds the Dharma, there is really no Dharma to teach: but this is (expediently) called teaching the Dharma.”

須菩提！說法者，無法可說，是名說法。

Then the wise Subhuti said to the Buddha:

爾時，慧命須菩提白佛言：

“World Honoured One, will there be in future ages living beings who will

believe this Dharma when they hear it?”

世尊！頗有眾生，于未來世，聞說是法，生信心不？

The Buddha said:

佛言：

“Subhuti, the living beings (you just mentioned) are neither living nor not living beings.

須菩提！彼非眾生，非不眾生。

“Why?

何以故？

“Because, Subhuti, the Tathagata says these living beings are not (really), but they are (expediently), called living beings.”

須菩提！眾生眾生者，如來說非眾生，是名眾生。

無法可得分第二十二

NO DHARMA CAN BE OBTAINED, TWENTY-TWO

Subhuti said to the Buddha:

須菩提白佛言：

“World Honored One,

世尊！

“does your (own) attainment of Supreme Enlightenment (Anuttara-samyak-sambodhi) mean that you have not gained anything whatsoever?”

佛得阿耨多羅三藐三菩提，為無所得耶？

The Buddha replied: “Just so, Subhuti, just so,

如是，如是。須菩提！

“I have not gained even the least Dharma from Supreme enlightenment,

我于阿耨多羅三藐三菩提乃至無有少法可得，

“and this is called Supreme Enlightenment.

是名阿耨多羅三藐三菩提。

淨心行善分第二十三

A PURE MIND DOES WHOLESOME DEEDS, TWENTY-THREE

“Furthermore, Subhuti,

複次，須菩提！

“this Dharma is universal and impartial;

是法平等，無有高下，

“wherefore it is called Supreme Enlightenment.

是名阿耨多羅三藐三菩提；

“The practice of all good virtues (Dharmas), free from attachment to an ego,
a personality, a being and a life,

以無我、無人、無眾生、無壽者，修一切善法，

“will result in the attainment of Supreme Enlightenment.

則（即）得阿耨多羅三藐三菩提。

“Subhuti, the so-called good virtues (Dharmas),

須菩提！所言善法者，

“the Tathagata says, are not good, but are (expediently) called good virtues.

如來說非善法，是名善法。

福智無比分第二十四

BLESSINGS AND WISDOM BEYOND COMPARE, TWENTY-FOUR

“Subhuti, if (on the one hand) a man, in his practice of charity (dana) gives away the seven treasures piled up in a heap as great as all the Mounts Sumeru in the Universe put together,

須菩提！若三千大千世界中所有諸須彌山王，如是等七寶聚，

“and (on the other hand) another man receives, holds (in mind) reads and recites even a four-line stanza of this Prajna-paramita Sutra, and expounds it to others,

有人持用佈施；若人以此《般若波羅蜜經》，乃至四句偈等，受持讀誦、為他人說，

“the merit resulting from the former's dana will not be worth one-hundredth, one-thousandth, one-ten-thousandth and one-hundred thousandth part of that obtained by the latter, as no conceivable comparison can be made between the two.

於前福德百分不及一，百千萬億分，乃至算數譬喻所不能及。

化無所化分第二十五

TRANSFORMING WITHOUT THERE BEING ANYONE TRANSFORMED, TWENTY-FIVE

“Subhuti, what do you think?

須菩提！于意雲何？

“You should not say the Tathagata has this thought (in His mind):

汝等勿謂如來作是念：

“ ‘I should liberate living beings.’

我當度眾生。

“Subhuti, you should not think so.

須菩提！莫作是念。

“Why?

何以故？

“Because there are really no living beings whom the Tathagata can liberate.

實無有眾生如來度者，

“If there were,

若有眾生如來度者，

“the Tathagata would hold (the concept of) an ego, a personality, a being and a life.

如來則有我人眾生壽者。

“Subhuti,

須菩提！

“(when) the Tathagata speaks of an ego, there is in reality no ego, although common men think so.

如來說：“有我者，則非有我，而凡夫之人以為有我。

“Subhuti, the Tathagata says common men are not, but are (expediently) called, common men.

須菩提！凡夫者，如來說則非凡夫。

法身非相分第二十六

THE DHARMA BODY IS NOT APPEARANCES, TWENTY-SIX

“Subhuti, what do you think?

須菩提！于意雲何？

“Can the Tathagata be recognised by His thirty-two physical characteristics?”

可以三十二相觀如來不？

Subhuti replied: “Yes, yes, He can.”

須菩提言：‘如是！如是！以三十二相觀如來。’

The Buddha said:

佛言：

“Subhuti, if the Tathagata can be recognised by His thirty-two physical characteristics,

須菩提！若以三十二相觀如來者，

“a world ruler (cakravarti) would be the Tathagata.”

轉輪聖王則（即）是如來。’

Subhuti said to the Buddha:

須菩提白佛言：

“World Honoured One, as I understand your teaching,

世尊！如我解佛所說義，

“ the Tathagata cannot be recognized by His thirty-two physical characteristics.”

不應以三十二相觀如來。

Thereupon, the World Honoured One recited the following gatha:

爾時，世尊而說偈言：

“He who sees me by outward appearance (And) seeks me in sound,

若以色見我 以音聲求我

“Treads the heterodox path (And) cannot perceive the Tathagata.

是人行邪道 不能見如來

無斷無滅分第二十七

NOT DESTROYED NOR ANNIHILATED, TWENTY-SEVEN

“Subhuti, if you have (in your mind) this thought:

須菩提！汝若作是念：

“ ‘The Tathagata does not rely on His possession of characteristics to obtain supreme Enlightenment,’

如來不以具足相故，得阿耨多羅三藐三菩提。

“Subhuti, banish that thought.

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。”

“Subhuti, if you think it while developing the Perfect Enlightenment Mind,

須菩提！汝若作是念，發阿耨多羅三藐三菩提心者，

“you will advocate the annihilation of all Dharmas.

說諸法斷滅。

“Do not have such a thought.

莫作是念！

“Why?

何以故？

“Because one who develops the Supreme Enlightenment Mind,
發阿耨多羅三藐三菩提心者，

“does not advocate the annihilation (of things).

於法不說斷滅相。

不受不貪分第二十八

NO GREED AND NOTHING ACQUIRED, TWENTY EIGHT

“Subhuti, if (on the one hand) a Bodhisattva gave in his practice of dana, all the seven treasures in quantities sufficient to fill worlds as many as sand-grains in the Ganges,

須菩提！若菩薩以滿恒河沙等世界七寶，持用佈施；

“and (on the other hand) another man comprehended that all dharmas were egoless and thereby achieved perfection of patience (ksanti),

若復有人知一切法無我，得成於忍，

“the latter's merit would surpass that of the former.

此菩薩勝前菩薩所得功德。

“Why?

何以故

“Because, Subhuti, all Bodhisattvas do not receive reward for their merits.”

須菩提！以諸菩薩不受福德故。

Subhuti asked the Buddha: “World Honored One, why do Bodhisattvas not receive reward for their merits?”

須菩提白佛言：世尊！雲何菩薩不受福德？

“Subhuti, Bodhisattvas should have no longing and no attachment when they practise meritorious virtues;

須菩提！菩薩所作福德，不應貪著，

“therefore, they do not receive a reward.

是故說不受福德。

威儀寂靜分第二十九

THE QUIESCENCE OF HIS AWESOME DEMEANOR, TWENTY-NINE

“Subhuti, if someone says the Tathagata comes or goes, sits or lies, he does not understand what I mean.

須菩提！若有人言：如來若來若去、若坐若臥，是不解我所說義。

“Why? Because the Tathagata has neither whence (to come) nor whither (to go);

何以故？如來者，無所從來，亦無所去，

“therefore, He is called the Tathagata.

故名如來。

一合理相分第三十

THE PRINCIPLE OF A UNITY OF APPEARANCES, THIRTY

“Subhuti. what do you think? If a virtuous man or woman reduced to dust all the worlds in the Universe, would those particles of dust many?”

須菩提！若善男子、善女人，以三千大千世界碎為微塵，于意雲何？是微塵眾寧為多不？

Subhuti replied: “Many, World Honored One.

甚多，世尊！

“Why?

何以故？

“Because if they really existed, the Buddha would not say they were particles of dust.

若是微塵眾實有者，佛則（即）不說是微塵眾，

“And why?

所以者何？

“Because when the Buddha speaks of particles of dust, they are not, but are (expediently) called, particles of dust.

佛說：微塵眾即非微塵眾，是名微塵眾。

“World Honoured One,

世尊！

“when the Tathagata speaks of worlds, they are not, , but are (expediently) called, worlds.

如來所說三千大千世界，則（即）非世界，是名世界。

“Why?

何以故？

“Because if they really exist, they are just agglomerations.

若世界實有者，則（即）是一合相。

“The Tathagata speaks of agglomerations which are not, but are (expediently) called, agglomerations.”

如來說：一合相，則(即)非一合相，是名一合相。

“Subhuti, that which is called an agglomeration cannot be spoken of, but the vulgar man has longing for and attachment to this thing.

須菩提！一合相者，則（即）是不可說，但凡夫之人貪著其事。

知見不生分第三十一

KNOWLEDGE AND VIEWS ARE NOT PRODUCED, THIRTY-ONE

“Subhuti, what do you think? If someone says: ‘The Buddha speaks of the view of an ego, a personality, a being and a life,

須菩提！若人言：佛說我見、人見、眾生見、壽者見。

“Subhuti, does that person understand what I mean?"

須菩提！于意雲何？是人解我所說義不？

“No, World Honoured one, that person does not understand.

不也，世尊！是不解如來所說義。

“Why?

何以故？

“Because (when) the Tathagata speaks of the view of an ego, a Personality, a being and a life,

世尊說：我見、人見、眾生見、壽者見，

“it is not really, (but) is (expediently) called the view of an ego, a personality a being and a life.”

即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。

“Subhuti, he who develops the Supreme Enlightenment Mind,

須菩提！發阿耨多羅三藐三菩提心者，

“should thus know, see, believe and comprehend (all things); he should not set up the perception of things (dharma-laksana) in his mind.

于一切法，應如是知，如是見，如是信解，不生法相。

“Subhuti, the so-called form of things (dharma-laksana),

須菩提！所言法相者，

“the Tathagata says is not, but is, (expediently) called the form of things.

如來說即非法相，是名法相。

應化非真分第三十二

RESPONSES AND TRANSFORMATIONS ARE UNREAL, THIRTY-TWO

“Subhuti, if on the one hand, someone gave away in alms (dana) the seven treasures in quantities sufficient to fill all the worlds in uncount-able aeons,

須菩提！若有人以滿無量阿僧祇世界七寶持用佈施，

“and if on the other hand, a virtuous man or woman developed the Bodhi-mind,

若有善男子、善女人，發菩薩心者，

“and received, held (in mind), read and recited even a four-line stanza of this sutra and expounded it to others,

持於此經，乃至四句偈等，受持讀誦，為人演說，

“the latter's merit would surpass that of the former.

其福勝彼。

“In what manner should it be taught to others? By teaching it without attachment to form with the immutability of the absolute.

雲何為人演說，不取於相，如如不動。

“Why is it?

何以故？

“Because: All phenomena are like a dream, an illusion, a bubble and a shadow,
Like dew and lightning. Thus should you meditate upon them.”

一切有為法 如夢幻泡影 如露亦如電 應作如是觀

When the Buddha had finished expounding this sutra,

佛說是經已，

the elder Subhuti, together with bhiksus, bhiksunis, upasakas, upasikas,

長老須菩提及諸比丘、比丘尼、優婆塞、優婆夷、

and all the worlds of devas, men and asuras who had listened to His teaching,
were filled with joy and believed received and observed it.

一切世間、天、人、阿修羅，聞佛所說，皆大歡喜，信受奉行。