

THE
DIAMOND
OF PERFECT
WISDOM
SUTRA

金剛般若波羅蜜經

南 無 本 師 釋 迦 牟 尼 佛 (三稱)
Nán Mó Běn Shī Shī Jiā Mōu Nī Fó

Namo Fundamental Teacher Shakyamuni Buddha (3 times)

開經偈 Sutra Opening Verse

無 上 甚 深 微 妙 法
Wú Shàng Shēn Shēn Wēi Miào Fǎ

The Dharma, infinitely profound and subtle,

百 千 萬 劫 難 遭 遇
Bǎi Qiān Wàn Jié Nán Zāo Yù

Is rarely encountered even in a million kalpas.

我 今 見 聞 得 受 持
Wǒ Jīn Jiàn Wén Dé Shòu Chí

Now we are able to hear, study, and follow it,

願 解 如 來 真 實 義
Yuàn Jiě Rú Lái Zhēn Shí Yì

May we fully realize the Tathagatha's true meaning.

金 剛 般 若 波 羅 蜜 經
Jīn Gāng Bō Rě Bō Luó Mì Jīng

姚秦三藏法師鳩摩羅什 譯

法會因由分第一

如是我聞。一時佛在舍衛國。祇樹給孤
Rú Shì Wǒ Wén Yī Shí Fó Zài Shè Wèi Guó Qí Shù Jī Gū

獨園。與大比丘眾。千二百五十人俱。
Dú Yuán Yǔ Dà Bī Qiū Zhòng Qiān Èr Bǎi Wǔ Shí Rén Jù

爾時世尊食時。著衣持鉢。入舍衛大城
Èr Shí Shì Zūn Shí Shí Zhuó Yī Chí Bō Rù Shè Wèi Dà Chéng

乞食。於其城中。次第乞已。還至本處。
Qǐ Shí Yú Qí Chéng Zhōng Cì Dì Qǐ Yǐ Huán Zhì Běn Chù

飯食訖。收衣鉢。洗足已。敷座而坐。
Fàn Shí Qì Shōu Yī Bō Xǐ Zú Yǐ Fū Zuò Èr Zuò

善現啟請分第二

時長老須菩提。在大眾中。即從座起。
Shí Zhǎng Lǎo Xū Pú Tí Zài Dà Zhòng Zhōng Jí Cóng Zuò Qǐ

偏袒右肩。右膝著地。合掌恭敬。而白佛
Piān Tǎn Yòu Jiān Yòu Xī Zhuó Dì Hé Zhǎng Gōng Jìng Ér Bái Fó

言。希有世尊。如來善護念諸菩薩。善付
Yán Xī Yǒu Shì Zūn Rú Lái Shàn Hù Niàn Zhū Pú Sà Shàn Fù

囑諸菩薩。世尊。善男子善女人。發阿耨
Zhǔ Zhū Pú Sà Shì Zūn Shàn Nán Zǐ Shàn Nǚ Rén Fā Ā Niù

多羅三藐三菩提心。云何應住。云何降
Duō Luó Sān Miǎo Sān Pú Tí Xīn Yún Hé Yīng Zhù Yún Hé Xiáng

伏其心。
Fú Qí Xīn

THE DIAMOND OF PERFECT WISDOM SUTRA

Chinese translation by Tripitaka Master Kumarajiva

1. Convocation of the Assembly

Thus I have heard. Once, **the Buddha** was staying in the Anathapindada's **Park** at Jeta Grove in **Shravasti**, with a community of one thousand two hundred fifty **bhiksus**. When it was mealtime, the World **Honored One** put on his robe, took his alms-bowl, and went into the great city of **Shravasti**, going from house to house to **beg for food**. This done, he returned to his **abiding place**, finished the meal, put away his **robe and bowl**, washed his feet, arranged his seat, **and sat down**.

2. Subhuti Requests the Teaching

Then, the elder **Subhuti** in the assembly arose **from his seat**, bared his right shoulder, knelt on **his right knee** with his palms joined, and respectfully addressed **the Buddha**: "How remarkable, World **Honored One**, that the Tathagata is ever-mindful of **bodhisattvas**, protecting and **instructing them well!** World **Honored One**, when good men and good women resolve to attain anuttara samyak **sambodhi**, how should they abide their mind, and how should they **subdue their thoughts?**"

佛言。善哉善哉。須菩提。如汝所說。如
Fó Yán Shàn Zāi Shàn Zāi Xū Pú Tí Rú Rǔ Suǒ Shuō Rú

來善護念諸菩薩。善付囑諸菩薩。汝今
Lái Shàn Hù Niàn Zhū Pú Sā Shàn Fù Zhǔ Zhū Pú Sā Rú Jīn

諦聽。當為汝說。善男子善女人。發阿
Dì Tīng Dāng Wéi Rú Shuō Shàn Nán Zǐ Shàn Nǚ Rén Fā Ā

耨多羅三藐三菩提心。應如是住。如是
Niù Duō Luó Sān Miǎo Sān Pú Tí Xīn Yīng Rú Shì Zhù Rú Shì

降伏其心。唯然。世尊。願樂欲聞。
Xiáng Fú Qí Xīn Wéi Rán Shì Zūn Yuàn Yào Yù Wén

大乘正宗分第三

佛告須菩提。諸菩薩摩訶薩。應如是降
Fó Gào Xū Pú Tí Zhū Pú Sā Mó Hē Sā Yīng Rú Shì Xiáng

伏其心。所有一切眾生之類。若卵生。
Fú Qí Xīn Suǒ Yǒu Yī Qiè Zhòng Shēng Zhī Lèi Ruò Luǎn Shēng

若胎生。若濕生。若化生。若有色。若無
Ruò Tāi Shēng Ruò Shī Shēng Ruò Huà Shēng Ruò Yǒu Sè Ruò Wú

色。若有想。若無想。若非有想。非無想。
Sè Ruò Yǒu Xiǎng Ruò Wú Xiǎng Ruò Fēi Yǒu Xiǎng Fēi Wú Xiǎng

我皆令入無餘涅槃而滅度之。如是滅
Wǒ Jiē Lìng Rù Wú Yú Niè Pán Ér Miè Dù Zhī Rú Shì Miè

度無量無數無邊眾生。實無眾生得
Dù Wú Liàng Wú Shù Wú Biān Zhòng Shēng Shí Wú Zhòng Shēng Dé

滅度者。何以故。須菩提。若菩薩有我
Miè Dù Zhě Hé Yǐ Gù Xū Pú Tí Ruò Pú Sā Yǒu Wǒ

相。人相。眾生相。壽者相。即非菩薩。
Xiàng Rén Xiàng Zhòng Shēng Xiàng Shǒu Zhě Xiàng Jí Fēi Pú Sā

The Buddha said, “Excellent! Excellent! **Subhuti**,
it is as **you have said**.

The Tathagata is ever-mindful of **bodhisattvas**,
protecting and **instructing them well**.

Now listen attentively, and I shall explain **it for you**:

Good men and good women who resolve to attain anuttara
samyak **sambodhi**
should thus abide and **subdue their thoughts**.”

The Venerable Subhuti said: “Yes, World **Honored One**.
We are listening with great **anticipation**.”

3. The Bodhisattva Vow

The Buddha said to **Subhuti**:

“The bodhisattvas and mahasattvas should thus **subdue their thoughts**:

All the different types of **sentient beings**,
whether they are born from eggs, from wombs, from moisture, or
by **transformation**;

whether or not **they have form**;

whether they have thoughts **or no thoughts**,

or have neither thought **nor non-thought**,

I will liberate them by leading them to nirvana without **residue**.

When immeasurable, countless, infinite numbers of sentient
beings have been **liberated**,

in reality, no sentient beings have been **liberated**.

Why **is this so**?

Subhuti, if bodhisattvas abide in the notions **of a self**,
a person, a sentient being, or **a life span**,
they are not **bodhisattvas**.”

妙行無住分第四

復次須菩提。菩薩於法。應無所住。行
Fù Cì Xū Pú Tí Pú Sà Yú Fǎ Yīng Wú Suǒ Zhù Xíng

於布施。所謂不住色布施。不住聲香味
Yú Bù Shī Suǒ Wèi Bú Zhù Sè Bù Shī Bú Zhù Shēng Xiāng Wèi

觸法布施。須菩提。菩薩應如是布施。
Chū Fǎ Bù Shī Xū Pú Tí Pú Sà Yīng Rú Shì Bù Shī

不住於相。何以故。若菩薩不住相布
Bú Zhù Yú Xiàng Hé Yǐ Gù Ruò Pú Sà Bú Zhù Xiàng Bù

施。其福德不可思量。須菩提。於意云
Shī Qí Fú Dé Bú Kě Sī Liáng Xū Pú Tí Yú Yì Yún

何。東方虛空可思量不。不也。世尊。須
Hé Dōng Fāng Xū Kōng Kě Sī Liáng Fǒu Fǒu Yě Shì Zūn Xū

菩提。南西北方。四維上下虛空。可思
Pú Tí Nán Xī Běi Fāng Sì Wéi Shàng Xià Xū Kōng Kě Sī

量不。不也。世尊。須菩提。菩薩無住相
Liáng Fǒu Fǒu Yě Shì Zūn Xū Pú Tí Pú Sà Wú Zhù Xiàng

布施。福德亦復如是不可思量。須菩
Bù Shī Fú Dé Yì Fù Rú Shì Bú Kě Sī Liáng Xū Pú

提。菩薩但應如所教住。
Tí Pú Sà Dàn Yīng Rú Suǒ Jiào Zhù

如理實見分第五

須菩提。於意云何。可以身相見如來
Xū Pú Tí Yú Yì Yún Hé Kě Yǐ Shēn Xiàng Jiàn Rú Lái

不。不也。世尊。不可以身相得見如來。
Fǒu Fǒu Yě Shì Zūn Bú Kě Yǐ Shēn Xiàng Dé Jiàn Rú Lái

何以故。如來所說身相。即非身相。
Hé Yǐ Gù Rú Lái Suǒ Shuō Shēn Xiàng Jí Fēi Shēn Xiàng

4. Unattached Practice of Charity

“Furthermore, **Subhuti**,
in the practice of **charity**,
bodhisattvas should abide in nothing whatsoever.
That is, to practice **charity**
without attachment to form, sound, smell, taste, touch, **or dharmas**.
Subhuti, bodhisattvas should practice charity **this way**,
without attachment to **anything**.

Why?

If bodhisattvas practice charity without **attachment**,
their merits are **immeasurable**.

Subhuti, what **do you think?**

Is the space in the eastern direction **measurable?**”

“No, World **Honored One**, it is **immeasurable**.”

“**Subhuti**, is any of the space above or below, in the four cardinal
directions,

or in the four intermediate directions **measurable?**”

“They are **immeasurable**, World **Honored One**.”

“**Subhuti**, the merits attained by bodhisattvas
who practice charity without **attachment**
are also **immeasurable like space**.

Subhuti, bodhisattvas should abide in **this teaching**.”

5. Physical Attributes of Buddhahood

“**Subhuti**, what **do you think?**

Can one recognize the Tathagata by means of his physical
appearance?”

“No, World **Honored One**.

One cannot recognize the Tathagata by his physical **appearance**.

Why not?

The Tathagata teaches that physical **appearances**
are actually not physical **appearances**.”

佛告須菩提。凡所有相。皆是虛妄。若
Fó Gào Xū Pú Tí Fán Suǒ Yǒu Xiāng Jiē Shì Xū Wǎng Ruò

見諸相非相。即見如來。
Jiàn Zhū Xiàng Fēi Xiàng Jí Jiàn Rú Lái

正信希有分第六

須菩提白佛言。世尊。頗有眾生。得聞
Xū Pú Tí Bái Fó Yán Shì Zūn Pō Yǒu Zhōng Shēng Dé Wén

如是言說章句。生實信不。佛告須菩
Rú Shì Yán Shuō Zhāng Jù Shēng Shí Xìn Fǒu Fó Gào Xū Pú

提。莫作是說。如來滅後。後五百歲。有
Tí Mò Zuō Shì Shuō Rú Lái Miè Hòu Hòu Wǔ Bǎi Suì Yǒu

持戒修福者。於此章句。能生信心。以
Chí Jiè Xiū Fú Zhě Yú Cǐ Zhāng Jù Néng Shēng Xìn Xìn Yì

此為實。當知是人。不於一佛二佛三四
Cǐ Wéi Shí Dāng Zhī Shì Rén Bù Yú Yì Fó Èr Fó Sān Sì

五佛而種善根。已於無量千萬佛所。
Wǔ Fó Èr Zhōng Shàn Gēn Yǐ Yú Wú Liàng Qiān Wàn Fó Suǒ

種諸善根。聞是章句。乃至一念生淨
Zhōng Zhū Shàn Gēn Wén Shì Zhāng Jù Nǎi Zhì Yì Niǎn Shēng Jìng

信者。須菩提。如來悉知悉見。是諸眾
Xìn Zhě Xū Pú Tí Rú Lái Xī Zhī Xī Jiàn Shì Zhū Zhōng

生。得如是無量福德。何以故。是諸眾
Shēng Dé Rú Shì Wú Liàng Fú Dé Hé Yì Gù Shì Zhū Zhōng

生。無復我相。人相。眾生相。壽者相。
Shēng Wú Fù Wǒ Xiàng Rén Xiàng Zhōng Shēng Xiàng Shòu Zhě Xiàng

無法相。亦無非法相。何以故。是諸眾
Wú Fǎ Xiàng Yì Wú Fēi Fǎ Xiàng Hé Yì Gù Shì Zhū Zhōng

生。若心取相。即為著我人眾生壽
Shēng Ruò Xīn Qǔ Xiàng Jí Wéi Zhuó Wǒ Rén Zhōng Shēng Shòu

者。若取法相。即著我人眾生壽者。
Zhě Ruò Qǔ Fǎ Xiàng Jí Zhuó Wǒ Rén Zhōng Shēng Shòu Zhě

The Buddha said to **Subhuti**:

“All appearances are **illusory**.

To see that appearances are not appearances is to see the **Tathagata**.”

6. The Merit of True Faith

Subhuti addressed **the Buddha**,

“World **Honored One**,

will there be any **sentient beings**

who give rise to true faith upon hearing **this teaching**?”

The Buddha said to **Subhuti**,

“Do not even say **such a thing**.

After my passing, in the last five hundred years [of the Dharma
ending age],

there will be those who observe the precepts and cultivate **merit**,
who have faith that these are **words of truth**.

You should know that these people have not merely cultivated the
roots **of virtue**

with one buddha, two buddhas, three, four, or **five buddhas**;

they have cultivated all kinds of **virtuous roots**

with hundreds of thousands, even countless numbers **of buddhas**.

Upon hearing these passages, **Subhuti**,

some will, in an instant, give rise **to pure faith**.

The Tathagata fully knows and fully sees **these beings**

as they attain such countless **merits**.

Why?

It is because these **sentient beings**

are free from the notions **of a self**,

a person, a sentient being, or **a life span**.

They are also free from the notions of dharmas or **non-dharmas**.

Why?

If the minds of these sentient beings cherish **these notions**,

then they will cling to a self, a person, a sentient being, and **a life span**.

If they cherish the notion **of dharmas**,

they will cling to a self, a person, a sentient being, and **a life span**.

何以故。若取非法相。即著我人眾生
Hé Yǐ Gù Ruò Qǔ Fēi Fǎ Xiàng Jí Zhuó Wǒ Rén Zhōng Shēng

壽者。是故不應取法。不應取非法。以
Shòu Zhě Shì Gù Bù Yīng Qǔ Fǎ Bù Yīng Qǔ Fēi Fǎ Yǐ

是義故。如來常說。汝等比丘。知我說
Shì Yì Gù Rú Lái Cháng Shuō Rǔ Dèng Bì Qiū Zhī Wǒ Shuō

法。如筏喻者。法尚應捨。何況非法。
Fǎ Rú Fā Yù Zhě Fǎ Shàng Yīng Shě Hé Kuàng Fēi Fǎ

無得無說分第七

須菩提。於意云何。如來得阿耨多羅三
Xū Pú Tí Yú Yì Yún Hé Rú Lái Dé Ā Niù Duō Luó Sān

藐三菩提耶。如來有所說法耶。須菩提
Miǎo Sān Pú Tí Yé Rú Lái Yǒu Suǒ Shuō Fǎ Yé Xū Pú Tí

言。如我解佛所說義。無有定法。名阿
Yán Rú Wǒ Jiě Fó Suǒ Shuō Yì Wú Yǒu Dìng Fǎ Míng Ā

耨多羅三藐三菩提。亦無有定法。如來
Niù Duō Luó Sān Miǎo Sān Pú Tí Yì Wú Yǒu Dìng Fǎ Rú Lái

可說。何以故。如來所說法。皆不可取。
Kě Shuō Hé Yǐ Gù Rú Lái Suǒ Shuō Fǎ Jiē Bù Kě Qǔ

不可說。非法。非非法。所以者何。一切
Bù Kě Shuō Fēi Fǎ Fēi Fēi Fǎ Suǒ Yǐ Zhě Hé Yì Qiè

賢聖。皆以無為法而有差別。
Xián Shèng Jiē Yǐ Wú Wéi Fǎ Ēr Yǒu Chā Bié

依法出生分第八

須菩提。於意云何。若人滿三千大千世
Xū Pú Tí Yú Yì Yún Hé Ruò Rén Mǎn Sān Qiān Dà Qiān Shì

界七寶。以用布施。是人所得福德。寧
Jiè Qī Bǎo Yǐ Yòng Bù Shī Shì Rén Suǒ Dé Fú Dé Níng

為多不。須菩提言。甚多。世尊。何以故。
Wéi Duō Fǒu Xū Pú Tí Yán Shèn Duō Shì Zūn Hé Yǐ Gù

Why?

If they cherish the notion of **non-dharmas**, they will cling to a self, a person, a sentient being, and a **life span**. Therefore one should not cherish dharmas or **non-dharmas**.

For this reason, the Tathagata **often teaches**:

Bhiksus, know that my Dharma is **like a raft**.

If even the correct teachings (Dharma) should be **abandoned**, how much more so the **incorrect teachings** (non-Dharma)?"

7. No Attainment, No Teaching

“Subhuti, what do you think?

Has the Tathagata attained anuttara samyak **sambodhi**?

And does he explain **the Dharma**?”

Subhuti said: “As I understand the meaning of what the **Buddha has said**,

there is no fixed teaching called anuttara samyak **sambodhi**.

And there is also no fixed teaching that the Tathagata **can convey**.

Why?

The Dharma explained by the **Tathagata** cannot be grasped **or explained**.

They are neither Dharmas nor **non-Dharmas**.

How **is this so**?

It is because all the saints **and sages**

are distinguished by the **Unconditioned Dharma**.”

8. Real Merit Has No Merit

“Subhuti, what do you think?

If a person fills a trichiliocosm

with the seven jewels and gives them away in **charity**, wouldn't the merit attained by this person **be great**?”

Subhuti said, “Extremely great, World **Honored One**.

Why?

是福德。即非福德性。是故如來說福

Shì Fú Dé Jí Fēi Fú Dé Xìng Shì Gù Rú Lái Shuō Fú

德多。若復有人。於此經中。受持乃至

Dé Duō Ruò Fù Yǒu Rén Yú Cǐ Jīng Zhōng Shòu Chí Nǎi Zhì

四句偈等。為他人說。其福勝彼。何以

Sì Jù Jié Dèng Wèi Tā Rén Shuō Qí Fú Shèng Bǐ Hé Yǐ

故。須菩提。一切諸佛。及諸佛阿耨多

Gù Xū Pú Tí Yī Qiè Zhū Fó Jí Zhū Fó Ā Niù Duō

羅三藐三菩提法。皆從此經出。須菩

Luó Sān Miǎo Sān Pú Tí Fǎ Jiē Cóng Cǐ Jīng Chū Xū Pú

提。所謂佛法者。即非佛法。是名佛法。

Tī Suǒ Wèi Fó Fǎ Zhě Jí Fēi Fó Fǎ Shì Míng Fó Fǎ

一相無相分第九

須菩提。於意云何。須陀洹能作是念。

Xū Pú Tí Yú Yì Yún Hé Xū Tuó Huán Néng Zuò Shì Niàn

我得須陀洹果不。須菩提言。不也。世

Wǒ Dé Xū Tuó Huán Guǒ Fǒu Xū Pú Tí Yán Fǒu Yě Shì

尊。何以故。須陀洹名為入流。而無所

Zūn Hé Yǐ Gù Xū Tuó Huán Míng Wéi Rù Liú Ér Wú Suǒ

入。不入色聲香味觸法。是名須陀洹。

Rù Bú Rù Sè Shēng Xiāng Wèi Chù Fǎ Shì Míng Xū Tuó Huán

須菩提。於意云何。斯陀含能作是念。

Xū Pú Tí Yú Yì Yún Hé Sī Tuó Hán Néng Zuò Shì Niàn

我得斯陀含果不。須菩提言。不也。世

Wǒ Dé Sī Tuó Hán Guǒ Fǒu Xū Pú Tí Yán Fǒu Yě Shì

尊。何以故。斯陀含名一往來。而實無

Zūn Hé Yǐ Gù Sī Tuó Hán Míng Yī Wǎng Lái Ér Shí Wú

往來。是名斯陀含。須菩提。於意云何。

Wǎng Lái Shì Míng Sī Tuó Hán Xū Pú Tí Yú Yì Yún Hé

阿那含能作是念。我得阿那含果不。

Ā Nà Hán Néng Zuò Shì Niàn Wǒ Dé Ā Nà Hán Guǒ Fǒu

The nature of merit **is empty**;
therefore the Tathagata says that this merit **is great.**”
The Buddha said: “But if a person **comprehends**
and follows even a four-line verse of **this sutra**,
and teaches it **to others**,
this person’s merit would exceed that of the former **example.**
Why?

Subhuti, all buddhas and all of their teachings on anuttara
samyak **sambodhi**
originate from **this sutra.**

Subhuti, that which is called the Buddha Dharma is not the
Buddha Dharma;
therefore it is called the **Buddha Dharma.**”

9. The Four Stages of an Arhat

“**Subhuti**, what **do you think?**

Does a srotapanna **have the thought:**

‘I have attained the realization of the srotapanna’?”

Subhuti said, “No, World **Honored One.**

Why not?

Because ‘srotapanna’ means ‘stream-**enterer**,’

and there is in fact nothing **to enter**;

one who does not enter into form, sound, smell, taste, touch,
or dharmas

is called a srotapanna.”

“**Subhuti**, what **do you think?**

Does a sakridagamin **have the thought,**

‘I have attained the realization of the sakridagamin’?”

Subhuti said: “No, World **Honored One.**

Why not?

Although ‘sakridagamin’ means to go and come **one more time**,
there is, in reality, no going and **no coming.**

Therefore he is called a sakridagamin.”

“**Subhuti**, what **do you think?**

Does an anagamin **have the thought,**

‘I have attained the realization of the anagamin’?”

須 菩 提 言。不 也。世 尊。何 以 故。阿 那
Xū Pú Tí Yán Fǒu Yě Shì Zūn Hé Yì Gù Ā Nà

含 名 為 不 來。而 實 無 不 來。是 故 名 阿
Hán Míng Wéi Bù Lái Ēr Shí Wú Bù Lái Shì Gù Míng Ā

那 含。須 菩 提。於 意 云 何。阿 羅 漢 能 作
Nà Hán Xū Pú Tí Yú Yì Yún Hé Ā Luó Hàn Néng Zuò

是 念。我 得 阿 羅 漢 道 不。須 菩 提 言。不
Shì Niàn Wǒ Dé Ā Luó Hàn Dào Fǒu Xū Pú Tí Yán Fǒu

也。世 尊。何 以 故。實 無 有 法。名 阿 羅
Yě Shì Zūn Hé Yì Gù Shí Wú Yǒu Fǎ Míng Ā Luó

漢。世 尊。若 阿 羅 漢 作 是 念。我 得 阿 羅
Hàn Shì Zūn Ruò Ā Luó Hàn Zuò Shì Niàn Wǒ Dé Ā Luó

漢 道。即 為 著 我 人 眾 生 壽 者。世 尊。
Hàn Dào Jí Wéi Zhuó Wǒ Rén Zhòng Shēng Shòu Zhě Shì Zūn

佛 說 我 得 無 諍 三 昧。人 中 最 為 第 一。
Fó Shuō Wǒ Dé Wú Zhēng Sān Mèi Rén Zhōng Zuì Wéi Dì Yī

是 第 一 離 欲 阿 羅 漢。世 尊。我 不 作 是
Shì Dì Yī Lí Yù Ā Luó Hàn Shì Zūn Wǒ Bù Zuò Shì

念。我 是 離 欲 阿 羅 漢。世 尊。我 若 作 是
Niàn Wǒ Shì Lí Yù Ā Luó Hàn Shì Zūn Wǒ Ruò Zuò Shì

念。我 得 阿 羅 漢 道。世 尊 則 不 說 須 菩
Niàn Wǒ Dé Ā Luó Hàn Dào Shì Zūn Zé Bù Shuō Xū Pú

提。是 樂 阿 蘭 那 行 者。以 須 菩 提 實 無
Tí Shì Yào Ā Lán Nà Hèng Zhě Yì Xū Pú Tí Shí Wú

所 行。而 名 須 菩 提。是 樂 阿 蘭 那 行。
Suǒ Xíng Ēr Míng Xū Pú Tí Shì Yào Ā Lán Nà Hèng

莊嚴淨土分第十

佛 告 須 菩 提。於 意 云 何。如 來 昔 在
Fó Gào Xū Pú Tí Yú Yì Yún Hé Rú Lái Xī Zài

然 燈 佛 所。於 法 有 所 得 不。
Rán Dēng Fó Suǒ Yú Fǎ Yǒu Suǒ Dé Fǒu

Subhuti said, “No, World **Honored One**.

Why not?

‘Anagamin’ means non-returning [to the **human world**], but there is, in fact, no such thing as non-returning.

Therefore he is called an **anagamin**.”

“**Subhuti**, what **do you think?**

Does an arhat **have the thought**,

‘I have attained the realization of **the arhat**?’”

Subhuti said, “No, World **Honored One**.

Why not?

There is, in reality, no such a thing called ‘arhat.’

World **Honored One**,

if an arhat should give rise **to the thought**,

‘I have attained the realization of **the arhat**’,

this means that he is attached to the notions **of a self**,

a person, a sentient being, or **a life span**.

World **Honored One**, you have said that of **all people**

I am the foremost in attaining the samadhi of non-**contention**, and the foremost arhat in being free from **desires**.

But I do not **have the thought**

that I am an arhat who is free from **desires**.

World **Honored One**, if I give rise to the thought that I have attained **arhatship**,

then you would not have said that Subhuti practices **aranya** abiding peacefully in non-**contention**.

In reality, Subhuti abides in **nothing at all**,

therefore Subhuti is called one who abides peacefully in non-**contention**.”

10. Transformation to a Buddha World

The Buddha said to **Subhuti**,

“What **do you think?**

When the Tathagata studied under Dipankara **Buddha**, did he receive any **Dharma?**”

不也。世尊。如來在然燈佛所。於法實
Fǒu Yě Shì Zūn Rú Lái Zài Rán Dēng Fó Suǒ Yú Fǎ Shí

無所得。須菩提。於意云何。菩薩莊嚴
Wú Suǒ Dé Xū Pú Tí Yú Yì Yún Hé Pú Sà Zhuāng Yán

佛土不。不也。世尊。何以故。莊嚴佛
Fó Tǔ Fǒu Fǒu Yě Shì Zūn Hé Yì Gù Zhuāng Yán Fó

土者。即非莊嚴。是名莊嚴。是故須
Tǔ Zhě Jí Fēi Zhuāng Yán Shì Míng Zhuāng Yán Shì Gù Xū

菩提。諸菩薩摩訶薩。應如是生清淨
Pú Tí Zhū Pú Sà Mō Hé Sà Yīng Rú Shì Shēng Qīng Jìng

心。不應住色生心。不應住聲香味觸
Xīn Bù Yīng Zhù Sè Shēng Xīn Bù Yīng Zhù Shēng Xiāng Wèi Chù

法生心。應無所住而生其心。須菩提。
Fǎ Shēng Xīn Yīng Wú Suǒ Zhù Ér Shēng Qí Xīn Xū Pú Tí

譬如有入。身如須彌山王。於意云何。
Pì Rú Yǒu Rén Shēn Rú Xū Mí Shān Wáng Yú Yì Yún Hé

是身為大不。須菩提言。甚大。世尊。
Shì Shēn Wéi Dà Fǒu Xū Pú Tí Yán Shèn Dà Shì Zūn

何以故。佛說非身。是名大身。
Hé Yì Gù Fó Shuō Fēi Shēn Shì Míng Dà Shēn

無為福勝分第十一

須菩提。如恆河中所有沙數。如是沙等
Xū Pú Tí Rú Héng Hé Zhōng Suǒ Yǒu Shā Shù Rú Shì Shā Dēng

恆河。於意云何。是諸恆河沙。寧為多不。
Héng Hé Yú Yì Yún Hé Shì Zhū Héng Hé Shā Níng Wéi Duō Fǒu

須菩提言。甚多。世尊。但諸恆河尚多無
Xū Pú Tí Yán Shèn Duō Shì Zūn Dàn Zhū Héng Hé Shàng Duō Wú

數。何況其沙。須菩提。我今實言告汝。
Shù Hé Kuàng Qí Shā Xū Pú Tí Wǒ Jīn Shí Yán Gào Rǔ

“No, World **Honored One**,
when the Tathagata studied under Dipankara **Buddha**,
he did not receive any **Dharma**.”

“**Subhuti**, what **do you think**?

Does a bodhisattva transform a world into a **Buddha world**?”

“No, he does not, World **Honored One**.

Why not?

One who transforms the world does not transform **the world**;
that is to transform **the world**.”

“And so, **Subhuti**,

bodhisattvas and mahasattvas should give rise to a **pure mind**
that is not attached to form, sound, smell, taste, touch,
or dharmas.

The mind should act without any **attachments**.

Subhuti, if there were a person with a body the size of Mt.

Sumeru,

what **do you think**?

Wouldn't this body **be huge**?”

“Extremely huge, World **Honored One**.

Why?

The Buddha teaches us that a body is not a **body**,
hence it is called a **huge body**.”

11. Merits of this Sutra

“**Subhuti**, what **do you think**?

If there were as many Ganges Rivers as the grains of sand in
the Ganges,

wouldn't the amount of sand contained in all those Ganges Rivers
be great?”

Subhuti said, “Extremely great, World **Honored One**.

If even the number of the Ganges Rivers is **innumerable**,
how much more so their **grains of sand**?”

“**Subhuti**, now I tell you **truthfully**:

若有善男子善女人。以七寶滿爾所恆
Ruò Yǒu Shàn Nán Zi Shàn Nǚ Rén Yì Qī Bǎo Mǎn Ēr Suǒ Hēng

河沙數三千大千世界。以用布施。得福
Hé Shā Shù Sān Qiān Dà Qiān Shì Jiè Yì Yòng Bù Shī Dé Fú

多不。須菩提言。甚多。世尊。佛告須菩提。
Duō Bú Xū Pú Tí Yán Shèn Duō Shì Zūn Fó Gào Xū Pú Tí

若善男子善女人。於此經中。乃至受持四
Ruò Shàn Nán Zi Shàn Nǚ Rén Yú Cǐ Jīng Zhōng Nǎi Zhì Shòu Chí Sì

句偈等。為他人說。而此福德勝前福德。
Jù Jì Dèng Wèi Tā Rén Shuō Ēr Cǐ Fú Dé Shèng Qián Fú Dé

尊重正教分第十二

復次須菩提。隨說是經。乃至四句偈
Fù Cì Xū Pú Tí Suí Shuō Shì Jīng Nǎi Zhì Sì Jù Jì

等。當知此處。一切世間天人阿修羅。
Dèng Dāng Zhī Cǐ Chù Yì Qiè Shì Jiān Tiān Rén Ā Xiū Luó

皆應供養。如佛塔廟。何況有人。盡能
Jiē Yīng Gòng Yǎng Rú Fó Tǎ Miào Hé Kuàng Yǒu Rén Jìn Néng

受持讀誦。須菩提。當知是人。成就最
Shòu Chí Dú Sòng Xū Pú Tí Dāng Zhī Shì Rén Chéng Jiù Zuì

上第一希有之法。若是經典所在之處。
Shàng Dì Yì Xī Yǒu Zhī Fǎ Ruò Shì Jīng Diǎn Suǒ Zài Zhī Chù

即為有佛。若尊重弟子。
Jì Wéi Yǒu Fó Ruò Zūn Zhòng Dì Zǐ

如法受持分第十三

爾時須菩提白佛言。世尊。當何名此經。
Ēr Shí Xū Pú Tí Bái Fó Yán Shì Zūn Dāng Hé Míng Cǐ Jīng

我等云何奉持。佛告須菩提。是經名為
Wǒ Dèng Yún Hé Fèng Chí Fó Gào Xū Pú Tí Shì Jīng Míng Wéi

金剛般若波羅蜜。以是名字。汝當奉持。
Jīn Gāng Bō Rě Bō Luó Mì Yì Shì Míng Zì Rǔ Dāng Fèng Chí

If a good man or **good woman** fills as many trichiliocosms as the **grains of sand** in all those **Ganges Rivers** with the seven jewels, and gives them away in **charity**, wouldn't this **merit be great?**"

"Extremely great, World **Honored One**."

The Buddha said to **Subhuti**:

"If a good man or **good woman** is able to comprehend and follow a four-line verse of **this sutra** and teach it to others, their merit will be **far greater**."

12. The Most Extraordinary Merit

"Furthermore, **Subhuti**, wherever one teaches or recites so much as a four-line verse of **this sutra**,

that place should be venerated as a **Buddha shrine** by heavenly beings, human beings, and asuras **in this world**. How much more so **is the case** where one can completely remember, comprehend, and follow **this sutra!**

Subhuti, you should know that such a person has achieved the highest, rarest of **accomplishments**.

Wherever this sutra **is present**, it is as if the Buddha and the Buddha's revered disciples were **also present**."

13. Naming of the Sutra

Then Subhuti addressed **the Buddha**,

"World **Honored One**, what should we call this sutra, and how should we **uphold it?**"

The Buddha said to **Subhuti**:

"This sutra is called the **Diamond of Perfect Wisdom**.

You should revere this title and practice the sutra **accordingly**.

所以者何。須菩提。佛說般若波羅蜜。
Suǒ Yì Zhě Hé Xū Pú Tí Fó Shuō Bō Rě Bō Luó Mì

即非般若波羅蜜。是名般若波羅蜜。須
Jì Fēi Bō Rě Bō Luó Mì Shì Míng Bō Rě Bō Luó Mì Xū

菩提。於意云何。如來有所說法不。須
Pú Tí Yú Yì Yún Hé Rú Lái Yǒu Suǒ Shuō Fǎ Bū Xū

菩提白佛言。世尊。如來無所說。須菩
Pú Tí Bái Fó Yán Shì Zūn Rú Lái Wú Suǒ Shuō Xū Pú

提。於意云何。三千大千世界。所有微
Tí Yú Yì Yún Hé Sān Qiān Dà Qiān Shì Jiè Suǒ Yǒu Wēi

塵。是為多不。須菩提言。甚多。世尊。須
Chén Shì Wéi Duō Bú Xū Pú Tí Yán Shèn Duō Shì Zūn Xū

菩提。諸微塵。如來說非微塵。是名微
Pú Tí Zhū Wēi Chén Rú Lái Shuō Fēi Wēi Chén Shì Míng Wēi

塵。如來說世界。非世界。是名世界。須
Chén Rú Lái Shuō Shì Jiè Fēi Shì Jiè Shì Míng Shì Jiè Xū

菩提。於意云何。可以三十二相見如來
Pú Tí Yú Yì Yún Hé Kě Yì Sān Shí Èr Xiāng Jiàn Rú Lái

不。不也。世尊。不可以三十二相得見
Bú Bú Yě Shì Zūn Bù Kě Yì Sān Shí Èr Xiāng Dé Jiàn

如來。何以故。如來說三十二相。即是
Rú Lái Hé Yì Gù Rú Lái Shuō Sān Shí Èr Xiāng Jì Shì

非相。是名三十二相。須菩提。若有善
Fēi Xiāng Shì Míng Sān Shí Èr Xiāng Xū Pú Tí Ruò Yǒu Shàn

男子善女人。以恆河沙等身命布施。若
Nán Zǐ Shàn Nǚ Rén Yì Héng Hé Shā Děng Shēn Mìng Bù Shì Ruò

復有人。於此經中。乃至受持四句偈
Fù Yǒu Rén Yú Cǐ Jīng Zhōng Nǎi Zhì Shōu Chí Sì Jù Jī

等。為他人說。其福甚多。
Děng Wéi Tā Rén Shuō Qí Fú Shèn Duō

Why?

Subhuti, the Buddha teaches that ‘prajna paramita’ (perfection of wisdom) is not prajna **paramita**.

Therefore it is called prajna **paramita**.

Subhuti, what **do you think?**

Does the Tathagata have any **Dharma to teach?**”

Subhuti said to **the Buddha**,

“World **Honored One**, the Tathagata has **nothing to teach.**”

“**Subhuti**, what **do you think?**

Are all the tiny particles contained in this trichiliocosm great **in number?**”

Subhuti said, “Extremely great, World **Honored One.**”

“**Subhuti**, the Tathagata teaches that tiny particles are not tiny **particles.**

Therefore they are called tiny **particles.**

The Tathagata teaches that worlds **are not worlds.**

Therefore they **are called worlds.**

Subhuti, what **do you think?**

Can the Tathagata be recognized by means of his thirty-two physical **attributes?**”

“No, he cannot, World **Honored One.**

One cannot recognize the Tathagata by means of his thirty-two physical **attributes.**

Why not?

Because the Tathagata teaches that the thirty-two physical **attributes**

are in fact not real **attributes.**

Therefore they are called the thirty-two physical **attributes.**”

“**Subhuti**, if a good man or **good woman**

dedicates lifetimes as numerous as the grains of sand in the **Ganges River**

to charitable acts, and another **comprehends**

and follows even a four-line verse of **this sutra**

and taught it **to others,**

the merits gained by the latter would far exceed that of **the former.**”

離相寂滅分第十四

爾時須菩提。聞說是經。深解義趣。涕
Ēr Shí Xū Pú Tí Wén Shuō Shì Jīng Shēn Jiě Yì Qū Tī
淚悲泣。而白佛言。希有世尊。佛說如
Lèi Bēi Qì Ér Bái Fó Yán Xī Yǒu Shì Zūn Fó Shuō Rú
是甚深經典。我從昔來。所得慧眼。未
Shì Shēn Shēn Jīng Diǎn Wǒ Cóng Xī Lái Suǒ Dé Huì Yǎn Wèi
曾得聞如是之經。世尊。若復有人。得
Céng Dé Wén Rú Shì Zhī Jīng Shì Zūn Ruò Fù Yǒu Rén Dé
聞是經。信心清淨。即生實相。當知是
Wén Shì Jīng Xìn Xīn Qīng Jīng Jí Shēng Shí Xiàng Dāng Zhī Shì
人。成就第一希有功德。世尊。是實相
Rén Chéng Jiù Dì Yī Xī Yǒu Gōng Dé Shì Zūn Shì Shí Xiàng
者。即是非相。是故如來說名實相。世
Zhě Jí Shì Fēi Xiàng Shì Gù Rú Lái Shuō Míng Shí Xiàng Shì
尊。我今得聞如是經典。信解受持。不
Zūn Wǒ Jīn Dé Wén Rú Shì Jīng Diǎn Xìn Jiě Shòu Chí Bù
足為難。若當來世。後五百歲。其有眾
Zú Wéi Nán Ruò Dāng Lái Shì Hòu Wǔ Bǎi Suì Qí Yǒu Zhòng
生。得聞是經。信解受持。是人即為第
Shēng Dé Wén Shì Jīng Xìn Jiě Shòu Chí Shì Rén Jí Wéi Dì
一希有。何以故。此人無我相。無人相。
Yī Xī Yǒu Hé Yǐ Gù Cǐ Rén Wú Wǒ Xiàng Wú Rén Xiàng
無眾生相。無壽者相。所以者何。我相
Wú Zhòng Shēng Xiàng Wú Shòu Zhě Xiàng Suǒ Yǐ Zhě Hé Wǒ Xiàng
即是非相。人相。眾生相。壽者相。即是
Jí Shì Fēi Xiàng Rén Xiàng Zhòng Shēng Xiàng Shòu Zhě Xiàng Jí Shì
非相。何以故。離一切諸相。即名諸佛。
Fēi Xiàng Hé Yǐ Gù Lí Yī Qiè Zhū Xiàng Jí Míng Zhū Fó

14. A Mind Without Attachments

Upon hearing this sermon, Subhuti was **moved to tears**,
having deeply understood its meaning and **significance**.

He said to the Buddha: “How remarkable, World **Honored One!**
You have taught us such a **profound sutra**.

Even though I have long attained the **Wisdom Eye**,
I have never heard such a **teaching before**.

World **Honored One**, if someone who hears this sutra gives rise
to **pure faith**,
and thus perceives the true nature of **reality**,
we should know that this person has achieved the most
extraordinary **virtue**.

World **Honored One**, the true nature of reality is **empty**.
This is what the Tathagata calls the true nature of **reality**.

World **Honored One**, having just heard **this sutra**,
I have no difficulty in believing, comprehending, and **following it**.
But in the ages to come, in the last five **hundred years**,
if there are sentient beings who hear this sutra, believe,
comprehend, and **follow it**,
they will be most remarkable **beings**.

Why?

These beings do not abide in the notions of a self, a person, a
sentient being, or a **life span**.

Why?

Because a self is **not a self**.

The appearances of a person, a sentient being, and a life span are
likewise **illusory**.

Why?

Those who relinquish all appearances and notions are
called buddhas.”

佛告須菩提。如是如是。若復有人。得聞
Fó Gào Xū Pú Tí Rú Shì Rú Shì Ruò Fù Yǒu Rén Dé Wén

是經。不驚不怖不畏。當知是人。甚為
Shì Jīng Bù Jīng Bù Bù Bú Wèi Dāng Zhī Shì Rén Shēn Wéi

希有。何以故。須菩提。如來說第一
Xī Yǒu Hé Yǐ Gù Xū Pú Tí Rú Lái Shuō Dì Yī

波羅蜜。即非第一波羅蜜。是名第一
Bō Luó Mì Jí Fēi Dì Yī Bō Luó Mì Shì Míng Dì Yī

波羅蜜。須菩提。忍辱波羅蜜。如來說
Bō Luó Mì Xū Pú Tí Rěn Rǔ Bō Luó Mì Rú Lái Shuō

非忍辱波羅蜜。是名忍辱波羅蜜。何以
Fēi Rěn Rǔ Bō Luó Mì Shì Míng Rěn Rǔ Bō Luó Mì Hé Yǐ

故。須菩提。如我昔為歌利王割截身
Gù Xū Pú Tí Rú Wǒ Xī Wéi Gē Lì Wáng Gē Jié Shēn

體。我於爾時。無我相。無人相。無眾生
Tǐ Wǒ Yú ěr Shí Wú Wǒ Xiàng Wú Rén Xiàng Wú Zhòng Shēng

相。無壽者相。何以故。我於往昔節節
Xiàng Wú Shòu Zhě Xiàng Hé Yǐ Gù Wǒ Yú Wǎng Xī Jié Jié

支解時。若有我相。人相。眾生相。壽
Zhī Jiě Shí Ruò Yǒu Wǒ Xiàng Rén Xiàng Zhòng Shēng Xiàng Shòu

者相。應生瞋恨。須菩提。又念過去
Zhě Xiàng Yīng Shēng Chēn Hèn Xū Pú Tí Yǒu Niǎn Guò Qù

於五百世。作忍辱仙人。於爾所世。無
Yú Wǔ Bǎi Shì Zuō Rěn Rǔ Xiān Rén Yú ěr Suǒ Shì Wú

我相。無人相。無眾生相。無壽者
Wǒ Xiàng Wú Rén Xiàng Wú Zhòng Shēng Xiàng Wú Shòu Zhě

相。是故須菩提。菩薩應離一切
Xiàng Shì Gù Xū Pú Tí Pú Sǎ Yīng Lí Yī Qiē

相。發阿耨多羅三藐三菩提心。
Xiàng Fā Ā Niù Duō Luó Sǎn Miǎo Sǎn Pú Tí Xīn

The Buddha said to **Subhuti**:

“So it is, **so it is**.

You should know that if someone who hears the teaching of
this sutra

is neither shocked, frightened, **nor disturbed**,
this person is **extremely rare**.

And why?

Subhuti, the Tathagata says that the foremost paramita is not the
foremost **paramita**.

Therefore it is called the foremost **paramita**.

Subhuti, the Tathagata teaches that tolerance paramita is not
tolerance **paramita**.

Therefore it is called tolerance **paramita**.

Why?

Subhuti, in a former lifetime my body was mutilated by King
Kalinga.

At that time, I had no notions of a self, a person, a sentient being,
or **a life span**.

Why not?

If I had held to the notions of a self, a person, a sentient being, or
a life span,

when my body was dismembered limb **after limb**,

I would have given rise to feelings of resentment **and hatred**.

Subhuti, I also recall that for five hundred lifetimes I was a rishi
of **tolerance**.

At that time, I was also free from the notions of a self, a person, a
sentient being, or **a life span**.

Therefore, **Subhuti**,

bodhisattvas should relinquish all appearances **and notions**
in their resolve to attain anuttara samyak **sambodhi**.

不應住色生心。不應住聲香味觸法生
Bù Yīng Zhù Sè Shēng Xīn Bù Yīng Zhù Shēng Xiāng Wèi Chù Fǎ Shēng

心。應生無所住心。若心有住。即為非
Xīn Yīng Shēng Wú Suǒ Zhù Xīn Ruò Xīn Yǒu Zhù Jí Wéi Fēi

住。是故佛說菩薩心。不應住色布施。須
Zhù Shì Gù Fó Shuō Pú Sǎ Xīn Bù Yīng Zhù Sè Bù Shī Xū

菩提。菩薩為利益一切眾生故。應如
Pú Tí Pú Sǎ Wéi Lì Yì Yì Qiè Zhōng Shēng Gù Yīng Rú

是布施。如來說一切諸相。即是非相。
Shì Bù Shī Rú Lǎi Shuō Yì Qiè Zhū Xiāng Jí Shì Fēi Xiāng

又說一切眾生。即非眾生。須菩提。如
Yòu Shuō Yì Qiè Zhōng Shēng Jí Fēi Zhōng Shēng Xū Pú Tí Rú

來是真語者。實語者。如語者。不誑語
Lǎi Shì Zhēn Yǔ Zhě Shí Yǔ Zhě Rú Yǔ Zhě Bù Kuāng Yǔ

者。不異語者。須菩提。如來所得法。此
Zhě Bú Yì Yǔ Zhě Xū Pú Tí Rú Lǎi Suǒ Dé Fǎ Cǐ

法無實無虛。須菩提。若菩薩心住於
Fǎ Wú Shí Wú Xū Xū Pú Tí Ruò Pú Sǎ Xīn Zhù Yú

法。而行布施。如人入闇。即無所見。若
Fǎ Ér Xíng Bù Shī Rú Rén Rù Àn Jí Wú Suǒ Jiàn Ruò

菩薩心不住法。而行布施。如人有目。
Pú Sǎ Xīn Bú Zhù Fǎ Ér Xíng Bù Shī Rú Rén Yǒu Mù

日光明照。見種種色。須菩提。當來之
Rì Guāng Míng Zhào Jiàn Zhǒng Zhǒng Sè Xū Pú Tí Dāng Lǎi Zhī

世。若有善男子善女人。能於此經受持
Shì Ruò Yǒu Shàn Nán Zǐ Shàn Nǚ Rén Néng Yú Cǐ Jīng Shǒu Chí

讀誦。即為如來。以佛智慧。悉知是人。
Dú Sòng Jí Wéi Rú Lǎi Yì Fó Zhì Huì Xī Zhī Shì Rén

悉見是人。皆得成就無量無邊功德。
Xī Jiàn Shì Rén Jiē Dé Chéng Jiù Wú Liàng Wú Biān Gōng Dé

They should not give rise to any thought attached to form, sound, smell, taste, touch, **or dharma.**

They should give rise to a mind without any **attachments.**

Any attachment of the mind **is errant.**

Therefore the **Buddha says**

that a bodhisattva should practice charity with a mind **unattached to form.**

Subhuti, to benefit all **sentient beings**,

a bodhisattva should practice charity **in this way.**

The Tathagata teaches that all appearances **and notions**

are not appearances **and notions**,

and that all sentient beings are not **sentient beings.**

Subhuti, what the Tathagata speaks is true, real, and **as it is.**

His words are neither deceptive nor **contradictory.**

Subhuti, the Truth that the Tathagata **has attained**

is neither real **nor unreal.**

Subhuti, if a bodhisattva practices charity with **attachments**, he is like a person in the dark who cannot see **anything.**

If a bodhisattva practices charity without any **attachments**,

he is like a person under **the bright sun**

with eyes open, seeing all **things clearly.**

Subhuti, if in a future time there are good men **and women**

who are able to recite, remember, comprehend, and follow

this sutra,

the Tathagata, with his **Buddha wisdom**,

will clearly perceive and recognize each **one of them**

as they all achieve immeasurable and infinite **virtues.**”

持經功德分第十五

須菩提。若有善男子善女人。初日分。以
Xū Pú Tí Ruò Yǒu Shàn Nán Zǐ Shàn Nǚ Rén Chū Rì Fēn Yǐ

恆河沙等身布施。中日分。復以恆河沙
Héng Hé Shā Dēng Shēn Bù Shī Zhōng Rì Fēn Fù Yǐ Héng Hé Shā

等身布施。後日分。亦以恆河沙等身布
Dēng Shēn Bù Shī Hòu Rì Fēn Yǐ Yǐ Héng Hé Shā Dēng Shēn Bù

施。如是無量百千萬億劫。以身布施。若
Shī Rú Shì Wú Liàng Bǎi Qiān Wàn Yì Jié Yǐ Shēn Bù Shī Ruò

復有人聞此經典。信心不逆。其福勝彼。
Fù Yǒu Rén Wén Cǐ Jīng Diǎn Xìn Xīn Bú Nì Qí Fú Shèng Bǐ

何況書寫受持讀誦。為人解說。須菩提。
Hé Kuàng Shū Xiě Shōu Chí Dú Sòng Wèi Rén Jiě Shuō Xū Pú Tí

以要言之。是經有不可思議。不可稱量。
Yǐ Yào Yán Zhī Shì Jīng Yǒu Bù Kě Sī Yǐ Bù Kě Chēng Liàng

無邊功德。如來為發大乘者說。為發最
Wú Biān Gōng Dé Rú Lái Wèi Fā Dà Shèng Zhě Shuō Wèi Fā Zuì

上乘者說。若有人能受持讀誦。廣為人
Shàng Shèng Zhě Shuō Ruò Yǒu Rén Néng Shōu Chí Dú Sòng Guǎng Wèi Rén

說。如來悉知是人。悉見是人。皆得成就
Shuō Rú Lái Xī Zhī Shì Rén Xī Jiàn Shì Rén Jiē Dé Chéng Jiù

不可量。不可稱。無有邊。不可思議功德。
Bù Kě Liàng Bù Kě Chēng Wú Yǒu Biān Bù Kě Sī Yǐ Gōng Dé

如是人等。即為荷擔如來阿耨多羅
Rú Shì Rén Dēng Jí Wéi Hè Dān Rú Lái Ā Niù Duō Luó

三藐三菩提。何以故。須菩提。若樂小
Sān Miǎo Sān Pú Tí Hé Yǐ Gù Xū Pú Tí Ruò Yào Xiǎo

法者。著我見。人見。眾生見。壽者見。
Fā Zhě Zhuó Wǒ Jiàn Rén Jiàn Zhòng Shēng Jiàn Shòu Zhě Jiàn

即於此經。不能聽受讀誦。為人解說。
Jí Yú Cǐ Jīng Bù Néng Tīng Shòu Dú Sòng Wèi Rén Jiě Shuō

15. The Sutra Is a Supreme Vehicle

“**Subhuti**, if a good man or **good woman**

renounces their life for **charity**

in the morning as many times as there are grains of sand in
the Ganges,

and does likewise at noon and in **the evening,**

continuing thus for immeasurable hundreds of thousands of
millions of **kalpas;**

and if someone else hears **this teaching**

and gives rise to **unwavering faith,**

the merit of the latter would far exceed that of **the former.**

How much more the **merit of those**

who transcribe, recite, remember, follow, and explain this sutra
to others!

In summary, **Subhuti,**

this sutra carries inconceivable, immeasurable, limitless **virtue,**
and the Tathagata **teaches it**

for the benefit of the aspirants of the great **vehicle,**

and the aspirants of the supreme **vehicle.**

The Tathagata will know **and see those,**

who are able to recite, remember, follow, and widely teach this
sutra **to others,**

as achieving innumerable, immeasurable, limitless, and
inconceivable **virtues.**

They carry on the work of the **Tathagata**

in bringing beings to anuttara samyak **sambodhi.**

Why?

Subhuti, those who are content with inferior **teachings**

are attached to the views of a self, a person, a sentient being, and
a life span.

Such people are not able to hear, recite, remember, and explain
this sutra **to others.**

須菩提。在在處處。若有此經。一切世
Xū Pú Tí Zài Zài Chù Chù Ruò Yǒu Cǐ Jīng Yī Qiè Shì

間天人阿修羅。所應供養。當知此處。
Jiān Tiān Rén Ā Xiū Luó Suǒ Yīng Gòng Yǎng Dāng Zhī Cǐ Chù

即為是塔。皆應恭敬。作禮圍繞。以諸
Jí Wéi Shì Tǎ Jiē Yīng Gòng Jìng Zuò Lǐ Wéi Rào Yǐ Zhū

華香。而散其處。
Huá Xiāng Ér Sǎn Qí Chù

能淨業障分第十六

復次。須菩提。若善男子善女人。受持
Fù Cì Xū Pú Tí Ruò Shàn Nán Zǐ Shàn Nǚ Rén Shòu Chí

讀誦此經。若為人輕賤。是人先世罪
Dú Sòng Cǐ Jīng Ruò Wéi Rén Qīng Jiǎn Shì Rén Xiān Shì Zuì

業。應墮惡道。以今世人輕賤故。先世
Yè Yīng Duò Ē Dào Yǐ Jīn Shì Rén Qīng Jiǎn Gù Xiān Shì

罪業。即為消滅。當得阿耨多羅三藐三
Zuì Yè Jí Wéi Xiāo Miè Dāng Dé Ā Niù Duō Luó Sān Miǎo Sān

菩提。須菩提。我念過去。無量阿僧祇
Pú Tí Xū Pú Tí Wǒ Niǎn Guò Qù Wú Liàng Ā Sēng Qī

劫。於然燈佛前。得值八百四千萬億那
Jié Yú Rán Dēng Fó Qián Dé Zhí Bā Bǎi Sì Qiān Wàn Yì Nà

由他諸佛。悉皆供養承事。無空過者。
Yóu Tā Zhū Fó Xī Jiē Gòng Yǎng Chéng Shì Wú Kōng Guò Zhě

若復有人。於後末世。能受持讀誦此經。
Ruò Fù Yǒu Rén Yú Hòu Mò Shì Néng Shòu Chí Dú Sòng Cǐ Jīng

所得功德。於我所供養諸佛功德。百分不
Suǒ Dé Gōng Dé Yú Wǒ Suǒ Gòng Yǎng Zhū Fó Gōng Dé Bǎi Fēn Bù

及一。千萬億分。乃至算數譬喻所不能
Jí Yī Qiān Wàn Yì Fēn Nǎi Zhì Suàn Shù Pì Yǔ Suǒ Bù Néng

及。須菩提。若善男子善女人。於後末世。
Jí Xū Pú Tí Ruò Shàn Nán Zǐ Shàn Nǚ Rén Yú Hòu Mò Shì

Subhuti, wherever this sutra is present,
all the heavenly and human beings and asuras in **all the worlds**
should come and **make offerings**.
You should know that its presence is equivalent to a **pagoda**
that all should venerate and pay **homage to**,
by circumambulating or scattering flowers and incense **around**
its grounds.”

16. Purgation of Bad Karma

“Furthermore, **Subhuti**,
if there are good men **or women**
who recite, remember, comprehend, and follow **this sutra**,
but are belittled **by others**,
it is because of their previous **evil karma**,
which would cause them to be reborn in the wretched **destinies**.
But now, by enduring the disparagement **of others**,
this previous bad karma is **eradicated**,
and they will eventually attain anuttara samyak **sambodhi**.
Subhuti, I remember that countless kalpas ago,
before the time of Dipankara **Buddha**,
I have encountered 84,000 billion nayutas **of buddhas**,
made offerings to, and served all of them **without fail**.
However, if someone in the Dharma-**ending age**
can recite, remember, comprehend, and follow **this sutra**,
this person’s virtue will be one **hundred times**,
even a hundred trillion times **greater than mine**
when I made offerings to all **these buddhas**.
In fact, no comparison either by calculation or analogy is **possible**.
Subhuti, if I fully reveal the **virtue attained**
by good men and good women in the Dharma-**ending age**

有受持讀誦此經。所得功德。我若具說
Yǒu Shòu Chí Dú Sòng Cǐ Jīng Suǒ Dé Gōng Dé Wǒ Ruò Jù Shuō

者。或有人聞。心即狂亂。狐疑不信。須
Zhě Huò Yǒu Rén Wén Xīn Jí Kuáng Luàn Hú Yí Bú Xìn Xū

菩提。當知是經義不可思議。果報亦不
Pú Tí Dāng Zhī Shì Jīng Yì Bù Kě Sī Yì Guǒ Bào Yì Bù

可思議。
Kě Sī Yì

究竟無我分第十七

爾時須菩提白佛言。世尊。善男子善女
Ēr Shí Xū Pú Tí Bái Fó Yán Shì Zūn Shàn Nán Zǐ Shàn Nǚ

人。發阿耨多羅三藐三菩提心。云何應
Rén Fā Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Xīn Yún Hé Yīng

住。云何降伏其心。佛告須菩提。善男子
Zhù Yún Hé Xiáng Fú Qí Xīn Fó Gào Xū Pú Tí Shàn Nán Zǐ

善女人。發阿耨多羅三藐三菩提心者。
Shàn Nǚ Rén Fā Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Xīn Zhě

當生如是心。我應滅度一切眾生。滅
Dāng Shēng Rú Shì Xīn Wǒ Yīng Miè Dù Yì Qiè Zhōng Shēng Miè

度一切眾生已。而無有一眾生實滅度
Dù Yì Qiè Zhōng Shēng Yì Ēr Wú Yǒu Yì Zhōng Shēng Shí Miè Dù

者。何以故。須菩提。若菩薩有我相。人相。
Zhě Hé Yì Gù Xū Pú Tí Ruò Pú Sā Yǒu Wǒ Xiàng Rén Xiàng

眾生相。壽者相。即非菩薩。所以者何。須
Zhōng Shēng Xiàng Shòu Zhě Xiàng Jí Fēi Pú Sā Suǒ Yì Zhě Hé Xū

菩提。實無有法。發阿耨多羅三藐三菩
Pú Tí Shí Wú Yǒu Fǎ Fā Ā Niù Duō Luó Sān Miǎo Sān Pú

提心者。須菩提。於意云何。如來於然燈
Tí Xīn Zhě Xū Pú Tí Yú Yì Yún Hé Rú Lái Yú Rán Dēng

佛所。有法得阿耨多羅三藐三菩提不。
Fó Suǒ Yǒu Fǎ Dé Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Fǒu

who recite, remember, comprehend, and follow **this sutra**,
some people, upon **hearing it**,
would become suspicious, skeptical, even **bewildered**.
Subhuti, you should know that the underlying meaning of this
sutra is **inconceivable**,
and its rewards are also **inconceivable**.”

17. All Dharmas Are Non-Dharmas

Then Subhuti addressed **the Buddha**,
“World **Honored One**, if good men and **good women**
resolve to attain anuttara samyak **sambodhi**,
how should they **abide their mind**,
and how should they **subdue their thoughts**?”

The Buddha said to **Subhuti**:

“Good men and **good women**
who resolve to attain anuttara samyak sambodhi should
think like this:

‘I will liberate all sentient beings by bringing them to **nirvana**.’
Yet when all sentient beings have been **liberated**,
not a single sentient being has actually attained **nirvana**.

Why not?

Subhuti, if bodhisattvas abide in the notions of a self, a person, a
sentient being, or **a life span**,
they are not **bodhisattvas**.

Why?

Subhuti, there is actually no resolve for the attainment of
anuttara samyak **sambodhi**.

Subhuti, what **do you think**?

When the Tathagata met Dipankara **Buddha**,
did he obtain anything in order to realize anuttara samyak
sambodhi?”

不也。世尊。如我解佛所說義。佛於然
Fǒu Yě Shì Zūn Rú Wǒ Jiě Fó Suǒ Shuō Yì Fó Yú Rán

燈佛所。無有法。得阿耨多羅三藐三菩
Dēng Fó Suǒ Wú Yǒu Fǎ Dé Ā Niù Duō Luó Sān Miǎo Sān Pú

提。佛言。如是如是。須菩提。實無有法。
Tí Fó Yán Rú Shì Rú Shì Xū Pú Tí Shí Wú Yǒu Fǎ

如來得阿耨多羅三藐三菩提。須菩提。
Rú Lái Dé Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Xū Pú Tí

若有法。如來得阿耨多羅三藐三菩提
Ruō Yǒu Fǎ Rú Lái Dé Ā Niù Duō Luó Sān Miǎo Sān Pú Tí

者。然燈佛即不與我授記。汝於來世。
Zhě Rán Dēng Fó Jì Bù Yǔ Wǒ Shòu Jì Rǔ Yú Lái Shì

當得作佛。號釋迦牟尼。以實無有法。
Dāng Dé Zuō Fó Hào Shì Jiā Móu Ní Yì Shí Wú Yǒu Fǎ

得阿耨多羅三藐三菩提。是故然燈佛
Dé Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Shì Gù Rán Dēng Fó

與我授記。作是言。汝於來世。當得作
Yǔ Wǒ Shòu Jì Zuō Shì Yán Rǔ Yú Lái Shì Dāng Dé Zuō

佛。號釋迦牟尼。何以故。如來者。即諸
Fó Hào Shì Jiā Móu Ní Hé Yǐ Gù Rú Lái Zhě Jì Zhū

法如義。若有人言。如來得阿耨多羅三
Fǎ Rú Yì Ruǒ Yǒu Rén Yán Rú Lái Dé Ā Niù Duō Luó Sān

藐三菩提。須菩提。實無有法。佛得阿
Miǎo Sān Pú Tí Xū Pú Tí Shí Wú Yǒu Fǎ Fó Dé Ā

耨多羅三藐三菩提。須菩提。如來所得
Niù Duō Luó Sān Miǎo Sān Pú Tí Xū Pú Tí Rú Lái Suǒ Dé

阿耨多羅三藐三菩提。於是中無實無
Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Yú Shì Zhōng Wú Shí Wú

虛。是故如來說一切法。皆是佛法。
Xū Shì Gù Rú Lái Shuō Yī Qiè Fǎ Jiē Shì Fó Fǎ

“No, World **Honored One**.

As I understand the meaning of **your teaching**,

when you met Dipankara **Buddha**,

there was nothing to obtain for the realization of anuttara samyak
sambodhi.”

The Buddha said, “So it is, Subhuti, **so it is**.

There is indeed nothing that can produce the anuttara samyak
sambodhi of the **Tathagata**.

Subhuti, if there were something that could produce the anuttara
samyak sambodhi of the **Tathagata**,

Dipankara Buddha would not have **foretold**,

‘You will attain Buddhahood in **the future**,

with the name **Shakyamuni.**’

It is precisely because there is actually nothing to be obtained in
anuttara samyak **sambodhi**

that Dipankara **Buddha foretold**,

‘You will attain Buddhahood in **the future**,

with the name **Shakyamuni.**’

Why?

This is because ‘tathagata’ means ‘all phenomena (dharmas) as
they **really are.**’

If someone says that the Tathagata attained anuttara samyak
sambodhi,

Subhuti, there is in fact, nothing to attain in the Buddha’s
anuttara samyak **sambodhi**.

Subhuti, the anuttara samyak sambodhi attained by the
Tathagata

is neither real **nor unreal**.

Therefore the Tathagata teaches that all dharmas are the
Buddha Dharma.

須菩提。所言一切法者。即非一切法。
Xū Pú Tī Suǒ Yán Yī Qiè Fǎ Zhě Jí Fēi Yī Qiè Fǎ

是故名一切法。須菩提。譬如人身長
Shì Gù Míng Yī Qiè Fǎ Xū Pú Tī Pì Rú Rén Shēn Cháng

大。須菩提言。世尊。如來說人身長大。
Dà Xū Pú Tī Yán Shì Zūn Rú Lái Shuō Rén Shēn Cháng Dà

即為非大身。是名大身。須菩提。菩薩
Jí Wéi Fēi Dà Shēn Shì Míng Dà Shēn Xū Pú Tī Pú Sà

亦如是。若作是言。我當滅度無量眾
Yì Rú Shì Ruò Zuò Shì Yán Wǒ Dāng Miè Dù Wú Liàng Zhòng

生。即不名菩薩。何以故。須菩提。實無
Shēng Jí Bù Míng Pú Sà Hé Yǐ Gù Xū Pú Tī Shí Wú

有法。名為菩薩。是故佛說一切法。無
Yǒu Fǎ Míng Wéi Pú Sà Shì Gù Fó Shuō Yī Qiè Fǎ Wú

我。無人。無眾生。無壽者。須菩提。若菩
Wǒ Wú Rén Wú Zhòng Shēng Wú Shòu Zhě Xū Pú Tī Ruò Pú

薩作是言。我當莊嚴佛土。是不名菩
Sà Zuò Shì Yán Wǒ Dāng Zhuāng Yán Fó Tǔ Shì Bù Míng Pú

薩。何以故。如來說莊嚴佛土者。即非
Sà Hé Yǐ Gù Rú Lái Shuō Zhuāng Yán Fó Tǔ Zhě Jí Fēi

莊嚴。是名莊嚴。須菩提。若菩薩通達
Zhuāng Yán Shì Míng Zhuāng Yán Xū Pú Tī Ruò Pú Sà Tōng Dá

無我法者。如來說名真是菩薩。
Wú Wǒ Fǎ Zhě Rú Lái Shuō Míng Zhēn Shì Pú Sà

一體同觀分第十八

須菩提。於意云何。如來有肉眼不。如是。
Xū Pú Tī Yú Yì Yún Hé Rú Lái Yǒu Ròu Yǎn Fǒu Rú Shì

世尊。如來有肉眼。須菩提。於意云何。
Shì Zūn Rú Lái Yǒu Ròu Yǎn Xū Pú Tī Yú Yì Yún Hé

如來有天眼不。如是。世尊。如來有天眼。
Rú Lái Yǒu Tiān Yǎn Fǒu Rú Shì Shì Zūn Rú Lái Yǒu Tiān Yǎn

Subhuti, the so-called ‘all dharmas’ are not dharmas **at all**.
Therefore they are called ‘**all dharmas**.’

Subhuti, take the example of a person with an immense,
perfect body.”

Subhuti said, “World **Honored One**,
the person with the immense, perfect body has no **such body**;
therefore it is called an immense, **perfect body**.”

“**Subhuti**, so it is with a **bodhisattva**.

If someone says, ‘I will bring countless sentient beings to **nirvana**,’
then he is not a **bodhisattva**.

Why?

Subhuti, there is actually no such thing called a **bodhisattva**.
Therefore the Buddha says that all **phenomena**
are free from the ideas of a self, a person, a sentient being, or
a life span.

Subhuti, if a **bodhisattva** says ‘I will transform the world into a
Buddha world,’
then he is not a **bodhisattva**.

Why?

The Tathagata teaches that one who **transforms the world**
is not the one who **transforms the world**.
That is to **transform the world**.

Subhuti, if a **bodhisattva** realizes the Dharma **of non-self**,
the Tathagata says this is a real **bodhisattva**.”

18. All Thoughts Are Intangible

“**Subhuti**, what **do you think?**

Does the Tathagata have the **physical eye?**”

“Yes, World **Honored One**.

The Tathagata has the **physical eye**.”

“**Subhuti**, what **do you think?**

Does the Tathagata have the **divine eye?**”

“Yes, World **Honored One**,

the Tathagata has the **divine eye**.”

須 菩 提。於 意 云 何。如 來 有 慧 眼 不。如
Xū Pú Tí Yú Yì Yún Hé Rú Lái Yǒu Huì Yǎn Fǒu Rú

是。世 尊。如 來 有 慧 眼。須 菩 提。於 意 云
Shì Shì Zūn Rú Lái Yǒu Huì Yǎn Xū Pú Tí Yú Yì Yún

何。如 來 有 法 眼 不。如 是。世 尊。如 來 有
Hé Rú Lái Yǒu Fǎ Yǎn Fǒu Rú Shì Shì Zūn Rú Lái Yǒu

法 眼。須 菩 提。於 意 云 何。如 來 有 佛 眼
Fǎ Yǎn Xū Pú Tí Yú Yì Yún Hé Rú Lái Yǒu Fó Yǎn

不。如 是。世 尊。如 來 有 佛 眼。須 菩 提。於
Fǒu Rú Shì Shì Zūn Rú Lái Yǒu Fó Yǎn Xū Pú Tí Yú

意 云 何。如 恆 河 中 所 有 沙。佛 說 是 沙
Yì Yún Hé Rú Héng Hé Zhōng Suǒ Yǒu Shā Fó Shuō Shì Shā

不。如 是。世 尊。如 來 說 是 沙。須 菩 提。於
Fǒu Rú Shì Shì Zūn Rú Lái Shuō Shì Shā Xū Pú Tí Yú

意 云 何。如 一 恆 河 中 所 有 沙。有 如 是 沙
Yì Yún Hé Rú Yì Héng Hé Zhōng Suǒ Yǒu Shā Yǒu Rú Shì Shā

等 恆 河。是 諸 恆 河 所 有 沙 數 佛 世 界。如
Děng Héng Hé Shì Zhū Héng Hé Suǒ Yǒu Shā Shù Fó Shì Jiè Rú

是 寧 為 多 不。甚 多。世 尊。佛 告 須 菩 提。
Shì Níng Wéi Duō Fǒu Shèn Duō Shì Zūn Fó Gào Xū Pú Tí

爾 所 國 土 中。所 有 眾 生。若 干 種 心。如
Ēr Suǒ Guó Tǔ Zhōng Suǒ Yǒu Zhòng Shēng Ruò Gān Zhǒng Xīn Rú

來 悉 知。何 以 故。如 來 說 諸 心。皆 為 非
Lái Xī Zhī Hé Yì Gù Rú Lái Shuō Zhū Xīn Jiē Wéi Fēi

心。是 名 為 心。所 以 者 何。須 菩 提。過 去
Xīn Shì Míng Wéi Xīn Suǒ Yì Zhě Hé Xū Pú Tí Guò Qù

心 不 可 得。現 在 心 不 可 得。未 來 心 不 可
Xīn Bù Kě Dé Xiàn Zài Xīn Bù Kě Dé Wèi Lái Xīn Bù Kě

得。
Dé

“**Subhuti**, what **do you think**?

Does the Tathagata have the **wisdom eye**?”

“Yes, World **Honored One**,
the Tathagata has the **wisdom eye**.”

“**Subhuti**, what **do you think**?

Does the Tathagata have the **Dharma eye**?”

“Yes, World **Honored One**.
The Tathagata has the **Dharma eye**.”

“**Subhuti**, what **do you think**?

Does the Tathagata have the **Buddha eye**?”

“Yes, World **Honored One**.
The Tathagata has the **Buddha eye**.”

“**Subhuti**, what **do you think**?

Does the Buddha consider all the sand in the Ganges River
as sand?”

“Yes, World **Honored One**, the Tathagata **calls it ‘sand.’**”

“**Subhuti**, what **do you think**?

If there were as many Ganges Rivers as there are grains of sand in
the **Ganges River**,

and there were a Buddha world for each grain of sand of all
those rivers,

would the number of those Buddha **worlds be great**?”

“Great indeed, World **Honored One**.”

The Buddha said to **Subhuti**:

“The Tathagata is fully aware **of the thoughts**
of each sentient being dwelling in all these **Buddha worlds**.

How **is it so**?

The Tathagata says all these thoughts **are not thoughts**.

Therefore they **are called thoughts**.

Why, Subhuti?

Because past thoughts are **intangible**,
present thoughts are **intangible**,
and future thoughts are **intangible**.”

法界通化分第十九

須菩提。於意云何。若有人滿三千大千

Xū Pú Tī Yú Yì Yún Hé Ruō Yǒu Rén Mǎn Sān Qiān Dà Qiān

世界七寶。以用布施。是人以是因緣。

Shì Jiè Qī Bǎo Yì Yòng Bù Shī Shì Rén Yì Shì Yīn Yuán

得福多不。如是。世尊。此人以是因緣。

Dé Fú Duō Fǒu Rú Shì Shì Zūn Cǐ Rén Yì Shì Yīn Yuán

得福甚多。須菩提。若福德有實。如來

Dé Fú Shèn Duō Xū Pú Tī Ruò Fú Dé Yǒu Shí Rú Lái

不說得福德多。以福德無故。如來說得

Bú Shuō Dé Fú Dé Duō Yì Fú Dé Wú Gù Rú Lái Shuō Dé

福德多。

Fú Dé Duō

離色離相分第二十

須菩提。於意云何。佛可以具足色身見

Xū Pú Tī Yú Yì Yún Hé Fó Kě Yì Jù Zú Sè Shēn Jiàn

不。不也。世尊。如來不應以具足色身

Fǒu Fǒu Yě Shì Zūn Rú Lái Bù Yīng Yì Jù Zú Sè Shēn

見。何以故。如來說具足色身。即非具足

Jiàn Hé Yì Gù Rú Lái Shuō Jù Zú Sè Shēn Jí Fēi Jù Zú

色身。是名具足色身。須菩提。於意云

Sè Shēn Shì Míng Jù Zú Sè Shēn Xū Pú Tī Yú Yì Yún

何。如來可以具足諸相見不。不也。世

Hé Rú Lái Kě Yì Jù Zú Zhū Xiāng Jiàn Fǒu Fǒu Yě Shì

尊。如來不應以具足諸相見。何以故。

Zūn Rú Lái Bù Yīng Yì Jù Zú Zhū Xiāng Jiàn Hé Yì Gù

如來說諸相具足。即非具足。是名諸相

Rú Lái Shuō Zhū Xiāng Jù Zú Jí Fēi Jù Zú Shì Míng Zhū Xiāng

具足。

Jù Zú

19. No Merit Is Great Merit

“**Subhuti**, what **do you think**?

If a person fills all the worlds of the trichiliocosm with the **seven jewels**

and gives them all away in **charity**,
wouldn't this person's merit **be great**?”

“Yes, World **Honored One**,

this person's merit from such an act would be **extremely great**.”

“**Subhuti**, if this merit **were real**,

the Tathagata would not say that there is **great merit**.

It is because this merit is **non-existent**

that the Tathagata says that the **merit is great**.”

20. Transcending Physical Attributes

“**Subhuti**, what **do you think**?

Can the Buddha be recognized by means of his perfect **physical body**?”

“No, World **Honored One**.

The Tathagata cannot be recognized by means of his perfect **physical body**.

Why?

The Tathagata teaches that a perfect physical body is not a perfect **physical body**,

hence it is called a perfect **physical body**.”

“**Subhuti**, what **do you think**?

Can the Tathagata be recognized by means of his perfect **attributes**?”

“No, World **Honored One**.

The Tathagata cannot be recognized by means of his perfect **attributes**.

Why?

The Tathagata teaches that ‘perfect **attributes**’
are actually not perfect **attributes**.

Therefore they are called perfect **attributes**.”

非說所說分第二十一

須菩提。汝勿謂如來作是念。我當有所
Xū Pú Tí Rǔ Wù Wèi Rú Lái Zuò Shì Niàn Wǒ Dāng Yǒu Suǒ

說法。莫作是念。何以故。若人言如來
Shuō Fǎ Mò Zuò Shì Niàn Hé Yǐ Gù Ruò Rén Yán Rú Lái

有所說法。即為謗佛。不能解我所說
Yǒu Suǒ Shuō Fǎ Jí Wéi Bàng Fó Bù Néng Jiě Wǒ Suǒ Shuō

故。須菩提。說法者。無法可說。是名說
Gù Xū Pú Tí Shuō Fǎ Zhě Wú Fǎ Kě Shuō Shì Míng Shuō

法。爾時慧命須菩提白佛言。世尊。頗
Fǎ Ěr Shí Huì Míng Xū Pú Tí Bái Fó Yán Shì Zūn Pō

有眾生。於未來世。聞說是法。生信心
Yǒu Zhòng Shēng Yú Wèi Lái Shì Wén Shuō Shì Fǎ Shēng Xìn Xīn

不。佛言。須菩提。彼非眾生。非不眾
Fǒu Fó Yán Xū Pú Tí Bǐ Fēi Zhòng Shēng Fēi Bú Zhòng

生。何以故。須菩提。眾生眾生者。如
Shēng Hé Yǐ Gù Xū Pú Tí Zhòng Shēng Zhòng Shēng Zhě Rú

來說非眾生。是名眾生。
Lái Shuō Fēi Zhòng Shēng Shì Míng Zhòng Shēng

無法可得分第二十二

須菩提白佛言。世尊。佛得阿耨多羅三
Xū Pú Tí Bái Fó Yán Shì Zūn Fó Dé Ā Niù Duō Luó Sān

藐三菩提。為無所得耶。佛言如是如是。
Miǎo Sān Pú Tí Wéi Wú Suǒ Dé Yé Fó Yán Rú Shì Rú Shì

須菩提。我於阿耨多羅三藐三菩提。乃
Xū Pú Tí Wǒ Yú Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Nǎi

至無有少法可得。是名阿耨多羅三藐
Zhì Wú Yǒu Shǎo Fǎ Kě Dé Shì Míng Ā Niù Duō Luó Sān Miǎo

三菩提。
Sān Pú Tí

21. There Is No Dharma to Teach

“**Subhuti**, do not think that the Tathagata **holds the thought** ‘I have **something to teach.**’

Do not even think **such a thing.**

Why not?

Whoever says that the Tathagata has a Dharma to teach slanders **the Buddha,**

because he does not understand **my teaching.**

Subhuti, in teaching the Dharma there is no **Dharma to teach.**

This is called teaching **the Dharma.**”

Then the wise Venerable Subhuti said to **the Buddha:**

“World **Honored One,**

will there be sentient beings in the future [during the Dharma **ending age]**

who will generate faith upon hearing **these teachings?**”

The Buddha said: “**Subhuti,**

they are neither sentient beings nor non-**sentient beings.**

Why?

Subhuti, the Tathagata teaches that **sentient beings,**

who go through many births, are not **sentient beings.**

Therefore they are called **sentient beings.**”

22. No Attainment Is Supreme Enlightenment

Subhuti said to **the Buddha:**

“World **Honored One,** when the Buddha attained anuttara samyak **sambodhi,**

was nothing actually **attained?**”

The Buddha said, “So it is, Subhuti, **so it is.**

As to anuttara samyak **sambodhi,**

I have not attained the **slightest thing.**

This is why it is called anuttara samyak **sambodhi.**”

淨心行善分第二十三

復次須菩提。是法平等。無有高下。是名
Fù Cì Xū Pú Tí Shì Fǎ Píng Dèng Wú Yǒu Gāo Xià Shì Míng

阿耨多羅三藐三菩提。以無我。無人。無
Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Yì Wú Wǒ Wú Rén Wú

眾生。無壽者。修一切善法。即得阿耨多
Zhōng Shēng Wú Shòu Zhě Xiū Yī Qiè Shàn Fǎ Jí Dé Ā Niù Duō

羅三藐三菩提。須菩提。所言善法者。如
Luó Sān Miǎo Sān Pú Tí Xū Pú Tí Suǒ Yán Shàn Fǎ Zhě Rú

來說即非善法。是名善法。
Lái Shuō Jí Fēi Shàn Fǎ Shì Míng Shàn Fǎ

福智無比分第二十四

須菩提。若三千大千世界中。所有諸須彌
Xū Pú Tí Ruò Sān Qiān Dà Qiān Shì Jiè Zhōng Suǒ Yǒu Zhū Xū Mí

山王。如是等七寶聚。有人持用布施。若
Shān Wáng Rú Shì Dèng Qī Bǎo Jù Yǒu Rén Chí Yòng Bù Shī Ruò

人以此般若波羅蜜經。乃至四句偈等。受
Rén Yì Cǐ Bō Rě Bō Luó Mì Jīng Nǎi Zhì Sì Jù Jì Dèng Shòu

持讀誦。為他人說。於前福德。百分不及一。
Chí Dú Sòng Wèi Tā Rén Shuō Yú Qián Fú Dé Bǎi Fēn Bù Jí Yī

百千萬億分。乃至算數譬喻所不能及。
Bǎi Qiān Wàn Yì Fēn Nǎi Zhì Suàn Shù Pì Yǔ Suǒ Bù Néng Jí

化無所化分第二十五

須菩提。於意云何。汝等勿謂如來作是
Xū Pú Tí Yú Yì Yún Hé Rǔ Dèng Wù Wèi Rú Lái Zuò Shì

念。我當度眾生。須菩提。莫作是念。何
Niàn Wǒ Dāng Dù Zhōng Shēng Xū Pú Tí Mò Zuò Shì Niàn Hé

以故。實無有眾生如來度者。
Yì Gù Shí Wú Yǒu Zhōng Shēng Rú Lái Dù Zhě

23. All Dharmas Are Equal

“Furthermore, **Subhuti**,
all dharmas **are equal**,
none is superior or **inferior**.

This is called anuttara samyak **sambodhi**.

When one **cultivates all good**

without the notions of a self, a person, a sentient being, or
a life-span,

one attains anuttara samyak **sambodhi**.

Subhuti, the Tathagata teaches that good is not good, therefore
it is good.”

24. The Merits of Transmitting the Sutra

“**Subhuti**, if a person accumulates the seven jewels **into mounds**
equivalent to all Mt. Sumerus in the worlds of a trichiliocosm
and gives them away in **charity**,

and another person recites, remembers, followed, and teaches this
prajna paramita sutra

or even a four-line verse of this sutra **to others**,

the merit of the former would not be **a hundredth**,

or even a billionth, of that of **the latter**.

In fact, the merit of the latter would **be so great**

that no comparison, by calculation or by analogy, could possibly
be made.”

25. There Are No Beings to Liberate

“**Subhuti**, what **do you think**?

You should not claim that the Tathagata **has the thought**,

‘I will liberate **sentient beings**.’

Subhuti, do not have **such a thought**.

Why?

There are in fact no sentient beings for the Tathagata to **liberate**.

若有眾生如來度者。如來即有我人眾
Ruò Yǒu Zhòng Shēng Rú Lái Dù Zhě Rú Lái Jí Yǒu Wǒ Rén Zhòng

生壽者。須菩提。如來說有我者。即非有
Shēng Shòu Zhě Xū Pú Tí Rú Lái Shuō Yǒu Wǒ Zhě Jí Fēi Yǒu

我。而凡夫之人以為有我。須菩提。凡夫
Wǒ Ér Fán Fū Zhī Rén Yì Wéi Yǒu Wǒ Xū Pú Tí Fán Fū

者。如來說即非凡夫。是名凡夫。
Zhě Rú Lái Shuō Jí Fēi Fán Fū Shì Míng Fán Fū

法身非相分第二十六

須菩提。於意云何。可以三十二相觀如
Xū Pú Tí Yú Yì Yún Hé Ké Yì Sān Shí Èr Xiàng Guān Rú

來不。須菩提言。如是如是。以三十二相
Lái Fǒu Xū Pú Tí Yán Rú Shì Rú Shì Yì Sān Shí Èr Xiàng

觀如來。佛言。須菩提。若以三十二相觀
Guān Rú Lái Fó Yán Xū Pú Tí Ruò Yì Sān Shí Èr Xiàng Guān

如來者。轉輪聖王。即是如來。須菩提白
Rú Lái Zhě Zhuǎn Lún Shèng Wáng Jí Shì Rú Lái Xū Pú Tí Bái

佛言。世尊。如我解佛所說義。不應以三
Fó Yán Shì Zūn Rú Wǒ Jiě Fó Suǒ Shuō Yì Bù Yīng Yì Sān

十二相觀如來。爾時世尊而說偈言。
Shí Èr Xiàng Guān Rú Lái Ěr Shí Shì Zūn Ěr Shuō Jì Yán

若以色見我。以音聲求我。
Ruò Yì Sè Jiàn Wǒ Yì Yīn Shēng Qiú Wǒ

是人行邪道。不能見如來。
Shì Rén Xíng Xié Dào Bù Néng Jiàn Rú Lái

If there were sentient beings liberated by the **Tathagata**, it would mean that the Tathagata holds the notions of **a self**, a person, a sentient being, or **a life span**.

Subhuti, when the Tathagata says ‘I’, there is actually **no ‘I’**. Yet ordinary beings think there is **a real ‘I’**.

Subhuti, the Tathagata says that ordinary beings are in fact not **ordinary beings**.

Therefore they are called **ordinary beings**.”

26. Seek the Buddha Not in Form or Sound

“**Subhuti**, what **do you think**?

Can one discern the Tathagata by means of the thirty-two physical **attributes**?”

Subhuti **said**, “**Yes, yes**.

One can discern the Tathagata by means of the thirty-two physical **attributes**.”

The Buddha said, “**Subhuti**,

if one discerns the Tathagata by means of the thirty-two physical **attributes**,

then a wheel-turning sage king would be a **tathagata**.”

Subhuti said to **the Buddha**,

“**World Honored One**,

as I understand the meaning of what **you have said**,

one should not try to discern the Tathagata by means of the thirty-two physical **attributes**.”

Then the World Honored One **spoke this verse**:

Those who see me in form, or seek **me through sound**,

Are on a **mistaken path**;

They do not see the **Tathagata**.

無斷無滅分第二十七

須菩提。汝若作是念。如來不以具足相
Xū Pú Tí Rǔ Ruò Zuō Shì Niàn Rú Lái Bù Yì Jù Zú Xiàng

故。得阿耨多羅三藐三菩提。須菩提。
Gù Dé Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Xū Pú Tí

莫作是念。如來不以具足相故。得阿耨
Mò Zuō Shì Niàn Rú Lái Bù Yì Jù Zú Xiàng Gù Dé Ā Niù

多羅三藐三菩提。須菩提。汝若作是
Duō Luó Sān Miǎo Sān Pú Tí Xū Pú Tí Rǔ Ruò Zuō Shì

念。發阿耨多羅三藐三菩提心者。說諸
Niàn Fā Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Xīn Zhě Shuō Zhū

法斷滅。莫作是念。何以故。發阿耨多羅
Fǎ Duàn Miè Mò Zuō Shì Niàn Hé Yǐ Gù Fā Ā Niù Duō Luó

三藐三菩提心者。於法不說斷滅相。
Sān Miǎo Sān Pú Tí Xīn Zhě Yú Fǎ Bù Shuō Duàn Miè Xiàng

不受不貪分第二十八

須菩提。若菩薩以滿恆河沙等世界七
Xū Pú Tí Ruò Pú Sà Yì Mǎn Héng Hé Shā Dēng Shì Jiè Qī

寶。持用布施。若復有人。知一切法無
Bǎo Chí Yòng Bù Shī Ruò Fù Yǒu Rén Zhī Yì Qiè Fǎ Wú

我。得成於忍。此菩薩。勝前菩薩。所得
Wǒ Dé Chéng Yú Rěn Cǐ Pú Sà Shèng Qián Pú Sà Suǒ Dé

功德。何以故。須菩提。以諸菩薩。不受
Gōng Dé Hé Yǐ Gù Xū Pú Tí Yì Zhū Pú Sà Bù Shòu

福德故。須菩提白佛言。世尊。云何菩
Fú Dé Gù Xū Pú Tí Bái Fó Yán Shì Zūn Yún Hé Pú

薩不受福德。須菩提。菩薩所作福德。
Sà Bù Shòu Fú Dé Xū Pú Tí Pú Sà Suǒ Zuò Fú Dé

不應貪著。是故說不受福德。
Bù Yīng Tān Zhuó Shì Gù Shuō Bù Shòu Fú Dé

27. Avoid Annihilistic Views

“**Subhuti**, if you think that the **Tathagata** attains anuttara samyak **sambodhi** without the perfection of all **attributes**, then, **Subhuti**, you should not **think this way**, because the Tathagata does not attain anuttara samyak **sambodhi** without the perfection of all **attributes**.

Subhuti, if you resolve to attain anuttara samyak sambodhi with **such a thought**, you would be asserting the extinction of **dharmas**. You should not **think this way**.

Why?

One who resolves to attain anuttara samyak **sambodhi** does not assert the extinction of **dharmas**.”

28. Bodhisattvas Do Not Accumulate Merits

“**Subhuti**, if a bodhisattva gives away enough of the **seven jewels** to fill as many world systems as the grains of sand in the **Ganges River**, and another bodhisattva **attains** the forbearance of the selfless nature of all **phenomena**, the virtue of this bodhisattva would exceed that of **the former**.

Why?

Subhuti, this is because bodhisattvas do not **accumulate merits**.”
Subhuti said to **the Buddha**:

“World **Honored One**, how is it that bodhisattvas do not **accumulate merits**?”

“**Subhuti**, bodhisattvas do not cling to the merits they **generate**. Therefore I say that they do not **accumulate merits**.”

威儀寂靜分第二十九

須菩提。若有人言。如來若來若去。若坐
Xū Pú Tí Ruò Yǒu Rén Yán Rú Lái Ruò Lái Ruò Qù Ruò Zuò

若臥。是人不解我所說義。何以故。如
Ruò Wò Shì Rén Bù Jiě Wǒ Suǒ Shuō Yì Hé Yì Gù Rú

來者。無所從來。亦無所去。故名如來。
Lái Zhě Wú Suǒ Cóng Lái Yì Wú Suǒ Qù Gù Míng Rú Lái

一合理相分第三十

須菩提。若善男子善女人。以三千大千
Xū Pú Tí Ruò Shàn Nán Zǐ Shàn Nǚ Rén Yì Sān Qiān Dà Qiān

世界碎為微塵。於意云何。是微塵眾。
Shì Jiè Suì Wēi Wēi Chén Yú Yì Yún Hé Shì Wēi Chén Zhòng

寧為多不。須菩提言。甚多。世尊。何以
Níng Wéi Duō Fǒu Xū Pú Tí Yán Shèn Duō Shì Zūn Hé Yì

故。若是微塵眾實有者。佛即不說是微
Gù Ruò Shì Wēi Chén Zhòng Shí Yǒu Zhě Fó Jí Bù Shuō Shì Wēi

塵眾。所以者何。佛說微塵眾。即非微
Chén Zhòng Suǒ Yì Zhě Hé Fó Shuō Wēi Chén Zhòng Jí Fēi Wēi

塵眾。是名微塵眾。世尊。如來所說三
Chén Zhòng Shì Míng Wēi Chén Zhòng Shì Zūn Rú Lái Suǒ Shuō Sān

千大千世界。即非世界。是名世界。何
Qiān Dà Qiān Shì Jiè Jí Fēi Shì Jiè Shì Míng Shì Jiè Hé

以故。若世界實有者。即是一合相。如
Yì Gù Ruò Shì Jiè Shí Yǒu Zhě Jí Shì Yì Hé Xiāng Rú

來說一合相。即非一合相。是名一合
Lái Shuō Yì Hé Xiāng Jí Fēi Yì Hé Xiāng Shì Míng Yì Hé

相。須菩提。一合相者。即是不可說。但
Xiāng Xū Pú Tí Yì Hé Xiāng Zhě Jí Shì Bù Kě Shuō Dàn

凡夫之人。貪著其事。
Fán Fū Zhī Rén Tān Zhuó Qí Shì

29. The Thus-Come One Neither Comes Nor Goes

“**Subhuti,**

whoever says that the Tathagata (‘Thus-come One’) comes, goes,
sits, **or lies down**

does not understand the meaning **of my teaching.**

Why?

The Thus-come One neither **comes nor goes.**

Therefore he is called ‘**Thus-come One**’.”

30. The Nature of the World

“**Subhuti,** what **do you think?**

If a good man or good woman takes all the worlds of a
trichiliocosm

and crushes them into tiny **particles,**

wouldn’t these particles be **numerous?**”

“Extremely numerous, World **Honored One.**

Why?

If these tiny particles had real **existence,**

the Buddha would not call them tiny **particles.**

What **does this mean?**

What the Buddha calls ‘tiny particles’ are not tiny **particles.**

Therefore they are called tiny **particles.**

World **Honored One,**

that which the Tathagata calls ‘all the worlds of a trichiliocosm’
are actually **not worlds.**

Therefore they **are called worlds.**

Why?

To the extent that these worlds **really exist,**

they do so as a **composite.**

The Tathagata teaches that ‘composites’ are not **composites.**

Therefore they are called **composites.**”

“**Subhuti,** a composite is actually **ineffable,**

but ordinary beings form attachments to such **phenomena.**”

知見不生分第三十一

須菩提。若人言。佛說我見。人見。眾生
Xū Pú Tí Ruò Rén Yán Fó Shuō Wǒ Jiàn Rén Jiàn Zhòng Shēng

見。壽者見。須菩提。於意云何。是人解
Jiàn Shòu Zhě Jiàn Xū Pú Tí Yú Yì Yún Hé Shì Rén Jiě

我所說義不。不也世尊。是人不解如來
Wǒ Suǒ Shuō Yì Fǒu Fǒu Yě Shì Zūn Shì Rén Bú Jiě Rú Lái

所說義。何以故。世尊說我見。人見。眾
Suǒ Shuō Yì Hé Yì Gù Shì Zūn Shuō Wǒ Jiàn Rén Jiàn Zhòng

生見。壽者見。即非我見。人見。眾生見。
Shēng Jiàn Shòu Zhě Jiàn Jí Fēi Wǒ Jiàn Rén Jiàn Zhòng Shēng Jiàn

壽者見。是名我見。人見。眾生見。壽者
Shòu Zhě Jiàn Shì Míng Wǒ Jiàn Rén Jiàn Zhòng Shēng Jiàn Shòu Zhě

見。須菩提。發阿耨多羅三藐三菩提心
Jiàn Xū Pú Tí Fā Ā Niù Duō Luó Sān Miǎo Sān Pú Tí Xīn

者。於一切法。應如是知。如是見。如是
Zhě Yú Yì Qiē Fǎ Yīng Rú Shì Zhī Rú Shì Jiàn Rú Shì

信解。不生法相。須菩提。所言法相者。
Xìn Jiě Bù Shēng Fǎ Xiàng Xū Pú Tí Suǒ Yán Fǎ Xiàng Zhě

如來說即非法相。是名法相。
Rú Lái Shuō Jí Fēi Fǎ Xiàng Shì Míng Fǎ Xiàng

應化非真分第三十二

須菩提。若有人以滿無量阿僧祇世界
Xū Pú Tí Ruò Yǒu Rén Yì Mǎn Wú Liàng Ā Sēng Qī Shì Jiè

七寶。持用布施。若有善男子善女人。
Qī Bǎo Chí Yòng Bù Shī Ruò Yǒu Shàn Nán Zī Shàn Nǚ Rén

發菩提心者。持於此經。乃至四句偈
Fā Pú Tí Xīn Zhě Chí Yú Cǐ Jīng Nǎi Zhì Sì Jù Jī

等。受持讀誦。為人演說。其福勝彼。
Dèng Shòu Chí Dú Sòng Wèi Rén Yǎn Shuō Qí Fú Shèng Bǐ

31. Extinction of the Four Views

“**Subhuti**, if someone claims that I teach views of a self, a person, a sentient being, or a life span, what would you say?

Has this person understood the meaning of my teaching?”

“World Honored One,

this person has not understood the meaning of the Tathagata’s teaching.

Why?

The World Honored One explains

that views of a self, a person, a sentient being, or a life span are actually not views of a self, a person, a sentient being, or a life span.

Therefore they are called views of a self, a person, a sentient being, or a life span.”

“**Subhuti**, one who resolves to attain anuttara samyak sambodhi should know, perceive, believe, and understand all dharmas like this,

just as they are,

without attachment to the attributes of any dharma.

Subhuti, the Tathagata has explained

that dharma attributes are not dharma attributes, therefore they are called dharma attributes.”

32. All Phenomena Are Illusions

“**Subhuti**, if a person amasses enough of the seven jewels to fill countless worlds

and gives them away in charity,

and if a good man or good woman with the bodhisattva resolve takes as few as a four-line verse of this sutra,

recites, remembers, follows, and expounds it to others, the latter’s merit would far exceed that of the former.

云何為人演說。不取於相。如如不動。

Yún Hé Wèi Rén Yǎn Shuō Bù Qǔ Yú Xiāng Rú Rú Bú Dòng

何以故。

Hé Yǐ Gù

一切有為法。如夢幻泡影。

Yī Qiè Yǒu Wéi Fǎ Rú Mèng Huàn Pào Yǐng

如露亦如電。應作如是觀。

Rú Lù Yì Rú Diàn Yīng Zuò Rú Shì Guān

佛說是經已。長老須菩提及諸比丘。

Fó Shuō Shì Jīng Yǐ Cháng Lǎo Xū Pú Tí Jí Zhū Bī Qiū

比丘尼。優婆塞。優婆夷。一切世間天

Bī Qiū Nī Yōu Pó Sāi Yōu Pó Yì Yī Qiè Shì Jiān Tiān

人阿修羅。聞佛所說。皆大歡喜。信受

Rén Ā Xiū Luó Wén Fó Suǒ Shuō Jiē Dà Huān Xǐ Xìn Shòu

奉行。

Fèng Xíng

金剛般若波羅蜜經

Jīn Gāng Bō Rè Bō Luó Mì Jīng

How should one teach it **to others**?

Without attachment, abiding in stillness **and suchness**.

Why?

All conditioned **phenomena**

Are like a dream, an illusion, a bubble, **a shadow**,

Like dew or a flash of lightning; thus we shall **perceive them.**”

With this the Buddha concluded **the sutra**.

The elder Subhuti, other bhiksus, bhiksunis, upasakas, **upasikas**,
heavenly and human beings, asuras, and other beings of
the world,

having heard the Buddha, were all filled with **immense joy**;
they accepted and followed the teaching **faithfully**.

The Diamond of Perfect Wisdom Sutra

七佛滅罪真言

Seven Buddha's Dispelling Iniquity Mantra

離 婆 離 婆 帝。 求 訶 求 訶 帝。 陀 羅
Lí Pó Lí Pó Dì Qiú Hē Qiú Hē Dì Tuó Ló

尼 帝。 尼 訶 囉 帝。 毗 黎 你 帝。 摩
Ní Dì Ní Hē Là Dì Pí Lí Ní Dì Mó

訶 伽 帝。 真 陵 乾 帝。 莎 婆 訶。
Hē Qié Dì Zhēn Líng Gān Dì Shā Pó Hē

(三遍)(3 times)

金剛讚

Praise of the Diamond Sutra

斷 疑 生 信。 絕 相 超 宗。
Duàn Yí Shēng Xìn Jué Xiāng Chāo Zōng

Extinguish doubts and generate faith; relinquish form and transcend principle;

頓 忘 人 法 解 真 空。 般 若 味 重 重。
Dùn Wàng Rén Fǎ Jiě Zhēn Kōng Bō Rě Wèi Chóng Chóng

Instantly renounce attachment to beings and dharmas to understand true emptiness.

四 句 融 通。 福 德 歎 無 窮。
Sì Jù Róng Tōng Fú Dé Tàn Wú Qióng

The flavor of prajna is sublime. Thoroughly understand the four-line verse; its blessings are inexpressible!

南 無 金 剛 會 上 佛 菩 薩
Nán Mó Jīn Gāng Huì Shàng Fó Pú Sā

Namo buddhas and bodhisattvas at the Diamond Sutra Assembly.

(三遍)(3 times)

四 生 九 有 同 登 華 藏 玄 門
Sì Shēng Jiǔ Yǒu Tóng Dēng Huá Zàng Xuān Mén

May all beings of the four births and in the nine realms ascend together to the door of the Wondrous Buddha's World.

八 難 三 途 共 入 毗 盧 性 海
Bā Nàn Sān Tú Gòng Rù Pí Lú Xìng Hǎi

May those with the eight woes and born in the three wretched destinies flow together into the sea of Vairochana's nature.

四 弘 誓 願 Four Great Vows

眾 生 無 邊 誓 願 度
Zhòng Shēng Wú Biān Shì Yuàn Dù

Countless are sentient beings, I vow to liberate;

煩 惱 無 盡 誓 願 斷
Fán Nǎo Wú Jìn Shì Yuàn Duàn

Endless are afflictions, I vow to eradicate;

法 門 無 量 誓 願 學
Fǎ Mén Wú Liàng Shì Yuàn Xué

Measureless are the Dharmas, I vow to master;

佛 道 無 上 誓 願 成
Fó Dào Wú Shàng Shì Yuàn Chéng

Supreme is the Buddha Way, I vow to attain.

三皈依

Three Refuges

自 皈 依 佛 。 當 願 眾 生 。

Zì Guī Yī Fó Dāng Yuàn Zhòng Shēng

I take refuge in the Buddha, may all sentient beings

體 解 大 道 。 發 無 上 心 。

Tǐ Jiě Dà Dào Fā Wú Shàng Xīn

Understand the Great Way profoundly, and bring forth the bodhi mind.

自 皈 依 法 。 當 願 眾 生 。

Zì Guī Yī Fǎ Dāng Yuàn Zhòng Shēng

I take refuge in the Dharma, may all sentient beings,

深 入 經 藏 。 智 慧 如 海 。

Shēn Rù Jīng Cáng Zhì Huì Rú Hǎi

Deeply enter the sutra treasury, and have wisdom vast as the sea.

自 皈 依 僧 。 當 願 眾 生 。

Zì Guī Yī Sēng Dāng Yuàn Zhòng Shēng

I take refuge in the Sangha, may all sentient beings,

統 理 大 眾 。 一 切 無 礙 。 和 南 聖 眾 。

Tǒng Lǐ Dà Zhòng Yī Qiè Wú Ài Hé Nán Shèng Zhòng

Form together a great assembly, one and all in harmony.

回 向

Dedication of Merits

誦 經 功 德 殊 勝 行
Sòng Jīng Gōng Dé Shū Shèng Xíng

What a wonderful blessing to recite this sutra.

無 邊 勝 福 皆 迴 向
Wú Biān Shèng Fú Jiē Huí Xiàng

Let us dedicate the superb and limitless merits

普 願 沈 溺 諸 有 情
Pǔ Yuàn Chén Nì Zhū Yǒu Qíng

To all floundering and struggling sentient beings;

速 往 無 量 光 佛 剎
Sù Wǎng Wú Liàng Guāng Fó Chà

May they soon reach the Buddha Land of Infinite Light.

十 方 三 世 一 切 佛
Shí Fāng Sān Shì Yī Qiē Fó

Buddhas of the past, present, and future in all the worlds,

一 切 菩 薩 摩 訶 薩
Yī Qiē Pú Sā Mó Hē Sā

All bodhisattvas mahasattvas,

摩 訶 般 若 波 羅 蜜
Mó Hē Bō Rě Bō Luó Mì

Maha-prajna-paramita.

Dedication of Merits

回 向

May the merits of our deeds
Reach every part of the world;
Sentient beings large and small
All attain enlightenment.
Maha-Prajna-Paramita

願以此功德 普及於一切
我等與眾生 皆共成佛道

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