

學習《金剛經》

上 下
悟 禪長老指導

20240921 釋心傳整理，關西·潮音禪寺

《金剛般若波羅蜜經》鳩摩羅什譯 ¹	《大般若經第九會能斷金剛分》玄奘譯 ²
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Vajracchedikā Prajñāpāramitā: namo śākyamunaye tathāgatāyārhatē samyak-saṃbuddhāya³

Vajracchedikā Prajñāpāramitā: Hail to Śākyamuni, the Realized, Worthy and Perfectly Awakened One! ⁴

〈法會因由分第一〉如是我聞：一時，佛在舍衛國·祇樹·給孤獨園，與大比丘眾·千二百五十人俱。 爾時，世尊食時，著衣持鉢，入舍衛大城乞食。於其城中次第乞已，還至本處。飯食訖，收衣鉢。洗足已，敷座而坐。	如是我聞：一時，薄伽梵在室羅筏，住誓多林·給孤獨園，與大苾芻眾·千二百五十人俱。 爾時，世尊於日初分，整理裳服，執持衣鉢，入室羅筏大城乞食。時，薄伽梵於其城中行乞食已，出還本處。飯食訖，收衣鉢，洗足已，於食後時，敷如常座，結跏趺坐，端身正願，住對面念。 時，諸苾芻來詣佛所，到已，頂禮世尊雙足，右繞三匝，退坐一面。
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evaṃ mayā śrutam ekasmin samaye bhagavān | śrāvastyāṃ vi-harati sma | jeta-vane | anāthapiṇḍadasy'ārāme mahatā bhikṣu-saṃghena sārddham ardha-trayodaśabhir bhikṣu-śataiḥ | atha khalu bhagavān pūrvāhṇa-kāla-samaye nivāsyā pātra-cīvaram ādāya | śrāvastīm mahā-nagarīm piṇḍāya prāviśat | atha khalu bhagavān | śrāvastīm mahā-nagarīm piṇḍāya caritvā paścād bhakta-piṇḍa-pāta-pratikkrām taḥ pādaḥ prakṣālyā nyaśīdat bhagavān | pra-jñapta ev' āsane paryamkam ābhujya rjūṃ kāyaṃ pra-ṇi-dhāya prati-mukhaṃ smṛtim upa-sthāpya | atha saṃ-bahulā bhikṣavaḥ yena bhagavāṃs tenōpa-saṃ-kkraman upa-saṃ-kkramya bhagavataḥ pādaḥ śīrasā'bhi-vandya bhagavaṃtaṃ tṛḥ-pradakṣiṇī-kṛtvā ekāṃte nyaśīdan |

This is the word as I heard it once when the Lord was staying in Śrāvastī, in Jetṛ's Grove, at the monastery of Anāthapiṇḍada, together with a large community of monks 1,250 monks strong.

¹ 《金剛般若波羅蜜經》，姚秦·鳩摩羅什(Kumārajīva)譯，T. 235, vol. 8, pp. 748c-752c. (<https://cbetaonline.dila.edu.tw/zh/T0235>)

² 《大般若波羅蜜多經·第九會·能斷金剛分》，唐·玄奘譯，T. 220 (9), vol. 7, pp. 980a-985c. (https://cbetaonline.dila.edu.tw/zh/T0220_577)

³ “Thesaurus Literaturae Buddhicae” (<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1176>)

⁴ Paul Harrison, “Vajracchedikā Prajñāpāramitā: A New English Translation of the Sanskrit Text Based on Two Manuscripts from Greater Gandhāra,” *Manuscripts in the Schøyen Collection: Buddhist Manuscripts*, edited by Jens Braarvig, vol. III, Oslo: Hermes Publishing, 2006, pp. 133-159. ([https://iriab.soka.ac.jp/content/pdf/blsf/BackIssues-BLSF%20\(I-III\)D_BLSF%20III.2\(2015\).pdf](https://iriab.soka.ac.jp/content/pdf/blsf/BackIssues-BLSF%20(I-III)D_BLSF%20III.2(2015).pdf))

此外，參閱：蔡耀明，〈般若經典〉，收錄於《華文哲學百科》，王一奇主編，2021年7月。 (http://mepilosophy.ccu.edu.tw/entry.php?entry_name=%E8%88%AC%E8%8B%A5%E7%B6%93%E5%85%B8)

Then the Lord got dressed in the morning, took his bowl and robe, and entered the great city of Śrāvastī for alms. Then, after walking around the great city of Śrāvastī for alms, the Lord returned in the afternoon after eating the alms food, washed his feet, and sat down on the seat set out for him with legs crossed, body held erect and attention directed in front of him. Then a great many monks approached the Lord, and after approaching him they prostrated themselves at the Lord's feet, circumambulated the Lord three times, and sat down to one side.

<p>〈善現啟請分第二〉時，長老須菩提，在大眾中，即從座起，偏袒右肩，右膝著地，合掌恭敬，而白佛言：「希有。世尊！如來善護念諸菩薩，善付囑諸菩薩。世尊！善男子、善女人，發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」</p> <p>佛言：「善哉！善哉！須菩提！如汝所說，如來善護念諸菩薩，善付囑諸菩薩。汝今諦聽，當為汝說。善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」</p> <p>「唯然。世尊！願樂欲聞。」</p> <p>〈大乘正宗分第三〉</p> <p>佛告須菩提：「諸菩薩摩訶薩，應如是降伏其心：</p>	<p>具壽善現，亦於如是眾會中坐。爾時，眾中，具壽善現，從座而起，偏袒一肩，右膝著地，合掌恭敬，而白佛言：「希有。世尊！乃至如來·應·正等覺，能以最勝攝受，攝受諸菩薩摩訶薩，乃至如來·應·正等覺，能以最勝付囑，付囑諸菩薩摩訶薩。世尊！諸有發趣菩薩乘者，應云何住？云何修行？云何攝伏其心？」</p> <p>作是語已，爾時，世尊告具壽善現曰：「善哉！善哉！善現！如是，如是，如汝所說。乃至如來·應·正等覺，能以最勝攝受，攝受諸菩薩摩訶薩，乃至如來·應·正等覺，能以最勝付囑，付囑諸菩薩摩訶薩。是故，善現！汝應諦聽，極善作意。吾當為汝分別解說，諸有發趣菩薩乘者，應如是住，如是修行，如是攝伏其心。」</p> <p>具壽善現白佛言：「如是，如是。世尊！願樂欲聞。」</p> <p>佛言：「善現！諸有發趣菩薩乘者，應當發起如是之心：</p>
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tena khalu punaḥ samayen'āyuṣmān subhūtiḥ tasyām eva pariṣadi san-ni-patito 'bhūt san-ni-ṣaṇṇaḥ | atha khalv āyuṣmān subhūtir ut-thāy'āsanād ekāṃsam uttar'āsaṃgaṃ kṛtvā, dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ prati-ṣṭhāpya, yena bhagavāṃs tenāṃjaliṃ pra-nāmya, bhagavaṃtam etad avocat | āścaryaṃ bhagavan yāvad eva tathāgatenārhatā samyak-saṃ-buddhena bodhisatvā mahāsatvā anu-pari-grhītāḥ parameṇānu-graheṇa | yāvad eva tathāgatena bodhisatvāḥ parittāḥ paramayā parindanayā | kathaṃ bhagavan bodhisattva-yāna-saṃ-pra-sthitena sthātavyam | kathaṃ prati-pattavyam | kathaṃ cittaṃ prati-grhītavyam | evam ukte bhagavān āyuṣmaṃtaṃ subhūtim etad avocat | sādhu sādhu subhūte evam etat subhūte anu-pari-grhītās tathāgatena bodhisatvāḥ parameṇānu-graheṇa | parittās tathāgatena bodhisatvāḥ paramayā'nu-parindanayā | tena hi subhūte śṛṇu sādhu ca suṣṭhu ca manasi-kuru bhāṣiṣye | yathā bodhisattva-yāna-saṃ-pra-sthitena sthātavyam | yathā prati-pattavyam

| yathā cittam prati-grhītavyam | evaṃ bhagavann ity āyuṣmān subhūtir bhagavataḥ
praty-aśrauṣīt | bhagavāṃs tān etad avocat | iha subhūte bodhisattva-yāna-saṃ-
prasthitair evaṃ cittam ut-pādayitavyam |

Moreover, on that occasion the Venerable Subhūti had joined that particular assembly and was seated with it. Then the Venerable Subhūti rose from his seat, arranged his cloak over one shoulder, went down on his right knee, saluted the Lord with his hands placed together, and said this to the Lord, “It is a marvellous thing, Lord, just how much bodhisattvas and mahāsattvas have been favoured with the highest of favours by the Realized, Worthy and Perfectly Awakened One, just how much bodhisattvas have been entrusted with the greatest of trusts by the Realized One. How, Lord, should one who has set out on the bodhisattva path take his stand, how should he proceed, how should he control the mind?”

At these words the Lord said this to the Venerable Subhūti, “Well done, Subhūti, well done! Quite so, Subhūti. Bodhisattvas have been favoured with the highest of favours by the Realized One, bodhisattvas have been entrusted with the greatest of trusts by the Realized One. Therefore listen, Subhūti, and pay attention closely and carefully. I will tell how one who has set out on the bodhisattva path should take his stand, how he should proceed, how he should control the mind.” “Yes, Lord,” replied the Venerable Subhūti, signifying his assent to the Lord. The Lord said this to them: “In this regard, Subhūti, those who have set out on the bodhisattva path should have the following thought,

<p>所有一切眾生之類——若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想、若非有想非無想——我皆令人無餘涅槃，而滅度之。如是滅度無量、無數、無邊眾生，實無眾生得滅度者。</p> <p>何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。</p>	<p>『所有諸有情，有情攝所攝——若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想、若非有想非無想，乃至有情界施設所施設——如是一切，我當皆令於無餘依妙涅槃界，而般涅槃。雖度如是無量有情令滅度已，而無有情得滅度者。』</p> <p>何以故？善現！若諸菩薩摩訶薩有情想轉，不應說名菩薩摩訶薩。</p> <p>所以者何？善現！若諸菩薩摩訶薩不應說言有情想轉。如是命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想轉，當知亦爾。何以故？善現！無有少法，名為發趣菩薩乘者。</p>
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yāvaṃtaḥ satvāḥ satva-saṃ-graheṇa saṃ-grhītāḥ aṇḍa-jā vā jarāyu-jā vā saṃsveda-jā vā upapādukā vā rūpiṇo vā a-rūpiṇo vā saṃjñino vā a-saṃjñino vā naiva saṃjñino nâ-saṃjñinaḥ yāvat satva-dhātuḥ pra-jñāpyamānaḥ pra-jñāpyate, te mayā sarve an-upadhi-śeṣe nirvāṇa-dhātau pari-nir-vāpayitavyāḥ | evaṃ a-pari-māṇāṃs ca satvān pari-nir-vāpayitavyāḥ na ca kaś-cit satvaḥ pari-nir-vāpito bhavati | tat kasmād dhetoḥ | sacet subhūte bodhisattvasya satva-saṃjñā pra-vartate, na sa bodhisattva iti vaktavyaḥ | tat kasya hetoḥ | na sa subhūte bodhisattvo vaktavyo, yasya satva-saṃjñā pra-varteta, jīva-saṃjñā vā pudgala-saṃjñā vā pra-varteta |

‘However many living beings are comprised in the total aggregation of living beings, be they born from eggs, or born from wombs, or born from moisture, or arising spontaneously, whether having physical form or being non-material, whether having apperception, or lacking apperception, or neither having apperception nor lacking apperception—however the realm of living beings is defined when one defines it—I should bring all of them to final extinction in the realm of extinction without substrate remaining. But after I have brought immeasurable living beings to final extinction in this way, no living being whatsoever has been brought to extinction.’ What is the reason for that? If, Subhūti, the idea of a living being occurs to a bodhisattva, he should not be called a bodhisattva. Why is that? Subhūti, anybody to whom the idea of a living being occurs, or the idea of a soul or the idea of a person occurs, should not be called a bodhisattva.

<p>〈妙行無住分第四〉復次，須菩提！菩薩於法，應無所住，行於布施。所謂不住色布施，不住聲、香、味、觸、法布施。須菩提！菩薩應如是布施，不住於相。何以故？若菩薩不住相布施，其福德不可思量。</p>	<p>復次，善現！菩薩摩訶薩不住於事應行布施，都無所住應行布施；不住於色應行布施，不住聲、香、味、觸、法應行布施。善現！如是菩薩摩訶薩·如不住相想·應行布施。何以故？善現！若菩薩摩訶薩都無所住而行布施，其福德聚不可取量。」</p>
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api tu khalu punaḥ subhūte bodhisatvena na vastu-prati-ṣṭhitena dānaṃ dātavyam | na kva-cit prati-ṣṭhitena dānaṃ dātavyam | na rūpa-prati-ṣṭhitena dānaṃ dātavyam na śabda-gandha-rasa-spraṣṭavyeṣu na dharma-prati-ṣṭhitena dānaṃ dātavyam | evaṃ hi subhūte bodhisatvena dānaṃ dātavyam | yathā na nimitta-saṃjñāyāṃ prati-tiṣṭhet | tat kasya hetoḥ | yaḥ subhūte bodhisatvaḥ a-prati-ṣṭhito dānaṃ dadāti, tasya subhūte puṇya-skandhasya na sukaraṃ pra-māṇam ud-grahītum |

“However, a bodhisattva should not give a gift while fixing on an object, Subhūti. He should not give a gift while fixing on anything. He should not give a gift while fixing on physical forms. He should not give a gift while fixing on sounds, smells, tastes or objects of touch, or on *dharma*s. For this is the way, Subhūti, a bodhisattva should give a gift, so that he does not fix on the idea of the distinctive features (of any object). Why is that? Subhūti, it is not easy to take the measure of the quantity of merit, Subhūti, of the bodhisattva who gives a gift without fixation.

<p>須菩提！於意云何，東方虛空可思量不？」「不也。世尊！」 「須菩提！南、西、北方、四維、上、下虛空，可思量不？」「不也。世尊！」 「須菩提！菩薩無住相布施，福德亦復如是，不可思量。須菩提！菩薩但應如所教住。」</p>	<p>佛告善現：「於汝意云何，東方虛空可取量不？」善現答言：「不也。世尊！」 「善現！如是如是南、西、北方、四維、上、下，周遍十方一切世界虛空，可取量不？」善現答言：「不也。世尊！」 佛言：「善現！如是，如是。若菩薩摩訶薩都無所住而行布施，其福德聚不可取量，亦復如是。善現！菩薩如是如不住相想應行布施。」</p>
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<p>〈如理實見分第五〉「須菩提！於意云何，可以身相見如來不？」</p> <p>「不也，世尊！不可以身相得見如來。何以故？如來所說身相，即非身相。」</p> <p>佛告須菩提：「凡所有相，皆是虛妄。若見諸相非相，即見如來。」</p>	<p>佛告善現：「於汝意云何，可以諸相具足觀如來不？」</p> <p>善現答言：「不也，世尊！不應以諸相具足觀於如來。何以故？如來說諸相具足，即非諸相具足。」</p> <p>說是語已，佛復告具壽善現言：「善現！乃至諸相具足皆是虛妄，乃至非相具足皆非虛妄，如是以『相·非相』應觀如來。」</p>
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tat kiṃ manyase subhūte sukaraṃ pūrvasyāṃ diśi ākāśasya pra-māṇam ud-grahītum | subhūtir āha | no hīdaṃ bhagavan | evaṃ dakṣiṇa-pāścimōttarāsv adha ūrdhvaṃ vidikṣu-r-avidikṣu | daśasu dikṣu | sukaraṃ ākāśasya pra-māṇam ud-grahītum | subhūtir āha | na hīdaṃ bhagavan | bhagavān āha | evaṃ etat subhūte | evaṃ etat subhūte yo bodhisatvo 'prati-ṣṭhito dānaṃ dadāti, tasya puṇya-skandhasya na sukaraṃ pra-māṇam ud-grahītum | api tu khalu punaḥ subhūte evaṃ bodhisatvena dānamayaṃ puṇya-kṛyā-vastuṃ dānaṃ dātavyam |

tat kiṃ manyase subhūte tathāgato lakṣaṇa-saṃpadā draṣṭavyaḥ | bhagavān āha na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ | tat kasya hetoḥ | yā sā tathāgatena lakṣaṇa-saṃpad bhāṣitā saivā-lakṣaṇa-saṃpat | evaṃ ukte bhagavān āyusmaṃtaṃ subhūtim etad avocat | yāvat subhūte lakṣaṇaṃ tāvan mṛṣā | yāvad a-lakṣaṇaṃ tāvad a-mṛṣā | iti hi lakṣaṇā-lakṣaṇataḥ tathāgato draṣṭavyaḥ ||

What do you think, Subhūti, is it easy to take the measure of space in the east?"

Subhūti said, "Indeed not, Lord."

"Similarly, is it easy to take the measure of space in the south, west, north, nadir, zenith, all the intermediate directions and any direction besides them, in the ten directions?"

Subhūti said, "Indeed not, Lord."

The Lord said, "Quite so, Subhūti. Quite so, Subhūti. It is not easy to take the measure of the quantity of merit of the bodhisattva who gives a gift without fixation. However, this is the way a bodhisattva should give a gift, Subhūti, as an instance of the meritorious activity which consists in giving. "What do you think, Subhūti, can a Realized One be seen by virtue of the possession of distinctive features?"

Subhūti said, "A Realized One cannot be seen by virtue of the possession of distinctive features. Why is that? The very thing which the Realized One has preached as the possession of distinctive features lacks any possession of distinctive features."

At these words the Lord said this to the Venerable Subhūti, "Subhūti, as long as there is any distinctive feature there is falsehood, and as long as there is no distinctive feature there is no falsehood. Accordingly it is by virtue of the featurelessness of his distinctive features that a Realized One can be seen."

<p>〈正信希有分第六〉須菩提白</p>	<p>說是語已，具壽善現復白佛言：「世尊！頗有</p>
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佛言：「世尊！頗有眾生，得聞如是言說章句，生實信不？」佛告須菩提：「莫作是說。如來滅後，後五百歲，有持戒修福者，於此章句，能生信心，以此為實。當知是人，不於一佛、二佛、三、四、五佛，而種善根，已於無量千萬佛所種諸善根。聞是章句，乃至一念生淨信者；須菩提！如來悉知悉見是諸眾生，得如是無量福德。何以故？是諸眾生，無復我相、人相、眾生相、壽者相，無法相，亦無非法相。何以故？是諸眾生若心取相，即為著我、人、眾生、壽者。若取法相，即著我、人、眾生、壽者。何以故？若取非法相，即著我、人、眾生、壽者。是故，不應取法，不應取非法。以是義故，如來常說：汝等比丘知我說法，如筏喻者；法尚應捨，何況非法？」

有情，於當來世，後時、後分、後五百歲，正法將滅，時分轉時，聞說如是色經典句，生實想不？」佛告善現：「勿作是說：『頗有有情於當來世，後時、後分、後五百歲，正法將滅，時分轉時，聞說如是色經典句，生實想不？』然復，善現！有菩薩摩訶薩於當來世，後時、後分、後五百歲，正法將滅，時分轉時，具足尸羅、具德、具慧。復次，善現！彼菩薩摩訶薩非於一佛所承事供養，非於一佛所種諸善根。然復，善現！彼菩薩摩訶薩於其非一、百、千佛所承事供養，於其非一、百、千佛所種諸善根，乃能聞說如是色經典句，當得一淨信心。善現！如來以其佛智悉已知彼，如來以其佛眼悉已見彼。善現！如來悉已覺彼一切有情，當生無量、無數福聚，當攝無量、無數福聚。何以故？善現！彼菩薩摩訶薩無我想轉，無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩訶婆想、無作者想、無受者想轉。善現！彼菩薩摩訶薩無法想轉，無非法想轉，無想轉，亦無非想轉。所以者何？善現！若菩薩摩訶薩有法想轉，彼即應有我執、有情執、命者執、補特伽羅等執。若有非法想轉，彼亦應有我執、有情執、命者執、補特伽羅等執。何以故？善現！不應取法，不應取非法。是故，如來密意而說筏喻法門。諸有智者法尚應斷，何況非法！」

evam ukte āyusmān subhūtir bhagavaṃtam etad avocat | asti bhagavan ke-cit satvāḥ bhaviṣyaṃty an-ā-gate 'dhvani paścimāyāṃ paṃcāśatyāṃ vartamānāyāṃ, ye imeṣv evaṃ-rūpeṣu sūtrāṃta-padeṣu bhāṣyamāṇeṣu bhūta-saṃjñāṃ ut-pādayiṣyaṃti |

bhagavān āha | mā tvam subhūte evaṃ vocat | asti ke-cit satvāḥ bhaviṣyaṃty an-ā-gate 'dhvani, ye imeṣv evaṃ-rūpeṣu sūtrāṃta-padeṣu bhāṣyamāṇeṣu bhūta-saṃjñāṃ ut-pādayiṣyaṃti | api tu khalu punaḥ subhūte bhaviṣyaṃty an-ā-gate 'dhvani bodhisatvā mahāsatvā paścimāyāṃ paṃcāśatyāṃ sad-dharma-vipraloṇe vartamāne śīlavaṃto guṇavaṃtaḥ prajñāvaṃto bhaviṣyaṃti | na khalu punaḥ subhūte bodhisatvā eka-buddha-pary-upāsītā bhaviṣyaṃti | naika-buddhāva-ropita-kuśala-mūlā bhaviṣyaṃti | api tu khalu punaḥ subhūte an-eka-buddha-pary-upāsītā bhaviṣyaṃti an-eka-buddhāva-ropita-kuśala-mūlā bhaviṣyaṃti | ye imeṣv evaṃ-rūpeṣu sūtrāṃta-padeṣu

bhāṣyamāṇeṣv eka-citta-prasāda-mātram api prati-lapsyaṃte | jñātās te subhūte tathāgatena, dr̥ṣṭās te subhūte tathāgatena sarve te a-pra-meyaṃ puṇya-skandhaṃ pra-saviṣyaṃti prati-grhīṣyaṃti | tat kasya hetoḥ | na hi teṣāṃ subhūte bodhisatvānāṃ ātma-saṃjñā pra-varṣyate na satva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā pra-varṣyate | nāpi teṣāṃ subhūte bodhisatvānāṃ dharmā-saṃjñā pra-varṣyate nā-dharmā-saṃjñā nāpi teṣāṃ saṃjñā nā-saṃjñā pra-varṣyate | tat kasya hetoḥ | sacet subhūte teṣāṃ bodhisatvānāṃ dharmā-saṃjñā pra-varṣyate, sa eva teṣāṃ ātma-grāho bhavet | satva-grāho jīva-grāhaḥ pudgala-grāho bhavet | saced a-dharmā-saṃjñā pra-varṣyate, sa eva teṣāṃ ātma-grāho bhavet | satva-grāho jīva-grāhaḥ pudgala-grāha itī | tat kasya hetoḥ | na khalu puṇyaḥ subhūte dharmōd-grahītavyo nā-dharmāḥ | tasmād idam saṃndhāya tathāgatena bhāṣitaṃ kolōpamaṃ dharmā-paryāyaṃ ā-jānadbhiḥ dharmāḥ eva pra-hātavyāḥ prāḅ evā-dharmāḥ ||

At these words the Venerable Subhūti said this to the Lord, “Can it be, Lord, that there will be any living beings at a future time, when the final five hundred years come to pass, who, when the words of such discourses as these are being spoken, will conceive the idea that they are the truth?”

The Lord said, “Subhūti, you must not say things like ‘Can it be that there will be any living beings at a future time, when the final five hundred years come to pass, who, when the words of such discourses as these are being spoken, will conceive the idea that they are the truth?’! On the contrary, Subhūti, there will be bodhisattvas and mahāsattvas at a future time, when in the final five hundred years the destruction of the true *dharmā* is coming to pass, who will be endowed with moral conduct, good qualities, and insight. Moreover it is not the case, Subhūti, that the bodhisattvas will have served a single Buddha, or that they will have planted the roots of goodness under a single Buddha. On the contrary, Subhūti, they will have served many Buddhas, they will have planted the roots of goodness under many Buddhas. As for those who, when the words of such discourses as these are being spoken, will experience the serenity of faith, even if it is for no more than a single thought, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti. They will all generate and come to be endowed with an immeasurable quantity of merit. Why is that? Because, Subhūti, the idea of a self will not occur to those bodhisattvas, nor will the idea of a living being, or the idea of a soul, or the idea of a person occur to them. Not even the idea of a *dharmā* will occur to those bodhisattvas, Subhūti, nor the idea of a non-*dharmā*; not even an idea or a non-idea will occur to them. Why is that? If, Subhūti, the idea of a *dharmā* should occur to those bodhisattvas, for them that would constitute seizing upon a self, it would constitute seizing upon a living being, seizing upon a soul, seizing upon a person. If the idea of a non-*dharmā* should occur, for them that would constitute seizing upon a self, seizing upon a living being, seizing upon a soul, seizing upon a person. Why is that? One should moreover not take up any *dharmā*, Subhūti, or any non-*dharmā*. It was therefore with this in mind that the Realized One said that those who understand the round of teachings of the Simile of the Raft should let go of the *dharmās* themselves, to say nothing of the non-*dharmās*.”

〈無得無說分第七〉「須菩提！	佛復告具壽善現言：善現！於汝意云何，頗有
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<p>於意云何，如來得阿耨多羅三藐三菩提耶？如來有所說法耶？」</p> <p>須菩提言：「如我解佛所說義：無有定法，名阿耨多羅三藐三菩提；亦無有定法如來可說。何以故？如來所說法，皆不可取，不可說，非法，非非法。所以者何？一切賢聖，皆以無為法，而有差別。」</p>	<p>少法，如來·應·正等覺證得阿耨多羅三藐三菩提耶？頗有少法，如來·應·正等覺是所說耶？」</p> <p>善現答言：「世尊！如我解佛所說義者：無有少法，如來·應·正等覺證得阿耨多羅三藐三菩提，亦無有少法，是如來·應·正等覺所說。何以故？世尊！如來·應·正等覺所證、所說、所思惟法皆不可取，不可宣說，非法，非非法。何以故？以諸賢聖補特伽羅皆是無為之所顯故。」</p>
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punar aparaṃ bhagavān āyusmaṃtaṃ subhūtim etad avocat | tat kiṃ manyase subhūte kā-cit tathāgatenān-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhā | kaś-cid vā dharmas tathāgatena deśitaḥ || subhūtir āha | yathā'haṃ bhagavan bhagavato bhāṣitasyārtham ā-jānāmi nāsti sa kaś-cid dharmo, yas tathāgatenān-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhā | nāsti sa kaś-cid dharmo, yas tathāgatena deśitaḥ | tat kasya hetoḥ | yo 'sau tathāgatena dharmo deśitaḥ | a-grāhyaḥ so 'n-abhi-lapyāḥ | na sa dharmo nā-dharmaḥ | tat kasya hetoḥ | a-saṃs-kṛta-pra-bhāvitā hy ārya-pudgalāḥ |

Furthermore, the Lord said this to the Venerable Subhūti, “What do you think, Subhūti? Is there anything whatsoever that the Realized One has fully awakened to, or any *dharmā* whatsoever that the Realized One has taught, as supreme and perfect awakening?”

Subhūti said, “Lord, as I understand the meaning of what the Lord has preached, there is no *dharmā* whatsoever that the Realized One has fully awakened to, nor any *dharmā* whatsoever that the Realized One has taught, as supreme and perfect awakening. Why is that? The *dharmā* which the Realized One has taught is ungraspable, it is ineffable, it is neither a *dharmā* nor a non-*dharmā*. Why is that? Because the Noble Persons are distinguished by the power they derive from the unconditioned.”

<p>〈依法出生分第八〉「須菩提！於意云何，若人滿三千大千世界七寶，以用布施。是人所得福德，寧為多不？」</p> <p>須菩提言：「甚多。世尊！何以故？是福德，即非福德性。是故，如來說福德多。」</p> <p>「若復有人，於此經中，受持乃至四句偈等，為他人說，其福勝彼。</p> <p>何以故？須菩提！一切諸佛，及諸佛阿耨多羅三藐三菩提法，皆從此經出。</p>	<p>佛告善現：「於汝意云何，若善男子或善女人，以此三千大千世界，盛滿七寶，持用布施，是善男子或善女人，由此因緣，所生福聚，寧為多不？」</p> <p>善現答言：「甚多。世尊！甚多。善逝！是善男子或善女人，由此因緣，所生福聚，其量甚多。何以故？世尊！福德聚·福德聚者，如來說為非福德聚，是故，如來說名福德聚·福德聚。」</p> <p>佛復告善現言：「善現！若善男子或善女人，以此三千大千世界，盛滿七寶，持用布施。若善男子或善女人，於此法門·乃至四句伽陀，受持、讀誦、究竟通利，及廣為他宣說、開示、</p>
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<p>須菩提！所謂佛法者，即非佛法。」</p>	<p>如理作意，由是因緣，所生福聚，甚多於前，無量、無數。何以故？一切如來·應·正等覺阿耨多羅三藐三菩提皆從此經出，諸佛世尊皆從此經生。所以者何？善現！諸佛法·諸佛法者，如來說為非諸佛法，是故，如來說名諸佛法·諸佛法。」</p>
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tat kiṃ manyase subhūte ya imāṃ trī-sāhasra-mahā-sāhasrāṃ loka-dhātum sapta-ratna-prati-pūrṇaṃ kṛtvā dānaṃ dadyāt | tat kiṃ manyase subhūte api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu puṇyaṃ pra-sunuyāt | subhūtir āha | bahu bhagavan bahu sugata | sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu puṇyaṃ pra-sunuyāt | tat kasya hetoḥ | sa eva bhagavann a-skandhaḥ | tasmāt tathāgato bhāṣate puṇya-skandhaḥ a-skandha iti |

bhagavān āha | yaś ca khalu punaḥ subhūte kula-putro vā kula-duhitā vā imāṃ trī-sāhasrā-mahā-sāhasrāṃ loka-dhātum sapta-ratna-prati-pūrṇaṃ kṛtvā dānaṃ dadyāt | yaś cēto dharma-paryāyad aṃtaśāś catuṣ-padikāṃ api gāthāṃ ud-grhya parebhyo deśayet saṃ-pra-kāśayed, ayam eva tato nidānaṃ bahutaraṃ puṇyaṃ pra-sunuyāt | a-pra-meyam a-saṃ-khyeyaṃ | tat kasya hetoḥ | ato nir-jātā hi subhūte tathāgatānāṃ anut-tarā samyak-saṃ-bodhiḥ | ato nir-jātāś ca buddhā bhagavaṃtaḥ | tat kasmād dhetoḥ | buddha-dharmāḥ buddha-dharmā iti subhūte a-buddha-dharmāś caiva te |

“What do you think, Subhūti? If someone were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, then what do you think, Subhūti, would that gentleman or lady generate a lot of merit on that basis?”

Subhūti said, “A lot, Lord, a lot, Blessed One. That gentleman or lady would generate a lot of merit on that basis. Why is that? It is indeed, Lord, quantityless. For that reason the Realized One preaches that a quantity of merit is quantityless.”

The Lord said, “If, however, some gentleman or lady were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, Subhūti, and if someone else were to do no more than learn just one four-lined verse from this round of teachings and teach and illuminate it for others, then the latter would on that basis generate a lot more merit, an immeasurable, incalculable amount. Why is that? Because it is from this, Subhūti, that the supreme and perfect awakening of the Realized Ones is born, it is from this that the Buddhas and Lords are born. What is the reason for that? The so-called ‘*dharmas* of a Buddha,’ Subhūti, are indeed devoid of any *dharmas* of a Buddha.

<p>〈一相無相分第九〉「須菩提！於意云何，須陀洹能作是念：『我得須陀洹果』不？」須菩提言：「不也。世尊！何以故？須陀洹名為入流，而無所入；不入色、聲、香、味、觸、</p>	<p>佛告善現：「於汝意云何，諸預流者頗作是念：『我能證得預流果』不？」善現答言：「不也。世尊！諸預流者不作是念：『我能證得預流之果』。何以故？世尊！諸預流者無少所預，故名預流；不預色、聲、香、味、觸、法，故名預流。」</p>
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法，是名須陀洹。」	世尊！若預流者作如是念——我能證得預流之果——即為執我、有情、命者、士夫、補特伽羅等。」
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tat kiṃ manyase subhūte | api nu srotāpannasya evaṃ bhavati mayā srotāpatti-phalaṃ pr'āptam iti | subhūtir āha | no hīdaṃ bhagavan | bhagavān āha | tat kasya hetoḥ | na hi sa bhagavan kiṃ-cid ā-pannaḥ | tenôcyate srotāpanna iti | na rūpam āpanno na śabdān na gandhān na rasān na spraṣṭavyān na dharmān ā-pannaḥ | tenôcyate srotāpanna iti | [saced bhagavan srotāpannasyaivaṃ bhaven mayā srotāpatti-phalaṃ pr'āptam iti, sa eva tasy'ātma-grāho bhavet, sattva-grāho jīva-grāhaḥ pudgala-grāho bhaved iti]

“What do you think, Subhūti? Does it occur to a Stream-enterer that he has obtained the fruit of Stream-entry?”

Subhūti said, “No indeed, Lord. Why is that? Because, Lord, he has not entered anything. That is why he is called a Stream-enterer. He has not entered form, nor has he entered sounds, smells, tastes, objects of touch, or *dharmas*. That is why he is called ‘a Stream-enterer.’” [(Cz 71,10-13:) If, O Lord, it would occur to the Streamwinner, ‘by me has the fruit of a Streamwinner been attained’, then that would be in him a seizing of self, seizing of a being, seizing of a soul, seizing of a person.]

「須菩提！於意云何，斯陀含能作是念：『我得斯陀含果』不？」 須菩提言：「不也。世尊！何以故？斯陀含，名一往來，而實無往來，是名斯陀含。」	佛告善現：「於汝意云何，諸一來者頗作是念：『我能證得一來果』不？」 善現答言：「不也。世尊！諸一來者不作是念『我能證得一來之果』。何以故？世尊！以無少法證一來性，故名一來。」
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bhagavān āha | tat kiṃ manyase subhūte api nu sakṛd-āgāmiṇaḥ evaṃ bhaven mayā sakṛd-āgāmi-phalaṃ pr'āptam iti | subhūtir āha | no hīdaṃ bhagavan | bhagavān āha | tat kasya hetoḥ | na sakṛd-āgāmino evaṃ bhavati mayā sakṛd-āgāmi-phalaṃ pr'āptam iti | tat kasmād dhetoḥ | na hi sa kaś-cid dharmāḥ, yaḥ sakṛd-āgāmitvam ā-pannaḥ | tenôcyate sakṛd-āgāmīti |

The Lord said, “What do you think, Subhūti? Would it occur to a Once-returner that he has obtained the fruit of a Once-returner?”

Subhūti said, “No indeed, Lord. It does not occur to a Once-returner that he has obtained the fruit of a Once-returner. What is the reason for that? Because there is no *dharma* whatsoever which enters the state of being a Once-returner. That is why one is called ‘a Once-returner.’”

「須菩提，於意云何，阿那含能作是念：『我得阿那含果』不？」 須菩提言：「不也。世尊！何以故？阿那含名為不來，而實無不來，是故名阿那含。」	佛告善現：「於汝意云何，諸不還者頗作是念：『我能證得不還果』不？」 善現答言：「不也。世尊！諸不還者不作是念：『我能證得不還之果』。何以故？世尊！以無少法證不還性，故名不還。」
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bhagavān āha | tat kiṃ manyase subhūte api nv an-ā-gāmiṇa evaṃ bhavati mayā

an-ā-gāmi-phalaṃ pr'āptam iti | [subhūtir āha no hīdam bhagavan nān-ā-gāmina evaṃ bhavati mayā'n-ā-gāmi-phalaṃ pr'āptam iti] | tat kasya hetoḥ | na sa kaś-cid dharmāḥ yo 'n-ā-gāmīti | sam-anu-paśyati | tenōcyate an-ā-gāmīti |

The Lord said, “What do you think, Subhūti? Does it occur to a Non-returner that he has obtained the fruit of a Non-returner?”

[Subhūti said, “No indeed, Lord. It does not occur to a Non-returner that he has obtained the fruit of a Non-returner.] Why is that? There is no *dharma* whatsoever which observes that it is a Non-returner. That is why one is called ‘a Non-returner.’”

<p>「須菩提！於意云何，阿羅漢能作是念：『我得阿羅漢道』不？」</p> <p>須菩提言：「不也。世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念：『我得阿羅漢道』，即為著我、人、眾生、壽者。</p>	<p>佛告善現：「於汝意云何，諸阿羅漢頗作是念：『我能證得阿羅漢』不？」</p> <p>善現答言：「不也。世尊！諸阿羅漢不作是念：『我能證得阿羅漢性』。何以故？世尊！以無少法名阿羅漢，由是因緣，名阿羅漢。世尊！若阿羅漢作如是念：『我能證得阿羅漢性』，即為執我、有情、命者、士夫、補特伽羅等。</p>
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bhagavān āha | tat kiṃ manyase subhūte | api nv arhato evaṃ bhavati mayā'rhatvaṃ pr'āptam iti | subhūtir āha | no hīdam bhagavan | tat kasya hetoḥ | na hi bhagavan sa kaś-cid dharmo yo 'rhan nāmaḥ | saced bhagavann arhata evaṃ bhaven mayā'rhatvaṃ pr'āptam iti | sa eva tasy'ātma-grāho bhavet | satva-grāho jīva-grāhaḥ pudgala-grāho bhavet |

The Lord said, “What do you think, Subhūti? Does it occur to a Worthy One that he has obtained the state of a Worthy One?”

Subhūti said, “No indeed, Lord. Why is that? Because there is no *dharma* whatsoever, Lord, which is called a Worthy One. If, Lord, it should occur to a Worthy One that he has obtained the state of a Worthy One, then for him that would indeed constitute seizing upon a self, it would constitute seizing upon a living being, seizing upon a soul, seizing upon a person.

<p>世尊！佛說：『我得無諍三昧人中·最為第一，是第一離欲阿羅漢』。我不作是念：『我是離欲阿羅漢。』</p> <p>世尊！我若作是念：『我得阿羅漢道』，世尊則不說：『須菩提是樂阿蘭那行者』。以須菩提實無所行，而名須菩提，是樂阿蘭那行。」</p>	<p>所以者何？世尊！如來·應·正等覺說：『我得無諍住最為第一』。世尊！我雖是阿羅漢，永離貪欲，而我未曾作如是念：『我得阿羅漢，永離貪欲。』</p> <p>世尊！我若作如是念：『我得阿羅漢，永離貪欲者』，如來不應記說我言：『善現·善男子·得無諍住最為第一。』以都無所住，是故，如來說名無諍住·無諍住。」</p>
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aham asmi bhagavan | || tathāgatenārhatā samyak-saṃ-buddhenāraṇa-vihāriṇām agryo nir-diṣṭaḥ | aham asmi bhagavann arhan vi-gata-rāgaḥ | na ca me bhagavann evaṃ

bhavati aham asmi arhann iti | sacen mama bhagavann evaṃ bhaven mayā'rhatvaṃ
pr'āptam iti | na me tathāgato vy-ā-kariṣyati | araṇā-vihārinām agrya iti subhūtiḥ | kula-
putro na kva-cid vi-harati | tenōcyate | araṇā-vihārīti araṇā-vihārīti |

“I am the one, Lord, who was designated by the Realized, Worthy and Perfectly Awakened One as the foremost of those who live in peace, and I am, Lord, a Worthy One free of passion, but it does not occur to me, Lord, that I am a Worthy One. If it were to occur to me, Lord, that I have attained the state of a Worthy One, the Realized One would not have declared of me ‘As the foremost of those who live in peace, the gentleman Subhūti does not live anywhere. That is why he is the so-called “one who lives in peace”.’”

<p>〈莊嚴淨土分第十〉佛告須菩提：「於意云何，如來昔在然燈佛所，於法有所得不？」 「世尊！如來在然燈佛所，於法實無所得。」</p>	<p>佛告善現：「於汝意云何，如來昔在然燈如來·應·正等覺所，頗於少法有所取不？」 善現答言：「不也。世尊！如來昔在然燈如來·應·正等覺所，都無少法而有所取。」</p>
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bhagavān āha | tat kiṃ manyase subhūte | kaś-cid dharmas tathāgatena dīpaṃ-karāt
tathāgatād arhataḥ samyak-saṃ-buddhād ud-grhītaḥ | subhūtir āha | no hīdaṃ bhagavan
| bhagavān āha | na sa kaś-cid dharmas tathāgatena dīpaṃ-karāt tathāgatād arhataḥ
samyak-saṃ-buddhād ud-grhītaḥ |

The Lord said, “What do you think, Subhūti? Did the Realized One learn any *dharma* at all from the Realized, Worthy and Perfectly Awakened One Dīpaṃ-kara?”

Subhūti said, “No indeed, Lord. There is no *dharma* at all which the Realized One learned from the Realized, Worthy and Perfectly Awakened One Dīpaṃ-kara.”

<p>「須菩提！於意云何，菩薩莊嚴佛土不？」 「不也。世尊！何以故？莊嚴佛土者，即非莊嚴，是名莊嚴。」</p>	<p>佛告善現：「若有菩薩作如是言：『我當成辦佛土功德莊嚴。』如是菩薩非真實語。何以故？善現！佛土功德莊嚴·佛土功德莊嚴者，如來說非莊嚴，是故如來說名佛土功德莊嚴·佛土功德莊嚴。」</p>
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bhagavān āha | yaḥ kaś-cit subhūte bodhisattvo evaṃ vaded ahaṃ kṣetra-vyūhān
niṣ-pādayiṣyāmīti, sa vi-tathaṃ vadet | tat kasya hetoḥ | kṣetra-vyūhāḥ kṣetra-vyūhā iti
subhūte a-vyūhā hy ete tathāgatena bhāṣitāḥ | tenōcyante kṣetra-vyūhā iti |

The Lord said, “Any bodhisattva, Subhūti, who says ‘I will make the dispositions of a field perfect!’ would be telling a lie. Why is that? Because these so-called ‘dispositions of a field,’ Subhūti, have been preached by the Realized One as dispositionless. That is why they are called ‘dispositions of a field.’”

<p>「是故，須菩提！諸菩薩摩訶薩，應如是生清淨心：不應住色生心，不應住聲、香、味、觸、法生心，應無所住，而生其心。須菩提！譬如有人，身如須彌</p>	<p>是故，善現！菩薩如是都無所住應生其心：不住於色應生其心，不住非色應生其心，不住聲、香、味、觸、法應生其心，不住非聲、香、味、觸、法應生其心，都無所住應生其心。」 佛告善現：「如有士夫，具身大身，其色自體</p>
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山王，於意云何，是身為大不？」 須菩提言：「甚大。世尊！何以故？佛說非身，是名大身。」	假使譬如妙高山王。善現！於汝意云何，彼之自體為廣大不？」 善現答言：「彼之自體，廣大。世尊！廣大。善逝！何以故？世尊！彼之自體，如來說非彼體，故名自體；非以彼體，故名自體。」
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tasmāt tarhi subhūte bodhisatvena evaṃ cittam ut-pādayitavyaṃ a-prati-ṣṭhitam |
na rūpa-prati-ṣṭhitam cittam ut-pādayitavyaṃ | na śabda-gandha-rasa-spraṣṭavya-
dharma-prati-ṣṭhitam cittam ut-pādayitavyaṃ | na kva-cit prati-ṣṭhitam cittam ut-
pādayitavyaṃ | tad yathā'pi nāma subhūte puruṣo bhavet | yasyaivaṃ-rūpa ātma-
bhāvaḥ syāt tad yathā'pi nāma su-meruḥ parvata-rājā | tat kiṃ manyase subhūte mahān
sa ātma-bhāvo bhavet | subhūtir āha | mahān bhagavaṃ mahān sugata | sa ātma-bhāvo
bhavet | bhagavan | tat kasya hetoḥ | a-bhāvaḥ sa tathāgatena bhāṣitaḥ | tenōcyate ātma-
bhāva iti | na hi sa bhāvaḥ | tenōcyate ātma-bhāva iti ||

“For that reason, then, Subhūti, a bodhisattva should conceive an aspiration in such a way that it is unfixed. He should not conceive an aspiration which is fixed in form, he should not conceive an aspiration which is fixed in sounds, smells, tastes, objects of touch, or *dharma*s, he should not conceive an aspiration which is fixed in anything at all. Subhūti, it is as if, say, there were a man, whose personal presence was such that it was like, say, Su-meru, the king of all mountains. What do you think, Subhūti? Would his personal presence be substantial?”

Subhūti said, “His personal presence would be substantial, Lord, it would be substantial, Blessed One. Why is that, Lord? The Realized One has described it as an absence. That is why it is called ‘a personal presence.’ For it is not a presence. That is why it is called ‘a personal presence.’”

〈無為福勝分第十一〉「須菩提！如恆河中所有沙數，如是沙等·恆河，於意云何，是諸恆河沙，寧為多不？」 須菩提言：「甚多。世尊！但諸恆河，尚多無數，何況其沙。」 「須菩提！我今實言告汝：若有善男子、善女人，以七寶，滿爾所恆河沙數三千大千世界，以用布施，得福多不？」 須菩提言：「甚多。世尊！」 佛告須菩提：「若善男子、善女人，於此經中，乃至受持四句偈等，為他人說，而此福德，勝前福德。」	佛告善現：「於汝意云何，乃至殞伽河中所有沙數，假使有如是沙等·殞伽河，是諸殞伽河沙，寧為多不？」 善現答言：「甚多，世尊！甚多。善逝！諸殞伽河，尚多無數，何況其沙。」 佛言：「善現！吾今告汝，開覺於汝：假使若善男子或善女人，以妙七寶，盛滿爾所殞伽河沙等世界，奉施如來·應·正等覺。善現！於汝意云何，是善男子或善女人，由此因緣，所生福聚，寧為多不？」 善現答言：「甚多，世尊！甚多。善逝！是善男子或善女人，由此因緣，所生福聚，其量甚多。」 佛復告善現：「若以七寶盛滿爾所沙等世界，奉施如來·應·正等覺。若善男子或善女人，於此法門，乃至四句伽他，受持、讀誦、究竟
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通利，及廣為他宣說、開示、如理作意，由此因緣，所生福聚，甚多於前，無量、無數。

bhagavān āha | tat kiṃ manyase subhūte yāvaṃtyo gaṃgā-nadyāṃ vālukās tāvaṃtya eva gaṃgā-nadyo bhaveyuḥ | api nu tāsu bahvyo vālukā bhaveyuḥ | subhūtir āha | tā eva tāvad bhagavan bahvyo gaṃgā-nadyo bhaveyuḥ, prāg eva yās tāsu vālukāḥ | bhagavān āha | ā-rocayāmi te subhūte, prati-vedayāmi te yāvaṃtyas tāsu gaṃgā-nadīṣu vālukā bhaveyuḥ | tāvaṃtyo loka-dhātavaḥ kaś-cid eva strī vā puruṣo vā sapta-ratna-prati-pūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṃ-buddhebhyo dānaṃ dadyāt | tat kiṃ manyase subhūte | api nu sā strī vā puruṣo vā tato-nidānaṃ bahu puṇyaṃ pra-sunuyāt | subhūtir āha | bahu bhagavan bahu sugata | sā strī vā puruṣo vā tato-nidānaṃ bahu puṇya pra-sunuyāt | bhagavān āha | yaś ca khalu punaḥ subhūte tāvaṃtyo loka-dhātavaḥ sapta-ratna-prati-pūrṇaṃ kṛtvā dānaṃ dadyāt | yaś cēto dharmā-paryāyād aṃtaśaś catuṣ-padikāṃ api gāthāṃ ud-grhya parebhyo deśayet | ayaṃ tato bahutaraṃ puṇyaṃ pra-sunuyād a-pra-meyam a-saṃ-khyeyam |

The Lord said, “What do you think, Subhūti? If there were just as many Ganges Rivers as there are grains of sand in the Ganges River, would the grains of sand in them be numerous?”

Subhūti said, “That many Ganges Rivers alone would be numerous, Lord, to say nothing of the grains of sand in them.”

The Lord said, “I’ll tell you, Subhūti, I’ll have you know—if there were as many world-systems as there would be grains of sand in those Ganges Rivers, and some woman or man were to fill them with the seven treasures and make a gift of them to the Realized, Worthy and Perfectly Awakened Ones, what do you think, Subhūti, would that woman or man generate a lot of merit on that basis?”

Subhūti said, “A lot, Lord, a lot, Blessed One. That woman or man would generate a lot of merit on that basis.”

The Lord said, “If, however, someone were to fill that many world-systems with the seven treasures and make a gift of them, Subhūti, and if someone were to do no more than learn just a four-lined verse from this round of teachings and teach it to others, the latter would generate from that a lot more merit, an immeasurable and incalculable amount.

〈尊重正教分第十二〉「復次，須菩提！隨說是經，乃至四句偈等，當知此處，一切世間天、人、阿修羅，皆應供養，如佛塔廟。何況有人，盡能受持、讀誦。須菩提！當知是人，成就最上第一希有之法；若是經典所在之處，即為有佛，若尊重弟子。」	「復次，善現！若地方所，於此法門，乃至為他宣說、開示四句伽他，此地方所，尚為世間諸天及人、阿素洛等之所供養，如佛靈廟，何況有能於此法門具足究竟、書寫、受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意。如有有情，成就最勝希有功德。此地方所，大師所住，或隨一一尊重處所，若諸有智、同梵行者。」
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api tu khalu subhūte yasmin pṛthivī-pra-deśe ito dharmā-paryāyād aṃtaśaś catuṣ-padikāṃ api gāthāṃ bhāṣyeta vā deśyeta vā sa pṛthivī-pra-deśaś caitya-bhūto bhavet |

sa-deva-mānuṣāsurasya lokasya kaḥ punar vādaḥ subhūte ya imaṃ dharma-paryāyaṃ dhārayiṣyaṃti paramēṇa te āścaryēṇa sam-anv-ā-gatā bhaviṣyaṃti | tasmimś ca pṛthivī-pra-deśe śāstā vi-haraty anyatarānyataro vā guru-sthānīyaḥ |

“However, Subhūti, the piece of ground where one might do no more than recite or teach just a four-lined verse from this round of teachings would become a veritable shrine for the whole world with its gods, humans and anti-gods, so it goes without saying, Subhūti, that those who will memorize this round of teachings will come to be endowed with the most marvellous thing, and on that piece of ground the Teacher himself dwells, or one or another of his venerable lieutenants.”

<p>〈如法受持分第十三〉爾時，須菩提白佛言：「世尊！當何名此經？我等云何奉持？」佛告須菩提：「是經名為金剛般若波羅蜜。以是名字，汝當奉持。所以者何？須菩提！佛說般若波羅蜜，即非般若波羅蜜，是名般若波羅蜜。」</p>	<p>說是語已，具壽善現復白佛言：「世尊！當何名此法門？我當云何奉持？」作是語已，佛告善現言：「具壽！今此法門名為能斷金剛般若波羅蜜多。如是名字，汝當奉持。何以故？善現！如是般若波羅蜜多，如來說為非般若波羅蜜多，是故如來說名般若波羅蜜多。」</p>
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evam ukte āyusmān subhūtir bhagavaṃtam etad avocat | ko nāmāyaṃ bhagavan dharma-paryāyaḥ kathaṃ cainaṃ dhārayāmi | evam ukte bhagavān āyusmaṃtam subhūtim etad avocat | prajñāpāramitā nāmāyaṃ subhūte dharma-paryāyaḥ | evaṃ cainaṃ dhāraya | tat kasya hetoḥ | yaiva subhūte prajñāpāramitā tathāgatena bhāṣitā | saivā-pāramitā |

At these words, the Venerable Subhūti said this to the Lord, “What is the name, Lord, of this round of teachings, and how should I memorize it?”

At these words, the Lord said this to the Venerable Subhūti, “This round of teachings, Subhūti, is called the Perfection of Insight, and this is how you should memorize it. Why is that? The very Perfection of Insight, Subhūti, which the Realized One has preached is itself perfectionless.

<p>須菩提！於意云何，如來有所說法不？」須菩提白佛言：「世尊！如來無所說。」</p>	<p>佛告善現：「於汝意云何，頗有少法，如來可說不？」善現答言：「不也。世尊！無有少法。如來可說。」</p>
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tat kiṃ manyase subhūte api nu sa kaś-cid dharmo tathāgatena bhāṣitaḥ | subhūtir āha | no hīdaṃ bhagavan | na sa kaś-cid bhagavaṃ dharmo, yaḥ tathāgatena bhāṣitaḥ |

“What do you think, Subhūti? Is there any *dharma* at all which the Realized One has preached?”

Subhūti said, “No indeed, Lord. There is no *dharma* at all, Lord, which the Realized One has preached.”

<p>「須菩提！於意云何，三千大千世界所有微塵，是為多不？」須菩提言：「甚多。世尊！」</p>	<p>佛告善現：「乃至三千大千世界。大地。微塵，寧為多不？」善現答言：「此地微塵甚多。世尊！甚多。善」</p>
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<p>「須菩提！諸微塵，如來說非微塵，是名微塵。如來說世界·非世界，是名世界。」</p>	<p>逝！」 佛言：「善現！大地·微塵，如來說非微塵；是故，如來說名大地·微塵。諸世界，如來說非世界；是故，如來說名世界。」</p>
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[(GMs 5a1:) bhagavān āha |] yāvataḥ subhūte tṛ-sāhasra-mahā-sāhasryām loka-dhātau pṛthivī-rajah kac-cit tad bahu bhavet | subhūtir āha | bahu bhagavans tat pṛthivī-rajo bhavet | yat tad bhagavan | pṛthivī-rajah tathāgatena bhāṣitaḥ, a-rajah sa tathāgatena bhāṣitaḥ | tad ucyate pṛthivī-raja iti | yā sā loka-dhātur, a-dhātuḥ sā tathāgatena bhāṣitaḥ | tad ucyate loka-dhātur iti ||

Would all the dust of the earth, Subhūti, that there is in the trigalactic megagalactic world-system be a lot?"

Subhūti said, "Lord, the dust of that much earth would be a lot. Any dust of the earth preached by the Realized One, Lord, has been preached by the Realized One as dustless. Thus it is called 'the dust of the earth.' Any world-system there is has been preached by the Realized One as systemless. Thus it is called 'a world-system.'"

<p>須菩提，於意云何，可以三十二相見如來不？」 「不也。世尊！不可以三十二相得見如來。何以故？如來說三十二相，即是非相，是名三十二相。」</p>	<p>佛告善現：「於汝意云何，應以三十二大士夫相觀於如來·應·正等覺不？」 善現答言：「不也。世尊！不應以三十二大士夫相觀於如來·應·正等覺。何以故？世尊！三十二大士夫相，如來說為非相，是故如來說名三十二大士夫相。」</p>
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bhagavān āha | tat kiṃ manyase subhūte dvā-tṛṃśadbhir mahā-puruṣa-lakṣaṇaiḥ tathāgato 'rhan samyak-saṃ-buddho draṣṭavyaḥ | subhūtir āha | no hīdaṃ bhagavan | tat kasya hetoḥ | yāni tāni bhagavan dvā-tṛṃśan-mahā-puruṣa-lakṣaṇāni tathāgatena bhāṣitāny, a-lakṣaṇāni tathāgatena bhāṣitāni. tasmād ucyante dvā-tṛṃśan-mahā-puruṣa-lakṣaṇānīti |

The Lord said, "What do you think, Subhūti? Can a Realized, Worthy, and Perfectly Awakened One be seen by virtue of the 32 Distinctive Features of a Great Man?"

Subhūti said, "No indeed, Lord. Why is that? Whatever 32 Distinctive Features of a Great Man have been preached by the Realized One, Lord, have been preached by the Realized One as featureless. Therefore they are called 'the 32 Distinctive Features of a Great Man.'"

<p>「須菩提！若有善男子、善女人，以恆河沙等·身命·布施，若復有人，於此經中，乃至受持四句偈等，為他人說，其福甚多。」</p>	<p>佛復告善現言：「假使若有善男子或善女人，於日日分，捨施殞伽河沙等自體，如是經殞伽河沙等劫數，捨施自體。復有善男子或善女人，於此法門，乃至四句伽他，受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，由是因緣，所生福聚，甚多於前，無量、無數。」</p>
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bhagavān āha | yaś ca khalu punaḥ subhūte strī vā puruṣo vā gaṃgā-nadī-

vālukôpamān ātma-bhāvān pari-tyajet | yaś cêto dharma-paryāyāc catuṣ-padikām api
gāthām ud-grhya parebhyo deśayet | ayaṃ tato-nidānaṃ bahutaraṃ puṇyaṃ pra-
sunuyād a-pra-meyam a-saṃ-khyeyam |

The Lord said, “If, however, some woman or man were to sacrifice as many of their own bodies as there are grains of sand in the Ganges River, Subhūti, and if someone were to learn just a four-lined verse from this round of teachings and teach it to others, the latter would on that basis generate a lot more merit, an immeasurable and incalculable amount.”

<p>〈離相寂滅分第十四〉爾時，須菩提聞說是經，深解義趣，涕淚悲泣，而白佛言： 「希有。世尊！佛說如是甚深經典。我從昔來所得慧眼，未曾得聞如是之經。世尊！若復有人得聞是經，信心清淨，即生實相，當知是人成就第一希有功德。世尊！是實相者，則是非相。是故，如來說名實相。</p>	<p>爾時，具壽善現聞法威力，悲泣墮淚，俛仰捫淚，而白佛言： 「甚奇希有。世尊！最極希有。善逝！如來今者所說法門，普為發趣最上乘者作諸義利，普為發趣最勝乘者作諸義利。世尊！我昔生智以來，未曾得聞如是法門。世尊！若諸有情聞說如是甚深經典生真實想，當知成就最勝希有。何以故？世尊！諸真實想·真實想者，如來說為非想。是故，如來說名真實想·真實想。</p>
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atha khalv āyuṣmān subhūtiḥ dharma-pravegenâśrūṇi prāmumcat | pra-vartayaṃ so 'śrūṇi pari-mārjya, bhagavaṃtam etad avocat | āścaryaṃ bhagavan | param'āścaryaṃ sugata | yāvad ayaṃ dharma-paryāyaḥ tathāgatena bhāṣitaḥ | yato me bhagavan | jñānam ut-pannaṃ na mayā jātv eva dharma-paryāyaḥ śruta-pūrvah | parameṇa te bhagavan | āścaryeṇa sam-anv-ā-gatā bhaviṣyaṃti, ya iha sūtre bhāṣyamāṇe bhūta-saṃjñām ut-pādayiṣyaṃti | yā caiṣā bhagavan | bhūta-saṃjñā, saivā-saṃjñā. tasmāt tathāgato bhāṣate bhūta-saṃjñā bhūta-saṃjñēti |

Then the Venerable Subhūti burst into tears at the impact of the *dharma*. Wiping his tears away as he continued to shed them, he said this to the Lord, “It is a marvellous thing, Lord, it is a most marvellous thing, Blessed One, that this round of teachings has been preached by the Realized One. Since knowledge arose for me, Lord, I have never heard a round of teachings of this kind before. They will come to be endowed with a most marvellous thing, Lord, who when this discourse is being preached conceive the idea that it is the truth. But any such idea of truth, Lord, is indeed idealess. Therefore the Realized One preaches the so-called ‘idea of truth.’

<p>世尊！我今得聞如是經典，信解受持，不足為難。若當來世，後五百歲，其有眾生，得聞是經，信解受持，是人則為第一希有。</p>	<p>世尊！我今聞說如是法門，領悟、信解，未為希有。若諸有情，於當來世，後時、後分、後五百歲，正法將滅·時分轉時，當於如是甚深法門，領悟、信解、受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，當知成就最勝希有。</p>
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na mama bhagavann āścaryaṃ yad ahaṃ dharma-paryāyaṃ bhāṣyamāṇam ava-

kalpayāmy adhi-mucyāmi | ye te bhagavann [(GMs 5b1:) satvā] imaṃ dharmaparyāyaṃ ud-grhīṣyaṃti pary-av'āpsyāṃti dhārayiṣyaṃti | te param'āścaryasam-anv-ā-gatā bhaviṣyaṃti ||

“For me it is no great marvel, Lord, that I believe and have faith in the round of teachings when it is being preached. Those [(GS 123,33:) living beings], Lord, who will learn, master, and memorize this round of teachings will come to be endowed with a most marvellous thing.

<p>何以故？此人，無我相、人相、眾生相、壽者相。 所以者何？我相，即是非相；人相、眾生相、壽者相，即是非相。 何以故？離一切諸相，則名諸佛。」</p>	<p>何以故？世尊！彼諸有情，無我想轉，無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩訶婆想、無作者想、無受者想轉。 所以者何？世尊！諸我想，即是非想。諸有情想、命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想，即是非想。 何以故？諸佛世尊離一切想。」</p>
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api tu khalu punaḥ bhagavan na teṣāṃ ātma-saṃjñā pra-vartsyate | na satva-saṃjñā na jīva-saṃjñā | na pudgala-saṃjñā pra-vartsyate | tat kasya hetoḥ | yāsāv ātma-saṃjñā, saivā-saṃjñā | yā satva-saṃjñā jīva-saṃjñā pudgala-saṃjñā, saivā-saṃjñā | tat kasya hetoḥ | sarva-saṃjñā'pa-gatā hi buddhā bhagavaṃtaḥ ||

“However, Lord, the idea of a self will not occur to them, nor will the idea of a living being, the idea of a soul, or the idea of a person occur. Why is that? Any such idea of a self is indeed idealess, any idea of a living being, idea of a soul, or idea of a person is indeed idealess. Why is that? Because the Buddhas and Lords are free of all ideas.”

<p>佛告須菩提：「如是，如是。若復有人，得聞是經，不驚、不怖、不畏，當知是人，甚為希有。 何以故？須菩提！如來說第一波羅蜜，即非第一波羅蜜。是名，第一波羅蜜。」</p>	<p>作是語已，爾時，世尊告具壽善現言：「如是，如是。善現！若諸有情聞說如是甚深經典，不驚、不懼、無有怖畏，當知成就最勝希有。 何以故？善現！如來說最勝波羅蜜多，謂般若波羅蜜多。善現！如來所說最勝波羅蜜多，無量諸佛世尊所共宣說，故名最勝波羅蜜多。如來說最勝波羅蜜多，即非波羅蜜多。是故，如來說名最勝波羅蜜多。」</p>
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evam ukte bhagavān āyusmaṃtaṃ subhūtim etad avocat | evam etat subhūte evam etat subhūte param'āścarya-sam-anv-ā-gatās te satvā bhaviṣyaṃti | ya iha sūtre bhāṣyaṃmāṇe śrutvā, nôt-trasiṣyaṃti | na saṃ-trasiṣyaṃti | na saṃ-trāsam ā-patsyaṃte | tat kasya hetoḥ | parama-pāramitēyaṃ subhūte tathāgatena bhāṣitā | yāṃ ca tathāgataḥ parama-pāramitāṃ bhāṣate, tāṃ a-parimāṃṇā buddhā bhagavaṃto bhāṣaṃte | tenōcyate parama-pāramitēti |

At these words the Lord said this to the Venerable Subhūti, “Quite so, Subhūti! Quite so, Subhūti! Those living beings will come to be endowed with a most marvellous thing who, when this discourse is being preached, do not become afraid, frightened or fearful on hearing it. Why is that? This has been

preached by the Realized One as the supreme perfection. And what the Realized One preaches as the supreme perfection is preached by innumerable Buddhas and Lords. That is why it is called ‘the supreme perfection.’

<p>須菩提！忍辱波羅蜜，如來說非忍辱波羅蜜。</p> <p>何以故？須菩提！如我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相，無壽者相。</p> <p>何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。</p> <p>須菩提！又念過去於五百世，作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。</p> <p>是故，須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心；不應住色生心，不應住聲、香、味、觸、法生心；應生無所住心。若心有住，即為非住。是故，佛說菩薩心不應住色布施。</p>	<p>「復次，善現！如來說忍辱波羅蜜多，即非波羅蜜多。是故，如來說名忍辱波羅蜜多。</p> <p>何以故？善現！我昔過去世，曾為羯利王斷支節肉，我於爾時，都無我想、或有情想、或命者想、或士夫想、或補特伽羅想、或意生想、或摩訶婆想、或作者想、或受者想。我於爾時，都無有想，亦非無想。</p> <p>何以故？善現！我於爾時，若有我想，即於爾時，應有慧想；我於爾時，若有有情想、命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想，即於爾時，應有慧想。</p> <p>何以故？善現！我憶過去五百生中，曾為自號忍辱仙人，我於爾時，都無我想、無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩訶婆想、無作者想、無受者想，我於爾時，都無有想，亦非無想。</p> <p>是故，善現！菩薩摩訶薩遠離一切想，應發阿耨多羅三藐三菩提心；不住於色應生其心，不住非色應生其心，不住聲、香、味、觸、法應生其心，不住非聲、香、味、觸、法應生其心；都無所住，應生其心。</p> <p>何以故？善現！諸有所住，則為非住。是故，如來說諸菩薩應無所住而行布施，不應住色、聲、香、味、觸、法而行布施。</p>
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api tu khalu punaḥ subhūte yā tathāgatasya kṣāṃti-pāramitā, saivā-pāramitā | tat kasya hetoḥ | yadā me subhūte kalimṅga-rājā aṅga-pratyamṅāny acchetsīn, nāsīn me tasmin samaye ātma-saṃjñā vā satva-saṃjñā vā jīva-saṃjñā vā pudgala-saṃjñā vā na me kā-cit saṃjñā nā-saṃjñā babhūva | tat kasya hetoḥ | sacet subhūte mama tasmin samaye ātma-saṃjñā bhaviṣyat | vy-ā-pāda-saṃjñā pi me bhaviṣyat tasmin samaye [sacet sattva-saṃjñā jīva-saṃjñā pudgala-saṃjñā bhaviṣyat, vy-ā-pāda-saṃjñā pi me tasmin samaye bhaviṣyat] | abhi-jānāmy ahaṃ subhūte atīte dhvani pañca jāti-śātāni yad ahaṃ kṣāṃtivādī riṣir abhū tadā pi me n' ātma-saṃjñā babhūva | na satva-saṃjñā, na jīva-saṃjñā, na pudgala-saṃjñā | tasmāt tarhi subhūte bodhisatvena mahāsatvena sarva-saṃjñā vi-varjayitvā n-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayitavyam | na rūpa-prati-ṣṭhitam cittam ut-pādayitavyam | na śabda-gandha-rasa-spraṣṭavya-prati-

ṣṭhitam cittam ut-pādayitavyam | na dharma-prati-ṣṭhitam cittam ut-pādayitavyam | nā-dharma-prati-ṣṭhitam cittam ut-pādayitavyam | na kva-cit prati-ṣṭhitam cittam ut-pādayitavyam | tat kasmād dhetoḥ | yat prati-ṣṭhitam tad evâ-prati-ṣṭhitam | tasmād eva tathāgato bhāṣate rūpâ-prati-ṣṭhitena dānam dātavyam | [na rūpa-śabda-gandha-rasa-sparśa-dharma-prati-ṣṭhitena dānam dātavyam||]

“However, Subhūti, any perfection of acceptance the Realized One has is indeed perfectionless. Why is that? When, Subhūti, King Kalimṅga cut off my limbs and extremities, I did not have at that time any idea of a self or idea of a living being or idea of a soul or idea of a person. I had no idea whatsoever, nor any non-idea. Why is that? If, Subhūti, I had had the idea of a self at that time, I would also have had the idea of ill-will at that time. [(Cz 77,24-26:) If I had had a perception of a being, a perception of a soul, a perception of a person, then I would also have had a perception of ill-will at that time.] I remember, Subhūti, 500 rebirths in the past when I was the sage Kṣāntivādīn, and then too I had no idea of a self, no idea of a living being, no idea of a soul, and no idea of a person.

“For that reason, then, Subhūti, a bodhisattva and mahāsattva should conceive the aspiration for supreme and perfect awakening after eliminating all ideas, he should not conceive an aspiration which is fixed on forms, he should not conceive an aspiration which is fixed on sounds, smells, tastes, or objects of touch, he should not conceive an aspiration which is fixed on *dharmas*, he should not conceive an aspiration which is fixed on non-*dharmas*, he should not conceive an aspiration which is fixed on anything. What is the reason for that? Whatever is fixed is indeed unfixed. For that very reason the Realized One preaches that a gift should be given by one without fixing on form.

<p>須菩提！菩薩為利益一切眾生，應如是布施。如來說一切諸相，即是非相；又說一切眾生，即非眾生。 須菩提！如來是真語者、實語者、如語者、不誑語者、不異語者。</p>	<p>「復次，善現！菩薩摩訶薩為諸有情作義利故，應當如是棄捨布施。何以故？善現！諸有情想，即是非想；一切有情，如來即說為非有情。 善現！如來是實語者、諦語者、如語者、不異語者。</p>
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api tu khalu punaḥ subhūte bodhisattvenaivaṃ dāna-pari-tyāgaḥ pari-tyajyaḥ sarva-satvānām arthāya | yaiva ca satva-saṃjñā, sa evâ-saṃjñā | ya eva te sarva-satvāḥ tathāgatena bhāṣitāḥ ta evâ-satvāḥ | bhūta-vādī subhūte tathāgataḥ, satya-vādī tathā-vādī tathāgato, na vi-tathā-vādī tathāgato |

“However, Subhūti, this is the way in which a bodhisattva should engage in the giving away of gifts for the benefit of all living beings, but any idea of a living being is indeed idealess. All living beings of whom the Realized One has preached are indeed beingless. The Realized One, Subhūti, speaks truly, the Realized One tells the truth, he tells things as they are, the Realized One does not tell lies.

<p>須菩提！如來所得法，此法無實、無虛。 須菩提！若菩薩心住於法，而</p>	<p>復次，善現！如來現前等所證法、或所說法、或所思法，即於其中，非諦、非妄。 善現！譬如士夫人於闇室，都無所見，當知菩</p>
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行布施，如人入闇，則無所見。若菩薩心不住法，而行布施，如人有目，日光明照，見種種色。	薩若墮於事，謂墮於事而行布施，亦復如是。善現！譬如明眼士夫，過夜曉已，日光出時，見種種色，當知菩薩不墮於事，謂不墮事而行布施，亦復如是。
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api tu khalu punaḥ subhūte yaḥ tathāgatena dharmo 'bhi-saṃ-buddho deśito vā na tatra satyaṃ na mṛṣā | tad yathā'pi nāma subhūte puruṣo 'ndha-kāra-pra-viṣṭaḥ | evaṃ vastu-patito bodhisatvo draṣṭavyo yo vastu-patitaṃ dānaṃ pari-tyajati | tad yathā'pi nāma subhūte cakṣuṣmān puruṣo vi-bhātāyāṃ rātryāṃ sūrye 'bhy-ud-gate nānā-vidhāni rūpāni paśyet | evaṃ bodhisatvo draṣṭavyo yo vastv-a-patitaṃ dānaṃ pari-tyajati |

“However, Subhūti, in that *dharma* which the Realized One has awakened to and taught there is no truth and no falsehood. Subhūti, one should regard a bodhisattva who has sunk to the level of objects and who gives away a gift which has sunk to the level of objects as being like, say, a man who has been plunged into darkness. Subhūti, one should regard a bodhisattva who gives a gift which has not sunk to the level of objects as being like, say, a man endowed with sight, who would see shapes of various kinds when dawn breaks and the sun comes up.

須菩提！當來之世，若有善男子、善女人，能於此經受持、讀誦，則為如來。以佛智慧，悉知是人，悉見是人，皆得成就無量、無邊功德。	復次，善現！若善男子或善女人，於此法門受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，則為如來。以其佛智，悉知是人；則為如來。以其佛眼，悉見是人；則為如來。悉覺是人。如是有情一切當生無量福聚。
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api tu khalu punaḥ subhūte ye kula-putrā vā kula-duhitāro vā imaṃ dharmaparyāyam ud-grahīṣyamti | dhārayiṣyamti | vācayiṣyamti | pary-av'āpsyamti | jñātās te subhūte tathāgatena drṣṭās te subhūte tathāgatena buddhās te tathāgatena | sarve te satvāḥ a-pra-meyaṃ puṇya-skandhaṃ pra-saviṣyamti |

“However, Subhūti, those gentlemen or ladies who will learn, memorise, recite, and master this round of teachings, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti, the Realized One comprehends them. All those living beings will generate an immeasurable quantity of merit.

〈持經功德分第十五〉須菩提！若有善男子、善女人，初日分，以恆河沙等身布施；中日分，復以恆河沙等身布施；後日分，亦以恆河沙等身布施。如是無量百·千·萬·億劫，以身布施。若復有人，聞此經典，信心不逆，其福勝彼。何況書寫、受持、讀誦、為人解說。	復次，善現！假使善男子或善女人，日初時分，以殍伽河沙等自體布施；日中時分，復以殍伽河沙等自體布施；日後時分，亦以殍伽河沙等自體布施。由此異門，經於俱胝·那庾多·百·千劫，以自體布施。若有聞說如是法門，不生誹謗，由此因緣，所生福聚，尚多於前無量無數，何況能於如是法門具足畢竟、書寫、受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意。
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yaś ca khalu punaḥ subhūte strī vā puruṣo vā pūrvāhṇa-kāla-samaye gaṃgā-nadī-

vālukôpamān ātma-bhāvān pari-tyajet | madhyāhṇa-kāla-samaye sāvāhṇa-kāla-samaye
gaṃgā-nadī-vālukôpamān ātma-bhāvān pari-tyajet | anena paryāyeṇa kalpa-koṭi-
nayuta-śata-sahasrāṇy ātma-bhāvān pari-tyajet | yaś cēmaṃ dharma-paryāyaṃ śrutvā |
na prati-kṣīped, ayam eva tato-nidānaṃ bahutaraṃ puṇya-skandhaṃ pra-sunuyāt | a-
pra-meyam a-saṃ-khyeyam | kaḥ punar vādaḥ yo likhitvôd-grhṇīyāt | dhārayet | vācayet
| pary-av'āpnuyāt | parebhyaś ca vi-stareṇa saṃ-pra-kāśayet||

If, however, some woman or man were to sacrifice in the morning as many of their own bodies as there are grains of sand in the Ganges River, Subhūti, were to sacrifice in the middle of the day and in the evening as many of their own bodies as there are sands in the Ganges River, were to sacrifice their own bodies in this manner for a hundred thousand million billion aeons, and if someone were to hear this round of teachings and not reject it, the latter would on that basis generate a much larger quantity of merit, an immeasurable and incalculable amount, to say nothing of someone who after copying it would learn it, memorize it, recite it, master it, and elucidate it in full for others.

<p>須菩提！以要言之，是經有不可思議、不可稱量、無邊功德。如來為發大乘者說，為發最上乘者說。</p> <p>若有人能受持、讀誦、廣為人說，如來悉知是人、悉見是人。皆得成就不可量、不可稱、無有邊、不可思議功德。如是人等，則為荷擔如來阿耨多羅三藐三菩提。</p> <p>何以故？須菩提！若樂小法者，著我見、人見、眾生見、壽者見，則於此經，不能聽受、讀誦、為人解說。</p>	<p>復次，善現！如是法門不可思議、不可稱量，應當希冀不可思議所感異熟。善現！如來宣說如是法門，為欲饒益趣最上乘諸有情故，為欲饒益趣最勝乘諸有情故。</p> <p>善現！若有於此法門受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，即為如來·以其佛智·悉知是人，即為如來·以其佛眼·悉見是人，則為如來·悉覺是人。如是有情，一切成就無量福聚，皆當成就不可思議、不可稱量、無邊福聚。善現！如是一切有情，其肩荷擔如來無上正等菩提。</p> <p>何以故？善現！如是法門，非諸下劣信解有情所能聽聞，非諸我見、非諸有情見、非諸命者見、非諸士夫見、非諸補特伽羅見、非諸意生見、非諸摩訶婆見、非諸作者見、非諸受者見所能聽聞。此等，若能受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，無有是處。</p>
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api tu subhūte a-ciṃtyo ' -tulyo 'yaṃ dharma-paryāyaḥ | ayaṃ ca dharma-paryāyaḥ
tathāgatena bhāṣitaḥ agra-yāna-saṃ-pra-sthitānāṃ satvānāṃ arthāya | śreṣṭha-yāna-
saṃ-pra-sthitānāṃ satvānāṃ arthāya | ye imaṃ dharma-paryāyaṃ ud-grahīṣyaṃti |
dhārayiṣyaṃti | vācayiṣyaṃti | pary-av'āpsyāṃti | jñātās te subhūte tathāgatena dṛṣṭās
te subhūte tathāgatena | sarve te satvāḥ a-pra-meyeṇa puṇya-skandhena sam-anv-ā-gatā
bhaviṣyaṃti | a-ciṃtyenâ-tulyenâ-māpyenâ-pari-māṇena puṇya-skandhena sam-anv-ā-
gatā bhaviṣyaṃti | [(GMs 7a1:) sarve te satvā mamāṃsena bodhiṃ dhārayiṣyanti]| tat

kasya hetoḥ | na hi śakyaṃ subhūte ayaṃ dharmo hīnādhi-muktikaiḥ śrotum | n' ātma-dṛṣṭikaiḥ na satva-dṛṣṭikaiḥ na jīva-dṛṣṭikaiḥ na pudgala-dṛṣṭikaiḥ śakyaṃ śrotum ud-grahītuṃ vā dhārayituṃ vā vācayituṃ vā pary-av'āptuṃ vā nēdaṃ sthānaṃ vidyate |

“However, Subhūti, this round of teachings is inconceivable and incomparable. The Realized One has preached this round of teachings for the benefit of living beings who have set out on the highest path, for the benefit of living beings who have set out on the best path. Those who will learn, memorise, recite, and master this round of teachings, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti. All those living beings will come to be endowed with an immeasurable quantity of merit, they will come to be endowed with an inconceivable, incomparable, unreckonable, measureless quantity of merit. [Those living beings will all carry my awakening on their shoulders.] Why is that? This *dharmā*, Subhūti, cannot be heard by those of inferior inclinations, nor can it be heard, or learned, or memorized, or recited, or mastered by those who hold the false view of a self, who hold the false view of a living being, who hold the false view of a soul, or who hold the false view of a person. That is an impossibility.

<p>須菩提！在在處處，若有此經，一切世間·天、人、阿修羅所應供養；當知此處，則為是塔，皆應恭敬，作禮圍遶，以諸華香而散其處。</p>	<p>復次，善現！若地方所，開此經典，此地方所，當為世間·諸天、及人、阿素洛等之所供養、禮敬、右遶，如佛靈廟。</p>
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api tu subhūte yatra pṛthivī-*pra-deśe* idaṃ sūtraṃ *pra-kāśayiṣyati* | pūjanīyaḥ sa pṛthivī-*pra-deśo bhaviṣyati* | sa-*deva-mānuṣāsurasya lokasya vandanīyaḥ pradakṣiṇī-karaṇīyaś ca sa pṛthivī-*pra-deśo bhaviṣyati* | caitya sa pṛthivī-*pra-deśo bhaviṣyati* |*

“However, Subhūti, on whatever piece of ground one elucidates this discourse, that piece of ground will become worthy of worship, that piece of ground will become worthy of veneration and reverential circumambulation for the whole world with its gods, human beings and anti-gods, that piece of ground will become a shrine.

<p>〈能淨業障分第十六〉復次：須菩提！善男子、善女人，受持、讀誦此經，若為人輕賤，是人先世罪業·應墮惡道，以今世·人輕賤故，先世罪業·則為消滅，當得阿耨多羅三藐三菩提。</p>	<p>復次，善現！若善男子或善女人，於此經典受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，若遭輕毀、極遭輕毀。所以者何？善現！是諸有情·宿生所造諸不淨業·應感惡趣，以現法中·遭輕毀故，宿生所造諸不淨業·皆悉消盡，當得無上正等菩提。</p>
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ye te subhūte kula-putrā vā kula-duhitāro vā imān evaṃ-rūpāṃ sūtrāntān ud-grahīṣyaṃti dhārayiṣyaṃti pary-av'āpsyāṃti | te pari-bhūtā bhaviṣyaṃti, su-pari-bhūtāś ca bhaviṣyaṃti | || yāni teṣāṃ satvānāṃ paurva-*janmikāni karmāṇi kṛtāny apāya-saṃ-vartanīyāni, dṛṣṭa eva dharme pari-bhūtatayā pūrva-*janmikāny a-śubhāni karmāṇi kṣapayiṣyaṃti* | buddha-bodhiṃ ca pr'āpsyāṃti* |

“Those gentlemen and ladies, Subhūti, who will learn, memorise and master such discourses as these will be despised, they will be roundly despised. Whatever acts leading to perdition those living beings

have done in former rebirths, through being despised they will in this life exhaust the demeritorious acts of their former rebirths, and they will attain the awakening of a Buddha.

<p>須菩提！我念過去·無量·阿僧祇劫，於然燈佛前，得值八百四千萬·億·那由他諸佛，悉皆供養承事，無空過者。</p> <p>若復有人，於後末世，能受持、讀誦此經，所得功德，於我所供養諸佛功德，百分不及一，千、萬、億分，乃至算、數、譬喻·所不能及。</p>	<p>何以故？善現！我憶過去·於無數劫·復過無數，於然燈如來·應·正等覺·先復過先，曾值八十四俱胝·那庾多·百·千諸佛，我皆承事。既承事已，皆無違犯。善現！我於如是諸佛世尊，皆得承事。既承事已，皆無違犯。</p> <p>若諸有情，後時、後分、後五百歲，正法將滅·時分轉時，於此經典受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意。善現！我先福聚，於此福聚，百分計之·所不能及，如是千分、若百·千分、若俱胝·百·千分、若俱胝·那庾多·百·千分、若數分、若計分、若算分、若喻分、若鄔波尼殺曇分·亦不能及。</p>
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abhi-jānāmy ahaṃ subhūte atīte 'dhvani a-saṃ-khyeye kalpe a-saṃ-khyeya-tare dīpaṃ-karasya tathāgatasyārhatāḥ samyak-saṃ-buddhasya pareṇa para-taraṃ catur-aśīti-buddha-koṭī-nayuta-śata-sahasraṇy abhūvan ye mayā ā-rādhitā ā-rādhayetvā na vi-rādhitā | yac ca mayā subhūte buddhā bhagavaṃtaḥ ā-rāgitā ā-rāgayetvā na vi-rāgitā, yac ca carime kāle paścimikāyaṃ paṃcā-śatyāṃ vartamānāyāṃ imaṃ sūtrāṃtam ud-grahīṣyaṃti dhārayiṣyaṃti vācayiṣyaṃti pary-av'āpsyāṃti | asya subhūte puṇya-skandhasyāṃtikād eṣa pūrvakaḥ puṇya-skandhaḥ śata-tamīm api kalāṃ nōpaiti sāhasṭamām api | śata-sāhasṭ-tamām api | koṭī-śata-sāhasṭ-tamām api | saṃkhyāṃ api kalāṃ api gaṇanām api upamām api upaniśām api na kṣamate |

“I remember, Subhūti, that in the past, an incalculable aeon ago and more incalculable still, back before the Realized, Worthy and Perfectly Awakened One Dīpaṃ-kara and back further still, there were 84 hundred thousand million billion Buddhas with whom I found favour and with whom, after finding favour, I did not lose favour. However, Subhūti, that previous quantity of merit from when I found favour with the Buddhas and Lords, and after finding favour with them, I did not lose favour, does not approach even a hundredth part, even a thousandth part, even a hundred-thousandth part, even a hundred-thousand-millionth part, it does not even permit of any calculation, or reckoning in fractions, or computation, or comparison, or analogy, Subhūti, in relation to the quantity of merit from when, in the last time, as the final five hundred years come to pass, they will learn, memorize, recite and master this discourse.

<p>須菩提！若善男子、善女人，於後末世，有受持、讀誦此經，所得功德，我若具說者，或有人聞，心則狂亂，狐疑、不信。</p> <p>須菩提！當知是經義·不可思議，果報·亦不可思議。」</p>	<p>善現！我若具說·當於爾時·是善男子或善女人·所生福聚，乃至是善男子、是善女人·所攝福聚，有諸有情·則便迷悶，心惑、狂亂。是故，善現！如來宣說如是法門·不可思議、不可稱量，應當希冀·不可思議所感異熟。」</p>
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sacet subhūte teṣāṃ kula-putrāṇāṃ kula-duhitṛṇāṃ vā puṇya-skandhaṃ bhāset |
yāvantaḥ te kula-putrā vā kula-duhitāro vā tasmin samaye puṇya-skandhaṃ prati-
gr̥hṇanti | un-mādaṃ te satvāḥ pr'āpnuyuḥ citta-vi-kṣepaṃ vā gaccheyuḥ | api tu khalu
punaḥ subhūte a-cintyo 'yaṃ dharma-paryāyaḥ asyâ-cintya eva vi-pākaḥ ||

“If, Subhūti, one were to describe the quantity of merit of those gentlemen and ladies, of as many of those gentlemen or ladies as acquire a quantity of merit at that time, those living beings would go mad or become mentally disturbed.

However, Subhūti, this round of teachings is inconceivable, and the effect it has is truly inconceivable.”

<p>〈究竟無我分第十七〉爾時，須菩提白佛言：「世尊！善男子、善女人，發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」 佛告須菩提：「善男子、善女人，發阿耨多羅三藐三菩提心者，當生如是心：『我應滅度一切眾生；滅度一切眾生已，而無有一眾生實滅度者。』 何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，則非菩薩。 所以者何？須菩提！實無有法，發阿耨多羅三藐三菩提心者。」</p>	<p>爾時，具壽善現復白佛言：「世尊！諸有發趣菩薩乘者，應云何住？云何修行？云何攝伏其心？」 佛告善現：「諸有發趣菩薩乘者，應當發起如是之心：『我當皆令一切有情於無餘依妙涅槃界而般涅槃；雖度如是一切有情令滅度已，而無有情得滅度者。』 何以故？善現！若諸菩薩摩訶薩有情想轉，不應說名菩薩摩訶薩。所以者何？若諸菩薩摩訶薩，不應說言·有情想轉。如是，命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想轉，當知亦爾。 何以故？善現！無有少法，名為發趣菩薩乘者。」</p>
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āha | kathaṃ bhagavan bodhisatva-yāna-saṃ-pra-sthitena sthātavyaṃ, kathaṃ
prati-pattavyaṃ, kathaṃ cittaṃ pra-gr̥hītavyaṃ | bhagavān āha | iha subhūte
bodhisatva-yāna-saṃ-pra-sthitenaivaṃ cittaṃ ut-pādayitavyaṃ sarva-satvā mayā an-
upadhi-śeṣe nirvāṇa-dhātau pari-nir-vāpayitavyāḥ. evaṃ ca satvān pari-nir-vāpya, na
kaś-cit satvaḥ pari-nir-vāpito bhavati | tat kasya hetoḥ | sacet subhūte bodhisatvasya
satva-saṃjñā pra-vartteta | jīva-saṃjñā pudgala-saṃjñā vā na sa bodhisatva iti
vaktavyaḥ | tat kasya hetoḥ | nāsti subhūte sa dharmo yo bodhisatva-yāna-saṃ-pra-
sthito nāma |

He said, “How, Lord, should one who has set out on the bodhisattva path take his stand, how should he proceed, how should he control the mind?”

The Lord said, “In this regard, Subhūti, one who has set out on the bodhisattva path should have the following thought, ‘I should bring all living beings to final extinction in the realm of extinction without substrate remaining. But after I have brought living beings to final extinction in this way, no living being

whatsoever has been brought to extinction.’ Why is that? If, Subhūti, the idea of a living being were to occur to a bodhisattva, or the idea of a soul or the idea of a person, he should not be called a bodhisattva.

Why is that? There is no *dharma* called ‘one who has set out on the bodhisattva path.’

<p>須菩提！於意云何，如來於然燈佛所，有法得阿耨多羅三藐三菩提不？」</p> <p>「不也。世尊！如我解佛所說義：佛於然燈佛所，無有法得阿耨多羅三藐三菩提。」</p> <p>佛言：「如是，如是。須菩提！實無有法，如來得阿耨多羅三藐三菩提。</p> <p>須菩提！若有法，如來得阿耨多羅三藐三菩提者，然燈佛即不與我授記：『汝於來世，當得作佛，號釋迦牟尼。』</p> <p>以實無有法，得阿耨多羅三藐三菩提，是故，然燈佛，與我授記，作是言：『汝於來世，當得作佛，號釋迦牟尼。』</p>	<p>佛告善現：「於汝意云何，如來，昔於然燈如來·應·正等覺所，頗有少法能證阿耨多羅三藐三菩提不？」</p> <p>作是語已，具壽善現白佛言：「世尊！如我解佛所說義者：如來昔於然燈如來·應·正等覺所，無有少法能證阿耨多羅三藐三菩提。」</p> <p>說是語已，佛告具壽善現言：「如是，如是。善現！如來，昔於然燈如來·應·正等覺所，無有少法，能證阿耨多羅三藐三菩提。</p> <p>何以故？善現！如來昔於然燈如來·應·正等覺所，若有少法能證阿耨多羅三藐三菩提者，然燈如來·應·正等覺不應授我記言：『汝，摩訶婆！於當來世，名釋迦牟尼如來·應·正等覺。』善現！以如來·無有少法，能證阿耨多羅三藐三菩提，是故，然燈如來·應·正等覺，授我記言：『汝，摩訶婆！於當來世，名釋迦牟尼如來·應·正等覺。』</p>
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tat kiṃ manyase subhūte asti sa kaś-cid dharmo yas tathāgatena dīpaṃ-karasya tathāgatasyāntikād an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhaḥ. āha | nāsti sa bhagavan kaś-cid dharmo yas tathāgatena dīpaṃ-karasya tathāgatasyāntikād an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhaḥ [evam ukte bhagavān āyusmantam subhūtim etad avocat | evam etat subhūte evam etat. nāsti subhūte sa kaś-cid dharmo, yas tathāgatena dīpaṃ-karasya tathāgatasyārhatāḥ samyak-saṃ-buddhasyāntikād an-ut-tarāṃ samyak-sambodhim abhi-saṃ-buddhaḥ | sacet punaḥ subhūte kaś-cid dharmas tathāgatenābhi-saṃ-buddho 'bhaviṣyat, na mām dīpaṃ-karas tathāgato vy-ā-kariṣyad | bhaviṣyasi tvaṃ māṇavān-ā-gate 'dhvani śākyamunir nāma tathāgato 'rhan samyak-saṃ-buddha iti | yasmāt tarhi subhūte tathāgatenārhatā samyak-saṃ-buddhena nāsti sa kaś-cid dharmo yo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhas |] āha | tasmād ahaṃ dīpaṃ-kareṇa tathāgatena vy-ā-kṛto bhaviṣyasi tvaṃ māṇavān-ā-gate 'dhvani śākyamunir nāma tathāgato 'rhan samyak-saṃ-buddhas |

“What do you think, Subhūti? Is there any *dharma* which the Realized One had from the Realized One Dīpaṃ-kara by which he fully awakened to supreme and perfect awakening?”

He said, “There is no *dharma* whatsoever which the Realized One had from the Realized One Dīpaṃ-kara by which he fully awakened to supreme and perfect awakening.”

[(Cz 82,20-31:) The Lord: So it is, Subhuti, so it is, there is no *dharma* by which the Tathagata, when

he was in the presence of Dipankara, the Tathagata, Arhat, Fully Enlightened One, has awoken to the utmost, right and perfect enlightenment. If again, Subhuti, some *dharma* had been fully known by the Tathagata, not of me would the Tathagata Dipankara have predicted: «You, young Brahmin, will in a future period be a Tathagata, Arhat, Fully Enlightened, by the name Śākyamuni». Because then, Subhuti, there is not any *dharma* by which the Tathagata, Arhat, Fully Enlightened One has fully known the utmost, right and perfect enlightenment,] He said, “Therefore the Realized One Dīpaṃ-kara predicted of me ‘At a future time, young man, you will become a Realized, Worthy and Perfectly Awakened One by the name of Śākyamuni!’

何以故？如來者，即諸法如義。	所以者何？善現！言如來者，即是真實、真如增語；言如來者，即是無生法性增語；言如來者，即是永斷道路增語；言如來者，即是畢竟不生增語。何以故？善現！若實無生，即最勝義。
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| tat kasya hetos | tathāgata iti subhūte tathatāyā etad adhi-vacanam.

“Why is that? The word ‘Realized’ (*tathāgata*), Subhūti, is a synonym for reality (*tathatā*).

若有人言：『如來得阿耨多羅三藐三菩提。』須菩提！實無有法，佛得阿耨多羅三藐三菩提。須菩提！如來所得阿耨多羅三藐三菩提，於是中，無實、無虛。是故，如來說一切法，皆是佛法。須菩提！所言一切法者，即非一切法，是故名一切法。	善現！若如是說：『如來·應·正等覺能證阿耨多羅三藐三菩提』者，當知此言為不真實。所以者何？善現！由彼謗我，起不實執。何以故？善現！無有少法，如來·應·正等覺能證阿耨多羅三藐三菩提。善現！如來現前·等所證法，或所說法、或所思法，即於其中·非諦、非妄。是故，如來說一切法皆是佛法。善現！一切法·一切法者，如來說非一切法，是故如來說名一切法·一切法。」
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yaḥ kaś-cit subhūte evaṃ vadet tathāgatenân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhēti [sa vi-tathaṃ vadet] | nâsti subhūte sa kaś-cid dharmo yas tathāgatenân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhaḥ. yaḥ subhūte tathāgatena dharmo 'bhi-saṃ-bodhir abhi-saṃ-buddhaḥ yaḥ subhūte tathāgatena dharmo 'bhi-saṃ-buddhas tatra na satyaṃ na mṛṣāḥ tasmāt tathāgato bhāṣate | sarva-dharmā buddha-dharmā iti | sarva-dharmā iti subhūte sarve te a-dharmās tenōcyante sarva-dharmā iti ||

“Should anyone say, Subhūti, that the Realized One has fully awakened to supreme and perfect awakening, [he would be speaking a falsehood,]² there is no *dharma* whatsoever to which the Realized One has fully awakened as supreme and perfect awakening. In the *dharma* to which the Realized One has fully awakened, there is no truth and no falsehood. Therefore the Realized One preaches ‘All *dharmas* are Buddha-*dharmas*.’ As far as ‘all *dharmas*’ are concerned, Subhūti, all of them are *dharma*-less. That is why they are called ‘all *dharmas*.’

須菩提！譬如人身長大。」	佛告善現：「譬如士夫具身大身。」
須菩提言：「世尊！如來說人身	具壽善現即白佛言：「世尊！如來所說士夫具

長大，則為非大身，是名大身。」	身大身，如來說為非身，是故說名具身大身。」
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tad yathā'pi nāma subhūte puruṣo bhaved upeta-kāyo mahā-kāyaḥ. subhūtir āha |
yo 'sau tathāgatena puruṣo bhāṣita upeta-kāyo mahā-kāyaḥ, a-kāyaḥ sa bhagavaṃs
tathāgatena bhāṣitās | tenōcyate upeta-kāyo mahā-kāyaḥ |

“Subhūti, it is as if there were, say, a man who was full-bodied and big-bodied.”

Subhūti said, “That man whom the Realized One has described as full-bodied and big-bodied has, Lord, been described by the Realized One as bodiless. That is why he is called full-bodied and big-bodied.”

「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。 何以故？須菩提！實無有法，名為菩薩。 是故，佛說：『一切法，無我、無人、無眾生、無壽者。』	佛言：「善現！如是，如是。若諸菩薩作如是言：『我當滅度無量有情。』是則不應說名菩薩。 何以故？善現！頗有少法名菩薩不？」 善現答言：「不也。世尊！無有少法，名為菩薩。」 佛告善現：「有情，有情者，如來說非有情，故名有情。是故，如來說：『一切法無有有情，無有命者，無有士夫，無有補特伽羅等。』
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bhagavān āha | evam etat subhūte. yo bodhisatva evaṃ vaded: ahaṃ satvān parinir-vāpayiṣyāmīti | na sa bodhisatva iti vaktyaḥ | tat kasya hetoḥ | asti subhūte sa kaścid dharmo yo bodhisatvo nāma | āha | no hīdaṃ bhagavan. bhagavān āha | tasmāt tathāgato bhāṣate niḥ-satvāḥ sarva-dharmāḥ nir-jīvā niṣ-pudgalāḥ |

The Lord said, “Quite so, Subhūti. Any bodhisattva who would say such things as ‘I will bring living beings to final extinction’ should not be called a bodhisattva. Why is that? Does any *dharma* at all exist called ‘a bodhisattva,’ Subhūti?”

He said, “No indeed, Lord.”

The Lord said, “Therefore the Realized One preaches that all *dharmas* are devoid of a living being, devoid of a soul, devoid of a person.

須菩提！若菩薩作是言：『我當莊嚴佛土。』是不名菩薩。 何以故？如來說莊嚴佛土者，即非莊嚴，是名莊嚴。	善現！若諸菩薩作是言：『我當成辦佛土功德莊嚴。』亦如是說。 何以故？善現！佛土功德莊嚴，佛土功德莊嚴者，如來說非莊嚴。是故，如來說名佛土功德莊嚴，佛土功德莊嚴。
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yaḥ subhūte bodhisatva evaṃ vaded ahaṃ kṣetra-vyūhān niṣ-pādayiṣyāmīti | so 'pi tathaiva vaktavyaḥ | tat kasya hetoḥ | kṣetra-vyūhāḥ kṣetra-vyūhā iti subhūte a-vyūhās, te tathāgatena bhāṣitās. tenōcyante kṣetra-vyūhā iti |

The bodhisattva, Subhūti, who would say such things as ‘I shall make the dispositions of a field perfect’ should also be described in just that way. Why is that? The Realized One has preached, Subhūti, that the so-called ‘dispositions of a field’ are dispositionless. That is why they are called ‘dispositions of

a field.’

須菩提！若菩薩通達無我法者，如來說名真是菩薩。」	善現！若諸菩薩於無我法·無我法深信解者，如來·應·正等覺說為菩薩·菩薩。」
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yaḥ subhūte bodhisatvo nir-ātmāno dharmā nir-ātmāno dharmā ity adhi-mucyate, sa tathāgatenârhatâ samyak-saṃ-buddhena bodhisatvo bodhisatva ity ā-khyātas |

“The bodhisattva who has faith, Subhūti, in the oft-repeated saying ‘Dharmas are selfless’ has been declared by the Realized, Worthy and Perfectly Awakened One to be a bodhisattva, a bodhisattva indeed.

〈一體同觀分第十八〉「須菩提！於意云何，如來有肉眼不？」「如是，世尊！如來有肉眼。」	佛告善現：「於汝意云何，如來等，現有肉眼不？」善現答言：「如是，世尊！如來等，現有肉眼。」
「須菩提！於意云何，如來有天眼不？」「如是，世尊！如來有天眼。」	佛言：「善現！於汝意云何，如來等，現有天眼不？」善現答言：「如是，世尊！如來等，現有天眼。」
「須菩提！於意云何，如來有慧眼不？」「如是，世尊！如來有慧眼。」	佛言：「善現！於汝意云何，如來等，現有慧眼不？」善現答言：「如是，世尊！如來等，現有慧眼。」
「須菩提！於意云何，如來有法眼不？」「如是，世尊！如來有法眼。」	佛言：「善現！於汝意云何，如來等，現有法眼不？」善現答言：「如是，世尊！如來等，現有法眼。」
「須菩提！於意云何，如來有佛眼不？」「如是，世尊！如來有佛眼。」	佛言：「善現！於汝意云何，如來等，現有佛眼不？」善現答言：「如是，世尊！如來等，現有佛眼。」

tat kiṃ manyase subhūte saṃ-vidyate tathāgatasya māṃsa-cakṣuḥ || āha | evam etad bhagavan, saṃ-vidyate tathāgatasya māṃsa-cakṣuḥ || bhagavān āha | tat kiṃ manyase subhūte saṃ-vidyate tathāgatasya divyaṃ cakṣuḥ prajñā-cakṣur dharmacakṣur buddha-cakṣuḥ || āhaivam etad bhagavan saṃ-vidyate tathāgatasya divyaṃ cakṣuḥ prajñā-cakṣur dharmacakṣur buddha-cakṣuḥ ||

“What do you think, Subhūti? Does the Realized One have the eye of the flesh?”

He said, “It is so, Lord, the Realized One has the eye of the flesh.”

The Lord said, “What do you think, Subhūti? Does the Realized One have the eye of the gods, the eye of insight, the eye of *dharmā*, the eye of the Awakened?”

He said, “It is so, Lord, the Realized One has the eye of the gods, the eye of insight, the eye of *dharmā*, the eye of the Awakened.”

「須菩提！於意云何，恒河中所有沙，佛說是沙不？」「如是，世尊！如來說是沙。」	佛告善現：「於汝意云何，乃至殞伽河中所有諸沙，如來說是沙不？」善現答言：「如是，世尊！如是。善逝！如來說是沙。」
「須菩提！於意云何，如一恒	佛言：「善現！於汝意云何，乃至殞伽河中所

<p>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？」「甚多。世尊！」</p> <p>佛告須菩提：「爾所國土中，所有眾生，若干種心，如來悉知。何以故？如來說諸心，皆為非心，是名為心。</p> <p>所以者何？須菩提！過去心不可得，現在心不可得，未來心不可得。」</p>	<p>有沙數，假使有如是等殞伽河；乃至是諸殞伽河中所有沙數，假使有如是等世界；是諸世界，寧為多不？」善現答言：「如是，世尊！如是。善逝！是諸世界，其數甚多。」</p> <p>佛言：「善現！乃至爾所諸世界中，所有有情；彼諸有情，各有種種，其心流注，我悉能知。何以故？善現！心流注·心流注者，如來說非流注。是故，如來說名心流注·心流注。</p> <p>所以者何？善現！過去心不可得，未來心不可得，現在心不可得。」</p>
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bhagavān āha | tat kiṃ manyase subhūte yāvāntyo gaṃgā-nadyāṃ bālukās, tāvantya gaṃgā-nadyo bhaveyus, tāsu yā balukās, tāvanta eva loka-dhātavo bhaveyuh, kac-cid vahavas te loka-dhātavo bhaveyuh | [subhūtir āha | evam etad bhagavann, evam etat sugata. bahavas te loka-dhātavo bhaveyuh] | bhagavān āha | yāvantaḥ subhūte teṣu loka-dhātuṣu satvās, teṣāṃ ahaṃ nānā-bhāvāṃ citta-dhārāṃ jānīyās | tat kasya hetoś | citta-dhārā citta-dhārā iti a-dhārās tās | tenōcyate citta-dhārā iti | tat kasya hetor | atītaṃ subhūte cittaṃ nōpa-labhyate | an-ā-gataṃ cittaṃ nōpa-labhyate | praty-ut-pannaṃ nōpa-labhyate |

The Lord said, “What do you think, Subhūti? If there were as many Ganges Rivers as there are grains of sand in the Ganges River, and if there were just as many world-systems as there would be grains of sand in them, would those world-systems be numerous?”

[He said, “Quite so, Lord, those world-systems would be numerous.”]

The Lord said, “Subhūti, as many living beings as there might be in those world-systems, I would know their manifold streams of thought. Why is that? Those so-called ‘streams of thought,’ Subhūti, have been preached by the Realized One as streamless. That is why they are called ‘streams of thought.’ Why is that? Subhūti, one cannot apprehend a past thought, one cannot apprehend a future thought, one cannot apprehend a present [thought].

<p>〈法界通化分第十九〉「須菩提！於意云何，若有人，滿三千大千世界七寶，以用布施，是人，以是因緣，得福多不？」</p> <p>「如是，世尊！此人以是因緣，得福甚多。」</p> <p>「須菩提！若福德有實，如來不說得福德多。以福德無故，如來說得福德多。」</p>	<p>佛告善現：「於汝意云何，若善男子或善女人，以此三千大千世界·盛滿七寶，奉施如來·應·正等覺，是善男子或善女人，由是因緣，所生福聚，寧為多不？」</p> <p>善現答言：「甚多，世尊！甚多。善逝！」</p> <p>佛言：「善現！如是，如是。彼善男子或善女人，由此因緣，所生福聚，其量甚多。何以故？善現！若有福聚，如來不說福聚·福聚。」</p>
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tat kiṃ manyase subhūte ya imaṃ tri-sāhasra-mahā-sāhasraṃ loka-dhātuṃ sapta-

ratna-pari-pūrṇaṃ kṛtvā, dānan dadyād, api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu puṇyaṃ pra-saveta | āha | bahu bhagavan, bahu sugata | bhagavān āha | evam etat subhūte, evam etad. vahu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu puṇyaṃ pra-saveta | sacet subhūte puṇya-skandho 'bhaviṣyan, na tathāgato 'bhāṣiṣyat puṇya-skandhaḥ puṇya-skandha iti |

“What do you think, Subhūti? If someone were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, would that gentleman or lady engender a lot of merit on that basis?”

He said, “A lot, Lord. A lot, Blessed One.”

The Lord said, “Quite so, Subhūti, quite so. It is a lot. That gentleman or lady would engender a lot of merit on that basis. If there were a quantity of merit, Subhūti, the Realized One would not have preached the so-called ‘quantity of merit.’

<p>〈離色離相分第二十〉「須菩提！於意云何，佛可以具足色身見不？」 「不也，世尊！如來不應以具足色身見。 何以故？如來說具足色身，即非具足色身，是名具足色身。」</p>	<p>佛告善現：「於汝意云何，可以色身圓實·觀如來不？」 善現答言：「不也！。世尊！不可以色身圓實·觀於如來。 何以故？世尊！色身圓實·色身圓實者，如來說非圓實。是故，如來說名色身圓實·色身圓實。」</p>
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tat kiṃ manyase subhūte rūpa-kāya-pari-ṇiṣ-pattyā tathāgato draṣṭavyaḥ | āha | no bhagavan. na rūpa-kāya-pari-ṇiṣ-pattyā tathāgato draṣṭavyaḥ | tat kasya hetoḥ | rūpa-kāya-pari-ṇiṣ-pattī rūpa-kāya-pari-ṇiṣ-pattir ity a-pari-ṇiṣ-pattir eṣā tathāgatena bhāṣitā | tenōcyate rūpa-kāya-pari-ṇiṣ-pattir iti |

“What do you think, Subhūti? Can a Realized One be seen by virtue of the perfection of his physical body?”

He said, “No, Lord, a Realized One cannot be seen by virtue of the perfection of his physical body. Why is that? The so-called ‘perfection of the physical body’ has been preached by the Realized One as perfectionless. That is why it is called the ‘perfection of the physical body.’”

<p>「須菩提！於意云何，如來可以具足諸相見不？」 「不也。世尊！如來不應以具足諸相見。 何以故？如來說諸相具足，即非諸相具足，是名諸相具足。」</p>	<p>佛告善現：「於汝意云何，可以諸相具足觀如來不？」 善現答言：「不也。世尊！不可以諸相具足觀於如來。 何以故？世尊！諸相具足·諸相具足者，如來說為非相具足。是故，如來說名諸相具足·諸相具足。」</p>
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bhagavān āha | tat kiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ | āha | no bhagavan. na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ | tat kasya hetoḥ | yaīṣā lakṣaṇa-saṃpat tathāgatena bhāṣitā a-lakṣaṇa-saṃpad eṣā tathāgatena bhāṣitā |

tenôcyate lakṣaṇa-sampad iti |

The Lord said, “What do you think, Subhūti? Can a Realized One be seen by virtue of the possession of distinctive features?”

He said, “No, Lord, a Realized One cannot be seen by virtue of the possession of distinctive features. Why is that? What the Realized One has preached as the possession of distinctive features has been preached by the Realized One as lacking the possession of distinctive features. That is why it is called the possession of distinctive features.”

〈非說所說分第二十一〉「須菩提！汝勿謂如來作是念：『我當有所說法』。莫作是念。何以故？若人言『如來有所說法』，即為謗佛，不能解我所說故。須菩提！說法者，無法可說，是名說法。」	佛告善現：「於汝意云何，如來頗作是念：『我當有所說法』耶？善現！汝今勿當作如是觀。何以故？善現！若言『如來有所說法』，即為謗我，為非善取。何以故？善現！說法·說法者，無法可得，故名說法。」
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bhagavān āha | tat kiṃ manyase subhūte api nu tathāgatasyaivaṃ bhavati na mayā dharmo deśita iti | yaḥ subhūte evaṃ vadet tathāgatena dharmo deśita iti | abhy-ā-cakṣīta mām sa subhūte a-satād ud-grhītena | tat kasya hetor | dharmā-deśanā dharmā-deśanēti subhūte nāsti sa kaś-cit dharmo yo dharmā-deśanā nāmōpa-labhyate |

The Lord said, “What do you think, Subhūti? Does it occur to the Realized One that he has taught the *dharmā*? Subhūti, anybody who would say such things as ‘The Tathāgata has taught the *dharmā*’ would misrepresent me, Subhūti, on account of wrong learning. Why is that? As for the so-called ‘teaching of the *dharmā*,’ Subhūti, there exists no *dharmā* whatsoever which can be apprehended called the teaching of the *dharmā*.”

爾時，慧命須菩提白佛言：「世尊！頗有眾生，於未來世，聞說是法，生信心不？」佛言：「須菩提！彼非眾生，非不眾生。何以故？須菩提！眾生·眾生者，如來說非眾生，是名眾生。」	爾時，具壽善現白佛言：「世尊！於當來世，後時、後分、後五百歲，正法將滅·時分轉時，頗有有情，聞說如是色類法已，能深信不？」佛言：「善現！彼非有情，非不有情。何以故？善現！一切有情者，如來說非有情。故，名一切有情。」
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āhāsti bhagavan ke-cit satvā bhaviṣyanty an-ā-gate ’dhvani, ya imān evaṃ-rūpān dharmān bhāṣyamāṇān cchrutvā ’bhi-śrad-dadhāsyanti | bhagavān āha | na te subhūte satvā nā-satvās | tat kasya hetoḥ | sarva-satvā iti subhūte a-satvās te tathāgatena bhāṣitās. tenôcyante sarva-satvā iti |

He said, “Can it be, Lord, that there will be any living beings at a future time who will hear such *dharmās* as these being preached and have faith in them?”

The Lord said, “Subhūti, they are not beings, nor are they non-beings. Why is that? ‘All beings,’ Subhūti, have been preached by the Realized One as beingless. That is why they are called ‘all beings.’”

<p>〈無法可得分第二十二〉須菩提白佛言：「世尊！佛得阿耨多羅三藐三菩提，為無所得耶？」佛言：「如是，如是。須菩提！我於阿耨多羅三藐三菩提，乃至無有少法可得，是名阿耨多羅三藐三菩提。」</p>	<p>佛告善現：「於汝意云何，頗有少法，如來·應·正等覺現證無上正等菩提耶？」具壽善現白佛言：「世尊！如我解佛所說義者：無有少法，如來·應·正等覺現證無上正等菩提。」佛言：「善現！如是，如是。於中，少法·無有、無得，故名無上正等菩提。」</p>
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tat kiṃ manyase subhūte api tv asti sa kaś-cid dharmo, yas tathāgatenân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhaḥ | āha | nâsti sa bhagavan kaś-cid dharmo yas tathāgatenân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhaḥ | bhagavān āha | evam etat subhūte, evam etat. aṇur api tatra dharmo na saṃ-vidyate nōpa-labhyate | tenōcyate 'n-ut-tarā samyak-saṃ-bodhir iti |

“What do you think, Subhūti? Does any *dharma* at all exist to which the Realized One became fully awakened as supreme and perfect awakening?”

He said, “No *dharma* whatsoever exists to which the Realized One became fully awakened as supreme and perfect awakening.”

The Lord said, “Quite so, Subhūti, quite so. Not even a fine or minute (*aṇu*) *dharma* is to be found or apprehended in it. That is why it is called ‘superfine or supreme (*an-ut-tarā*) and perfect awakening.’

<p>〈淨心行善分第二十三〉復次，須菩提！是法平等，無有高下，是名阿耨多羅三藐三菩提。以無我、無人、無眾生、無壽者，修一切善法，則得阿耨多羅三藐三菩提。須菩提！所言善法者，如來說即非善法，是名善法。</p>	<p>「復次，善現！是法平等，於其中間·無不平等，故名無上正等菩提。以無我性、無有情性、無命者性、無士夫性、無補特伽羅等性，平等，故名無上正等菩提；一切善法無不現證，一切善法無不妙覺。善現！善法·善法者，如來一切說為非法。是故，如來說名善法·善法。」</p>
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api tu khalu punaḥ subhūte samaḥ sa dharmo na tatra kiṃ-cid vi-śamas | tenōcyate 'n-ut-tara samyak-saṃ-bodhir iti | nir-jīvatvena niḥ-satvatvena niṣ-pudgalatvena samā sâ 'n-ut-tarā samyak-saṃ-bodhiḥ sarvaiḥ kuśalair dharmair abhi-saṃ-buddhyate | kuśalā dharmāḥ kuśalā dharmā iti subhūte a-dharmās caiva te tathāgatena bhāṣitās. tenōcyante kuśalā dharmā iti |

“However, Subhūti, that *dharma* is the same as any other (*sama*), and there is nothing at all different (*vi-śama*) about it. That is why it is called ‘supreme and perfect (*samyak*) awakening.’ By virtue of being devoid of a soul, being devoid of a living being and being devoid of a person, that supreme and perfect awakening is fully awakened to as being the same as all wholesome *dharmas*. These so-called ‘wholesome *dharmas*,’ Subhūti, have been preached by the Realized One as being indeed *dharma*-less. That is why they are called ‘wholesome *dharmas*.’

<p>〈福智無比分第二十四〉須菩</p>	<p>復次，善現！若善男子或善女人，集七寶聚，</p>
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<p>提！若三千大千世界中，所有諸須彌山王，如是等七寶聚，有人持用布施。</p> <p>若人以此般若波羅蜜經，乃至四句偈等，受持、讀誦，為他人說，於前福德，百分不及一，百、千、萬、億分，乃至算、數、譬喻，所不能及。</p>	<p>量等三千大千世界，其中所有妙高山王，持用布施。</p> <p>若善男子或善女人，於此般若波羅蜜多經中，乃至四句伽他，受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意。善現！前說福聚，於此福聚，百分計之所不能及，如是千分，若百·千分，若俱胝·百·千分，若俱胝·那庾多·百·千分，若數分，若計分，若算分，若喻分，若鄔波尼殺曇分，亦不能及。」</p>
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yaś ca khalu punaḥ subhūte yāvantas tri-sāhasra-mahā-sāhasre loka-dhātau sumeravaḥ parvata-rājās, tāvato rāśīn saptānāṃ ratnānāṃ abhi-saṃ-hṛtya dānaṃ dadyād, yaś cētaḥ prajñāpāramitāyā antaśaś catuṣ-padikām api gāthām ud-grhya parebhyo deśayed, asya subhūte puṇya-skandhasyāsau pūrvakaḥ puṇya-skandhaḥ śatatamīm api kalān nōpaiti | yāvad upaniśām api na kṣamate |

“If, however, someone were to amass piles of the seven treasures as high as all the Su-merus, kings of all mountains, in the trigalactic megagalactic world-system and give them as a gift, Subhūti, and if someone else were to do no more than learn just a four-lined verse from this Perfection of Insight and teach it to others, then the former quantity of merit, Subhūti, does not approach even a hundredth part of the latter quantity of merit and so on, until nor does it even permit of any analogy.

<p>〈化無所化分第二十五〉須菩提！於意云何，汝等勿謂如來作是念：『我當度眾生。』須菩提！莫作是念。</p> <p>何以故？實無有眾生，如來度者。若有眾生，如來度者，如來即有我、人、眾生、壽者。</p> <p>須菩提！如來說有我者，則非有我；而凡夫之人，以為有我。</p> <p>須菩提！凡夫者，如來說則非凡夫，是名凡夫。</p>	<p>佛告善現：「於汝意云何，如來頗作是念：『我當度脫諸有情』耶？善現！汝今勿當作如是觀。</p> <p>何以故？善現！無少有情，如來度者。善現！若有有情，如來度者，如來即應有其我執，有情執，有命者執，有士夫執，有補特伽羅等執。</p> <p>善現！我等執者，如來說為非執，故名我等執；而諸愚夫、異生，強有此執。善現！愚夫、異生者，如來說為非生，故名愚夫、異生。」</p>
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tat kiṃ manyase subhūte api nu tathāgatasyaivaṃ bhavati | mahā satvā mocitā iti | na khalu punaḥ subhūte-r-evaṃ draṣṭavyaṃ | tat kasya hetoḥ | na sa kaś-cit satvo 'bhaviṣyad yas tathāgatena mocitaḥ. sa eva tasy' ātma-grāho 'bhaviṣyat, satva-grāho jīva-grāhaḥ pudgala-grāhaḥ. ātma-grāha iti subhūte a-grāha eṣa tathāgatena bhāṣitaḥ. sa ca bāla-pṛthag-janair ud-grhītaḥ. bāla-pṛthag-janā iti subhūte a-janā ete tathāgatena bhāṣitās. tenōcyante bāla-pṛthag-janā iti |

“What do you think, Subhūti? Does it occur to the Realized One that he has liberated living beings? This is again not the way one should see things, Subhūti. Why is that? There is no living being whatsoever

who has been liberated by the Realized One. If moreover there were any living being who was liberated by the Realized One, Subhūti, that would constitute seizing upon a self on his part, seizing upon a living being, seizing upon a soul, seizing upon a person. This ‘seizing upon a self,’ Subhūti, has been preached by the Realized One as devoid of seizing, but it is learned by foolish ordinary people. These ‘foolish ordinary people,’ Subhūti, have been preached by the Realized One as peopleless. That is why they are called ‘foolish ordinary people.’

<p>〈法身非相分第二十六〉須菩提！於意云何，可以三十二相·觀如來不？」 須菩提言：「如是，如是。以三十二相·觀如來。」 佛言：「須菩提！若以三十二相觀如來者，轉輪聖王則是如來。」 須菩提白佛言：「世尊！如我解佛所說義：不應以三十二相觀如來。」 爾時，世尊而說偈言：</p>	<p>佛告善現：「於汝意云何，可以諸相具足·觀如來不？」 善現答言：「如我解佛所說義者，不應以諸相具足·觀於如來。」 佛言：「善現！善哉，善哉。如是，如是。如汝所說。不應以諸相具足·觀於如來。善現！若以諸相具足·觀如來者，轉輪聖王·應是如來。是故，不應以諸相具足·觀於如來。如是，應以諸相非相·觀於如來。」 善現答言：「如我解佛所說義者，不應以諸相具足觀於如來。」 爾時，世尊而說頌曰：</p>
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tat kiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ | āhaivam etad bhagaval lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ | bhagavān āha | sacet punaḥ subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyo 'bhaviṣyad, rājā 'pi cakra-varṭī tathāgato 'bhaviṣyat | āha | yathā 'haṃ bhagavato bhāsitasyārtham ā-jānāmi | na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ || atha khalu bhagavāṃs tasyāṃ velāyāṃ imā gāthā abhāṣataḥ ||

“What do you think, Subhūti? Can a Realized One be seen by virtue of the possession of distinctive features?”

He said, “Quite so, Lord, a Realized One can be seen by virtue of the possession of distinctive features.”

(H 156,n12: The positive reply made negative is a later amendment.) The Lord said, “If, however, a Realized One could be seen by virtue of the possession of distinctive features, Subhūti, a wheel-turning king would also be a Realized One.”

He said, “As I understand the meaning of what the Lord has preached, a Realized One cannot be seen by virtue of the possession of distinctive features.”

Then on that occasion the Lord uttered these verses:

<p>「若以色見我，以音聲求我，是人行邪道，不能見如來。」</p>	<p>「諸以色觀我，以音聲尋我，彼生履邪斷，不能當見我。」</p>
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ye māṃ rūpeṇa adrākṣur, ye māṃ ghoṣeṇa anv-ayuḥ |
 mithyā-pra-hāṇa-pra-sṛtā, na māṃ draṣyanti te janāḥ ||

“Whoever saw me through my physical form,
Whoever followed me through the sound of my voice,
Engaged in the wrong endeavours,
Those people will not see me.

	應觀佛法性，即導師法身；法性非所識，故彼不能了。」
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draṣṭavyo dharmato buddho dharma-kāyas tathāgataḥ |
dharmatā cāpy a-vijñeyā na sā śakyam vi-jānitum ||

A Buddha is visible through the *dharma*,
A Realized One has the *dharma* for a body,
But the nature of *dharma* being unknowable by sensory consciousness,
It cannot be known by sensory consciousness.”

<p>〈無斷無滅分第二十七〉須菩提！汝若作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』須菩提！莫作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』須菩提！汝若作是念：『發阿耨多羅三藐三菩提心者，說諸法斷滅相。』莫作是念。何以故？發阿耨多羅三藐三菩提心者，於法不說斷滅相。</p>	<p>佛告善現：「於汝意云何，如來·應·正等覺，以諸相具足，現證無上正等覺耶？善現！汝今勿當作如是觀。 何以故？善現！如來·應·正等覺，不以諸相具足，現證無上正等菩提。 復次，善現！如是發趣菩薩乘者，頗施設少法若壞、若斷耶？ 善現！汝今勿當作如是觀。諸有發趣菩薩乘者，終不施設少法若壞、若斷。」</p>
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tat kiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgatenān-ut-tarā samyak-saṃ-
bodhir abhi-saṃ-buddhāḥ | na khalu punaḥ subhūte evaṃ draṣṭavyam | na subhūte
lakṣaṇa-saṃpadā tathāgatenān-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhā | yat khalu
punaḥ subhūte syād evaṃ bodhisatva-yāna-saṃ-pra-sthitaiḥ kasya-cid dharmasya vi-
nāśaḥ pra-jñapta uc-chedo vā | na khalu punaḥ subhūte evaṃ draṣṭavyam | na
bodhisatva-yāna-saṃ-pra-sthitaiḥ kasya-cid dharmasya vi-nāśaḥ pra-jñapto nōc-
chedaḥ |

“What do you think, Subhūti? Did the Realized One awaken fully to supreme and perfect awakening through the possession of distinctive features? This is again not the way one should see things, Subhūti. The Realized One did not awaken fully to supreme and perfect awakening through the possession of distinctive features.

“Moreover, Subhūti, if it should be thought that those who have set out on the bodhisattva path assert the destruction of any *dharma* or its annihilation, then once again, Subhūti, this is not the way one should see things. Those who have set out on the bodhisattva path do not assert the destruction or annihilation of any *dharma* whatsoever.

<p>〈不受不貪分第二十八〉須菩提！若菩薩以滿恒河沙等世界·七寶，持用布施。若復有人，知一切法無我，得成於忍。此菩薩，勝前菩薩所得功德。何以故？須菩提！以諸菩薩不受福德故。」</p> <p>須菩提白佛言：「世尊！云何菩薩不受福德？」</p> <p>「須菩提！菩薩所作福德，不應貪著。是故，說·不受福德。」</p>	<p>復次，善現！若善男子或善女人，以殑伽河沙等世界，盛滿七寶，奉施如來·應·正等覺。若有菩薩，於諸無我無生法中，獲得堪忍；由是因緣，所生福聚，甚多於彼。復次，善現！菩薩不應攝受福聚。」</p> <p>具壽善現即白佛言：「世尊！云何菩薩不應攝受福聚？」</p> <p>佛言：「善現！所應攝受，不應攝受。是故，說名·所應攝受。」</p>
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yaś ca khalu punaḥ subhūte kula-putro vā kula-duhitā vā gaṃgā-nadī-bālukōpamāl loka-dhātūn sapta-ratna-prati-pūrṇān kṛtvā, tathāgatebhyo 'rhadbhyaḥ samyak-saṃ-buddhebhyo dānaṃ dadyād, yaś ca bodhisatvo nir-ātmakeṣu [an-ut-pattikeṣu] dharmeṣu kṣāntiṃ prati-labheta | ayam eva tato bahutaraṃ puṇyaṃ pra-saveta | na khalu punaḥ subhūte bodhisatvena puṇya-skandhaḥ pari-grahītavyaḥ | āha | puṇya-skandho bhagavan pari-grahītavyaḥ | bhagavān āha | pari-grahītavyaḥ subhūte nōd-grahītavyaḥ | tenōcyate pari-grahītavyaḥ |

“If, however, some gentleman or lady were to fill as many world-systems as there are grains of sand in the Ganges River with the seven treasures and give them as a gift to the Realized, Worthy and Perfectly Awakened Ones, Subhūti, and if some bodhisattva were to attain acceptance with regard to the fact that *dharmas* are devoid of self, [and devoid of arising,] the latter would generate from that a lot more merit. However, Subhūti, the quantity of merit should not be acquired by the bodhisattva.”

He said, “Lord, should the quantity of merit be acquired?”

The Lord said, “It should be acquired, Subhūti, but should not be taken up. That is why one says ‘It should be acquired.’”

<p>〈威儀寂靜分第二十九〉須菩提！若有人言：『如來若來、若去、若坐、若臥。』是人，不解我所說義。</p> <p>何以故？如來者，無所從來，亦無所去，故名如來。</p>	<p>復次，善現！若有說言：『如來若去、若來、若住、若坐、若臥。』是人，不解我所說義。何以故？善現！言如來者，即是真實、真如增語，都無所去，無所從來，故名如來·應·正等覺。」</p>
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api tu khalu punaḥ subhūte yaḥ kaś-cid evaṃ vadet tathāgato gacchati vā-gacchati vā | tiṣṭati vā ni-ṣīdati vā, śayyāṃ vā kalpayati | na me sa bhāṣitasyārtham ā-jānāti | tat kasya hetoḥ | tathāgata iti subhūte na kutaś-cid ā-gato, na kva-cid gataḥ | tenōcyate tathāgato 'rhan samyak-saṃ-buddha iti |

“However, Subhūti, if someone were to say that the Realized One goes or comes or stands or sits or lies down, he does not understand the meaning of what I have preached. Why is that? He who is called

‘the Realized One’ (*tathāgata*), Subhūti, has not come (*āgata*) from anywhere, nor has he gone (*gata*) anywhere. That is why he is called ‘the Realized, Worthy and Perfectly Awakened One.’

<p>〈一合理相分第三十〉須菩提！若善男子、善女人，以三千大千世界，碎為微塵；於意云何，是微塵眾，寧為多不？」 「甚多。世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。 所以者何？佛說微塵眾，則非微塵眾，是名微塵眾。」</p>	<p>復次，善現！若善男子或善女人，乃至三千大千世界·大地·極微塵量等·世界，即以如是無數世界·色像·為墨·如極微聚。善現！於汝意云何，是極微聚，寧為多不？」 善現答言：「是極微聚甚多。世尊！甚多。善逝！何以故？世尊！若極微聚是實有者，佛不應說為極微聚。 所以者何？如來說極微聚，即為非聚，故名極微聚。」</p>
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yaś ca khalu punaḥ subhūte kula-putro vā kula-duhitā vā yāvantas tri-sāhasra-mahā-sāhasre loka-dhātau pṛtivī-rajāmsi, tāvato loka-dhātūn maṣiṃ kuryāt. tad yathā’pi nāma paramāṇu-saṃ-cayas. tat kiṃ manyase subhūte bahu sa paramāṇu-saṃ-cayo bhavet | āhaivam etad bhagavan, bahu sa paramāṇu-saṃ-cayo bhavet | tat kasya hetoḥ | saced bhagavan saṃ-cayo ’bhaviṣyan na bhagavān avakṣyat paramāṇu-saṃ-caya iti | tat kasya hetoḥ | yo ’sau paramāṇu-saṃ-cayo bhāṣitaḥ a-saṃ-cayaḥ sa bhagavatā bhāṣitas | tenōcyate paramāṇu-saṃ-caya iti |

“If, however, some gentleman or lady were to take as many world-systems as there are dust-particles of earth in the trigalactic megagalactic world-system, Subhūti, and grind them to powder, so that they were like, say, a pile of the most minute atoms, what do you think, Subhūti? Would that pile of the most minute atoms be considerable?”

He said, “Quite so, Lord, that pile of the most minute atoms would be considerable. Why is that? If, Lord, there were a pile, the Lord would not say ‘pile of the most minute atoms.’ Why is that? Any pile of the most minute atoms which has been preached has been preached as pile-less by the Lord. That is why it is called ‘a pile of the most minute atoms.’

<p>世尊！如來所說三千大千世界，則非世界，是名世界。何以故？若世界實有者，則是一合相。如來說一合相，則非一合相，是名一合相。」 「須菩提！一合相者，則是不可說，但凡夫之人，貪著其事。」</p>	<p>如來說三千大千世界，即非世界，故名三千大千世界。何以故？世尊！若世界是實有者，即為一合執。如來說一合執，即為非執，故名一合執。」 佛言：「善現！此一合執，不可言說、不可戲論，然彼一切愚夫、異生強執是法。」</p>
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yaś ca tathāgato bhāṣati ṭṛ-sāhasra-mahā-sāhasro loka-dhātur iti | a-dhātuḥ sa tathāgatena bhāṣitas | tenōcyate tri-sāhasra-mahā-sāhasro loka-dhātur iti | tat kasya hetoḥ | saced bhagavan dhātur abhaviṣyat, sa eva bhagavan piṇḍa-grāho ’bhaviṣyad. yaś caiva tathāgatena piṇḍa-grāho bhāṣitaḥ, a-grāhaḥ sa tathāgatena bhāṣitas | tenōcyate piṇḍa-grāha iti | bhagavān āha | piṇḍa-grāhaś caivā-vy-ava-hāro ’n-abhi-lāpyaḥ.

subhūte sa dharmah sa bāla-pṛthag-janair ud-grhītaḥ |

“And whenever the Realized One preaches about a ‘trigalactic megagalactic world-system,’ that has been preached by the Realized One as systemless. That is why it is called ‘a trigalactic megagalactic world-system.’ Why is that? If, Lord, there were a system, that, Lord, would indeed constitute seizing upon a solid mass, yet what the Realized One has preached of as seizing upon a solid mass, that has been preached by the Realized One as devoid of any seizing. That is why it is called ‘seizing upon a solid mass.’”

The Lord said, “And yet seizing upon something solid is a *dharma* which is beyond linguistic expression, Subhūti, which is ineffable. It has been taken up by foolish ordinary people.

〈知見不生分第三十一〉須菩提！若人言：『佛說我見、人見、眾生見、壽者見。』須菩提！於意云何，是人解我所說義不？」 「不也。世尊！是人不解如來所說義。 何以故？世尊說我見、人見、眾生見、壽者見，即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。」	何以故？善現！若作是言：『如來宣說我見、有情見、命者見、士夫見、補特伽羅見、意生見、摩訶婆見、作者見、受者見。』於汝意云何，如是所說，為正語不？」 善現答言：「不也，世尊！不也。善逝！如是所說，非為正語。 所以者何？如來所說我見、有情見、命者見、士夫見、補特伽羅見、意生見、摩訶婆見、作者見、受者見，即為非見，故名我見乃至受者見。」
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tat kasya hetoḥ | yaḥ kaś-cit subhūte evaṃ vaded ātma-dṛṣṭis tathāgatena bhāṣitā, satva-dṛṣṭir jīva-dṛṣṭiḥ pudgala-dṛṣṭiḥ, api nu subhūte sa samyag vadan vadet | āha | no bhagavaṃs | tat kasya hetoḥ | yā sā bhagavann ātma-dṛṣṭis tathāgatena bhāṣitā, a-dṛṣṭiḥ sā tathāgatena bhāṣitā | tenōcyate ātma-dṛṣṭir iti |

“Why is that? If someone were to say, Subhūti, that the Realized One preached the view of a self, the view of a living being, the view of a soul, the view of a person, would he be saying the right thing by saying that, Subhūti?”

He said, “No, Lord. Why is that? Any view of a self, Lord, preached of by the Realized One has been preached by the Realized One as viewless. That is why it is called ‘a view of a self.’”

「須菩提！發阿耨多羅三藐三菩提心者，於一切法，應如是知、如是見、如是信解，不生法相。 須菩提！所言法相者，如來說即非法相，是名法相。」	佛告善現：「諸有發趣菩薩乘者，於一切法，應如是知、應如是見、應如是信解，如是不住法想。 何以故？善現！法想·法想者，如來說為非想。是故，如來說名法想·法想。」
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bhagavān āha | evaṃ subhūte bodhisatva-yāna-saṃ-pṛa-sthitena sarva-dharmā jñatavyā adhi-moktavyās. tathā cādhi-moktavyā, yathā na dharmā-saṃjñā 'pi praty-upa-stiṣṭhet | tat kasya hetoḥ | dharmā-saṃjñā dharmā-saṃjñēti subhūte a-saṃjñaiṣā tathāgatena bhāṣitā | tenōcyate dharmā-saṃjñēti |

The Lord said, “It is in this way, Subhūti, that one who has set out on the bodhisattva path should know all *dharmas* and have faith in them. But he should have faith in them in such a way that even the idea of a *dharma* does not come to be present. Why is that? This so-called ‘idea of a *dharma*,’ Subhūti, has been preached by the Realized One as idealess. That is why it is called the ‘idea of a *dharma*.’

<p>〈應化非真分第三十二〉須菩提！若有人，以滿無量·阿僧祇世界·七寶，持用布施。若有善男子、善女人，發菩提心者，持於此經，乃至四句偈等，受持、讀誦，為人演說，其福勝彼。云何為人演說？不取於相，如如不動。何以故？</p>	<p>復次，善現！若菩薩摩訶薩，以無量、無數世界，盛滿七寶，奉施如來·應·正等覺。若善男子或善女人，於此般若波羅蜜多經中，乃至四句伽他，受持、讀誦、究竟通利、如理作意，及廣為他宣說、開示，由此因緣，所生福聚，甚多於前，無量、無數。 云何為他宣說、開示？如不為他宣說、開示，故名為他宣說、開示。」爾時，世尊而說頌曰：</p>
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yaś ca khalu punaḥ subhūte bodhisatvo mahāsatvaḥ a-pra-meyā-saṃkhyeyāḥ loka-dhātūn sapta-ratna-pari-pūrṇān kṛtvā, dānan dadyād, yaś ca kula-putro vā kula-duhitā vā itaḥ prajñāpāramitāyā antaśaś catuṣ-padikam api gāthām ud-grhya, dhārayed deśayet pary-av’āpnuyād [parebhyaś ca vi-starena sam-pra-kāśayed] ayam eva tato bahutaraṃ puṇyaṃ pra-savetā-pra-meyam a-saṃ-khyeyaṃ | kathaṃ ca saṃ-pra-kāśayet | yathā na pra-kāśayet | tenōcyate saṃ-pra-kāśaye iti ||

“If, however, any bodhisattva and mahāsattva were to fill immeasurable and incalculable world-systems with the seven treasures and make a gift of them, Subhūti, and if some gentleman or lady were to do no more than learn just a four-lined verse from this Perfection of Insight and memorize it, teach it, and master it, [and elucidate it in full for others,] the latter would generate from that a lot more merit, an immeasurable and incalculable amount. And how should he elucidate it? So as not to throw light on it. That is why one says ‘he should elucidate it.’

<p>一切有為法，如夢、幻、泡、影，如露，亦如電，應作如是觀。」</p>	<p>「諸和合所為，如星、翳、燈、幻、露、泡、夢、電、雲，應作如是觀。」</p>
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tārakā timiraṃ dīpo māyā ’vaśyāya budbudaḥ
supinaṃ vidyud abhraṃ ca evaṃ draṣṭavya saṃs-kṛtam ||

A shooting star, a clouding of the sight, a lamp,

An illusion, a drop of dew, a bubble,

A dream, a lightning’s flash, a thunder cloud—

This is the way one should see the conditioned.”

<p>佛說是經已，長老須菩提，及諸比丘、比丘尼、優婆塞、優婆夷，一切世間·天、人、阿修羅，聞佛所說，皆大歡喜，信受奉行。</p>	<p>時，薄伽梵說是經已，尊者善現，及諸苾芻、苾芻尼、鄔波索迦、鄔波斯迦，并諸世間·天、人、阿素洛、健達縛等，聞薄伽梵所說經已，皆大歡喜、信受奉行。</p>
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idam avocad bhagavān ātta-manā | sthavira subhūtis te ca bhikṣu-bhikṣuṇy-upāsakōpāsikāḥ sa-deva-mānuṣāsura-gandharvaś ca loko bhagavato bhāṣitam abhy-a-

nand-an || ||

This is what the Lord said. Delighted, the Elder Subhūti, those monks, nuns, male lay followers, female lay followers, and the whole world with its gods, humans, anti-gods and gandharvas rejoiced at what the Lord had preached.

〈金剛般若波羅蜜經真言〉 那謨 婆伽跋帝 鉢喇壤波羅弭多曳 唵 伊利底 伊室利 輸盧馱 毘舍耶 毘舍耶 莎婆訶 ⁵	
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vajra-cchedikā prajñāpāramitā sam-ā-ptāḥ || ||

The *Vajracchedikā Prajñāpāramitā* is concluded.

⁵ **namo bhagavatī-prajñāpāramitāyai, om īriti īṣiri śruta viṣaya viṣaya svāhā.**

[白話翻譯] 敬禮尊貴的般若波羅蜜多(或皈命世尊般若波羅蜜多), om! 舉凡涉及牽動、涉及歸屬, 已聽聞。成為境界。成為境界。謹願吉祥!

「那謨(namo) 婆伽跋帝(bhagavatī-) 鉢喇壤(prajñā)波羅弭多曳(pāramitāyai) 唵(om) 伊利底(īriti) 伊室利(īṣiri) 輸盧馱(śruta) 毘舍耶(viṣaya) 毘舍耶(viṣaya) 莎婆訶(svāhā)」(《金剛般若波羅蜜經》, 姚秦·鳩摩羅什(Kumārajīva)·譯, T. 235, vol. 8, p. 752c5-c7.) (<https://cbetaonline.dila.edu.tw/zh/T0235>)

參閱: 悟禪長老指導、釋心傳整理與翻譯, 〈密咒可用於修煉禪定與智慧〉《海潮音》第 105 卷第 3 期(2024 年 6 月), 頁 24-29. (<https://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2024-24-2.pdf>)

Cf. “The Diamond Sutra on Display” (<http://idpuk.blogspot.com/2015/04/the-diamond-sutra-on-display-text-panel.html>)

Cf. “Vajracchedikā Prajñāpāramitā Sūtra” (<https://www.wisdomlib.org/buddhism/scripture/vajracchedik%C4%81-praj%C3%B1%C4%81p%C4%81ramit%C4%81-s%C5%ABtra/d/doc7904.html>)