

# The Vajra Prajna Paramita Sutra

## 金剛般若波羅密經

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Thus I have heard.

如是我聞。

At one time the Buddha was staying in the Jeta Grove of the  
Garden of the Benefactor of Orphans and the Solitary together

一時佛在舍衛國，祇樹給孤獨園，

with a gathering of great bhikshus, twelve hundred fifty in all.

與大比丘眾，千二百五十人俱。

At that time, at mealtime, the World Honored One put on his  
robe, took up his bowl, and entered the great city of Sravasti to  
beg for food.

爾時世尊食時，著衣持鉢，入舍衛大城乞食。

After he had finished his sequential begging within the city, he  
returned,

于其城中，次第乞已，还至本处。

ate the food, put away his robe and bowl, washed his feet,  
arranged his seat, and sat down.

饭食讫，收衣钵，洗足已，敷座而坐。

At that time the Elder Subhuti arose from his seat in the  
assembly,

时长老须菩提，在大众中，即从座起，

uncovered his right shoulder,

偏袒右肩，

placed his right knee on the ground,

右膝著地，

put his palms together with respect and said to the Buddha,

合掌恭敬，而白佛言。

How rare, World Honored One,

希有。世尊。

is the Tathagata who remembers and protects all Bodhisattvas  
and causes them to be well-endowed.

如来善护念诸菩萨，善付嘱诸菩萨。

World Honored One,

世尊。

if a good man, or good woman, resolves his mind on  
anuttarasamyaksambodhi,

善男子善女人，发阿耨多罗三藐三菩提心

how should he dwell, how should he subdue his mind?

应云何住，云何降伏其心。

The Buddha said,

佛言。

Good indeed, good indeed, Subhuti.

善哉善哉。须菩提。

It is as you say. The Tathagata remembers and protects all  
Bodhisattvas and causes them to be well-endowed.

如汝所说，如来善护念诸菩萨，善付嘱诸菩萨。

Now listen attentively; I shall tell you.

汝今谛听，当为汝说。

A good man, or good woman,

善男子善女人，

who resolves his mind on anuttarasamyaksambodhi

发阿耨多罗三藐三菩提心，

should thus dwell, should thus subdue his mind.

应如是住，如是降伏其心。

Yes, certainly, World Honored One. I want to hear. I am  
delighted to listen.

唯然。世尊。愿乐欲闻。

The Buddha told Subhuti,

佛告须菩提。

All Bodhisattvas, Mahasattvas, should thus subdue their minds  
with the vow,

诸菩萨摩訶萨，应如是降伏其心，

I must cause all living beings – those born from eggs, born  
from wombs, born from moisture, born by transformation;

所有一切众生之类。若卵生、若胎生、若湿生、若化生、

those with form, those without form,

若有色、若无色、

those with thought, those without thought,

若有想、若无想、

those not totally with thought, and those not totally without thought

若非有想、非无想，

– to enter nirvana without residue and be taken across to extinction.

我皆令入无余涅槃而灭度之。

Yet of the immeasurable, boundless numbers of living beings thus taken across to extinction,

如是灭度无量无数无边众生，

there is actually no living being taken across to extinction.

实无众生得灭度者。

And why?

何以故。

Subhuti, if a Bodhisattva has a mark of self, a mark of others, a mark of living beings, or a mark of a life, he is not a Bodhisattva.

须菩提。若菩萨有我相人相众生相寿者相，即非菩萨。

Moreover, Subhuti,

复次。须菩提。

as to the act of giving, a Bodhisattva should not dwell anywhere when he gives.

菩萨于法，应无所住，行于布施，

He should not dwell in forms when he gives,

所谓不住色布施，

nor should he dwell in sounds, smells, tastes, tangible objects, or mental constructs when he gives.

不住声香味触法布施。

Subhuti, a Bodhisattva should give thus: he should not dwell in marks.

须菩提，菩萨应如是布施，不住于相。

And why?

何以故？

If a Bodhisattva does not dwell in marks when he gives,

若菩萨不住相布施，

his blessings and virtues are immeasurable.

其福德不可思量。

Subhuti, what do you think, is space in the east measurable?

须菩提。于意云何。东方虚空，可思量不。

No, World Honored One.

不也。世尊。

Subhuti, is space in the south, west, north, or in the intermediate directions, or above, or below, measurable?

须菩提。南西北方，四维上下虚空，可思量不。

No, World Honored One.

不也。世尊。

Subhuti, the blessings and virtue of a Bodhisattva who does not dwell in marks when he gives are just as immeasurable.

须菩提。菩萨无住相布施，福德亦复如是不可思量。

Subhuti, a Bodhisattva should only dwell in what is taught thus.

须菩提。菩萨但应如所教住。

Subhuti, what do you think,

须菩提。于意云何。

can the Tathagata be seen by his physical marks?

可以身相见如来不。

No, World Honored One, the Tathagata cannot be seen by his physical marks.

不也。世尊。不可以身相得见如来。

And why?

何以故。

It is because the physical marks are spoken of by the Tathagata as no physical marks.

如来所说身相，即非身相。

The Buddha said to Subhuti,

佛告须菩提。

All with marks is empty and false.

凡所有相，皆是虚妄。

If you can see all marks as no marks then you see the Tathagata.

若见诸相非相，则见如来。

Subhuti said to the Buddha,

须菩提白佛言。

World Honored One, in the future will there be living beings, who, when they hear such phrases spoken will truly believe?

世尊。颇有众生，得闻如是言说章句，生实信不。

The Buddha told Subhuti, Do not speak in such a way!

佛告须菩提。莫作是说。

After the Tathagatas extinction, in the last five hundred years,

如来灭后，后五百岁，

there will be those who hold the precepts and cultivate  
blessings who will believe such phrases and accept them as  
true.

有持戒修福者，于此章句能生信心，以此为实。

You should know that such people will have planted good roots  
with not just one Buddha, two Buddhas, three, four, or five  
Buddhas,

当知是人，不于一佛二佛三四五佛而种善根，

but will have planted good roots with measureless millions of  
Buddhas.

已于无量千万佛所种诸善根，

All who hear such phrases and produce even one thought of  
pure faith

闻是章句，乃至一念生净信者。

are completely known and completely seen by the Tathagata.

须菩提。如来悉知悉见。

Such living beings thus obtain measureless blessings and virtue.

是诸众生，得如是无量福德。

And why?

何以故。

Those living beings have no further mark of self, of others, of living beings, or of a life;

是诸众生，无复我相、人相、众生相、寿者相。

no mark of phenomena and no mark of no phenomena.

无法相，亦无非法相。

If living beings minds grasp at marks, then that is attachment to self, to others, to living beings, and to a life.

何以故。是诸众生，若心取相，即为著我人众生寿者。

若取法相，即著我人众生寿者。

何以故。若取非法相，即著我人众生寿者，

For that reason you should not grasp at phenomena, nor should you grasp at no phenomena.

是故不应取法，不应取非法。

Regarding that principle, the Tathagata often says,

以是义故。如来常说，

All you bhikshus should know that the dharma which I speak is like a raft.

汝等比丘，知我说法如筏喻者。

Even the dharma should be relinquished, how much the more so what is not dharmas.

法尚应舍，何况非法。

Subhuti, what do you think?

须菩提。于意云何。

Has the Tathagata attained anuttarasamyaksambodhi?

如来得阿耨多罗三藐三菩提耶。

Has the Tathagata spoken any dharma?

如来有所说法耶。

Subhuti said, As I understand what the Buddha has said,

须菩提言。如我解佛所说义，

there is no concrete dharma called anuttarasamyaksambodhi,

无有定法，名阿耨多罗三藐三菩提。

and there is no concrete dharma which the Tathagata has spoken.

亦无有定法，如来可说。

And why?

何以故。

The dharmas spoken by the Tathagata cannot be grasped and cannot be spoken.

如来所说法，皆不可取，不可说。

It is neither dharma nor no dharma.

非法，非非法。

And why?

所以者何。

Unconditioned dharma distinguishes worthy sages.

一切贤圣，皆以无为法，而有差别。

Subhuti, what do you think,

须菩提。于意云何。

if someone filled three thousand great thousand world systems  
with the seven precious gems and gave them as a gift,

若人满三千大千世界七宝，以用布施。

would he obtain many blessings and virtue?

是人所得福德，宁为多不。

Subhuti said, Very many, World Honored One.

须菩提言。甚多，世尊。

And why?

何以故。

Such blessings and virtue are not of the nature of blessings  
and virtue.

是福德，即非福德性，

Therefore the Tathagata speaks of many blessings and virtue.

是故如来说福德多。

If, on the other hand, a person were to receive and hold from  
this sutra even so few as four lines of verse and speak them for  
others,

若复有人，于此经中，受持乃至四句偈等，为他人说，

his blessings would surpass the previous ones.

其福胜彼。

And why?

何以故。

Subhuti, all Buddhas and all Buddhas dharma of  
anuttarasamyaksambodhi come forth from this sutra.

须菩提，一切诸佛，及诸佛阿耨多罗三藐三菩提法，皆从此经出。

Subhuti, the Buddhadharmas spoken are no Buddhadharmas.

须菩提。所谓佛法者，即非佛法。

Subhuti, what do you think,

须菩提。于意云何。

can a Srotaapanna have the thought, I have obtained the fruit  
of Srotaapanna.?

须陀洹能作是念，我得须陀洹果不。

Subhuti said, No, World Honored One.

须菩提言，不也。世尊。

And why?

何以故。

A Srotaapanna means One Who Has Entered the Flow, and yet he has not entered anything.

须陀洹名为入流，而无所入，

He has not entered forms, sounds, smells, tastes, tangible objects, or mental constructs. For that reason he is called a Srotaapanna.

不入色声香味触法，是名须陀洹。

Subhuti, what do you think?

须菩提。于意云何。

Can a Sakrdagamin have the thought, I have obtained the fruit of Sakrdagamin.?

斯陀含能作是念，我得斯陀含果不。

Subhuti said, No, World Honored One.

须菩提言，不也。世尊。

And why?

何以故。

A Sakrdagamin means One Who Returns Once More, but he actually does not have a returning.

斯陀含名一往来，而实无往来，

For that reason, he is called a Sakrdagamin.

是名斯陀舍。

Subhuti, what do you think?

须菩提。于意云何。

Can an Anagamin have the thought, I have obtained the fruit of Anagamin.?

阿那含能作是念，我得阿那含果不。

Subhuti said, No, World Honored One.

须菩提言，不也。世尊。

And why?

何以故。

Anagamin means One Who Does Not Return, but he actually does not have no returning.

阿那含名为不来，而实无不来，

For that reason, he is called Anagamin.

是故名阿那舍。

Subhuti, what do you think?

须菩提。于意云何。

Can an Arhat have the thought, I have obtained Arhatship.?

阿罗汉能作是念，我得阿罗汉道不。

Subhuti said, No, World Honored One.

须菩提言，不也。世尊。

And why?

何以故。

Actually there is no dharma called an Arhat.

实无有法，名阿罗汉。

World Honored One, if an Arhat had the thought, I have attained Arhatship

世尊。若阿罗汉作是念，我得阿罗汉道。

that would be attachment to self, to others, to living beings, and to a life.

即为著我人众生寿者。

World Honored One, the Buddha says that in my attainment of the No Strife Samadhi,

世尊。佛说我得无诤三昧，

I am the foremost among men, that I am the foremost Arhat free from desire.

人中最为第一，是第一离欲阿罗汉。

World Honored One, I do not have the thought, I am an Arhat free from desire.

世尊。我不作是念，我是离欲阿罗汉。

If I had the thought, I have attained Arhatship

世尊，我若作是念，我得阿罗汉道。

then the World Honored One could not say, Subhuti is the foremost of those who delight in practicing Arana.

世尊则不说须菩提是乐阿兰那行者。

Since Subhuti actually has no practice, he is called Subhuti, who delights in practicing Arana.

以须菩提实无所行，而名须菩提是乐阿兰那行。

The Buddha said to Subhuti, What do you think?

佛告须菩提。于意云何。

Was there any dharma which the Tathagata obtained while with Burning Lamp Buddha?

如来昔在燃灯佛所，于法有所得不。

No, World Honored One,

不也。世尊。

there was actually no dharma which the Tathagata obtained while with Burning Lamp Buddha.

如来在燃灯佛所，于法实无所得。

Subhuti, what do you think,

须菩提。于意云何。

does a Bodhisattva adorn Buddhalands?

菩萨庄严佛土不。

No, World Honored One.

不也。世尊。

And why?

何以故。

The adornment of Buddhalands is no adornment, therefore it is called adornment.

庄严佛土者，即非庄严，是名庄严。

Therefore, Subhuti, the Bodhisattva, Mahasattva, should thus produce a pure mind.

是故须菩提。诸菩萨摩訶萨，应如是生清净心。

He should produce that mind without dwelling in forms.

不应住色生心，

He should produce that mind without dwelling in sounds, smells, tastes, tangible objects, or mental constructs.

不应住声香味触法生心，

His mind should produce a thought without dwelling anywhere.

应无所住而生其心。

Subhuti, suppose a person had a body like Sumeru, King of Mountains.

须菩提。譬如有人，身如须弥山王，

What do you think, would that body be big?

于意云何。是身为大不。

Subhuti said, Very big, World Honored One.

须菩提言，甚大。世尊。

And why?

何以故。

It is said by the Buddha to be no body. Therefore it is called a big body.

佛说非身，是名大身。

Subhuti, if there were as many Ganges Rivers as there are grains of sand in the Ganges River,

须菩提，如恒河中所有沙数，如是沙等恒河。

what do you think, would the grains of sand in all those Ganges Rivers be many?

于意云何。是诸恒河沙，宁为多不。

Subhuti said, Very many, World Honored One.

须菩提言，甚多。世尊。

The Ganges Rivers alone would be incalculable, how much the more so the grains of sand in them.

但诸恒河，尚多无数，何况其沙。

Subhuti, I will now tell you the truth.

须菩提。我今实言告汝。

If a good man, or good woman,

若有善男子善女人，

used the seven precious gems to fill three thousand great thousand world systems equal in number to the grains of sand in all those Ganges Rivers,

以七宝满尔所恒河沙数三千大千世界

and gave them as a gift, would he obtain many blessings?

以用布施，得福多不。

Subhuti said, Very many, World Honored One.

须菩提言，甚多。世尊。

The Buddha told Subhuti,

佛告须菩提。

If a good man, or good woman,

若善男子善女人，

were to receive and hold from this sutra even so few as four

lines of verse and speak them for others,

于此经中，乃至受持四句偈等，为他人说。

his blessings and virtue would surpass the formers blessings

and virtue.

而此福德，胜前福德。

Moreover, Subhuti,

复次。须菩提。

you should know that all the gods, men, and asuras of the world should make offerings to any place at which even so few as four lines of verse from this sutra are spoken and so forth, 随说是经，乃至四句偈等。当知此处，一切世间天人阿修罗，皆应供养，

just as they would to a Buddhas shrine or temple;

如佛塔庙。

how much the more so to any place where people can completely receive, hold, read, and recite the sutra.

何况有人尽能受持读诵。

Subhuti, you should know that such people realize the foremost and rarest dharma.

须菩提。当知是人，成就最上第一希有之法。

In any place the sutra text is found, there is the Buddha or a reverent disciple.

若是经典所在之处，则为有佛，若尊重弟子。

Then Subhuti said to the Buddha,

尔时须菩提白佛言。

World Honored One, what should the sutra be named? How should we respect and hold it?

世尊。当何名此经。我等云何奉持。

The Buddha told Subhuti,

佛告须菩提。

The name of the sutra is Vajra Prajna Paramita.

是经名为金刚般若波罗蜜。

You should respect and hold it by that name.

以是名字，汝当奉持。

And why?

所以者何。

Subhuti, Prajna Paramita is spoken of by the Buddha as no  
Prajna Paramita, therefore it is called Prajna Paramita.

须菩提，佛说般若波罗蜜，则非般若波罗蜜，是名般若波罗蜜。

Subhuti, what do you think? Is there any dharma spoken by the  
Tathagata?

须菩提，于意云何。如来有所说法不。

Subhuti said to the Buddha, World Honored One, nothing has  
been spoken by the Tathagata.

须菩提白佛言。世尊。如来无所说。

Subhuti, what do you think?

须菩提。于意云何。

Are all the motes of dust in three thousand great thousand world systems many?

三千大千世界所有微尘，是为多不。

Subhuti said, Very many, World Honored One.

须菩提言。甚多。世尊。

Subhuti, all motes of dust are spoken of by the Tathagata as no motes of dust, therefore they are called motes of dust.

须菩提。诸微尘，如来说非微尘，是名微尘。

The world systems are spoken of by the Tathagata as no world systems, therefore they are called world systems.

如来说世界，非世界，是名世界。

Subhuti, what do you think, can the Tathagata be seen by means of the thirty-two marks?

须菩提。于意云何。可以三十二相见如来不。

No, World Honored One, one cannot see the Tathagata by means of the thirty-two marks.

不也。世尊。不可以三十二相得见如来。

And why?

何以故。

The thirty-two marks are spoken of by the Tathagata as no thirty-two marks, therefore they are called thirty-two marks.

如来说三十二相，即是非相，是名三十二相。

Subhuti, a good man, or good woman, might give up his life as many times as there are grains of sand in the Ganges River;

须菩提。若有善男子善女人，以恒河沙等身命布施。

but if a person were to receive and hold even so few as four lines of verse of the sutra and explain them for others,

若复有人，于此经中，乃至受持四句偈等，为他人说，

his blessings would be greater.

其福甚多。

Then Subhuti, upon hearing the sutra spoken,

尔时须菩提，闻说是经。

and deeply understanding its purport, wept and said to the Buddha,

深解义趣。涕泪悲泣。而白佛言。

How rare, World Honored One, is this sutra so profoundly spoken by the Buddha.

希有。世尊。佛说如是甚深经典。

From the time I obtained the wisdom eye until the present I have never before heard such a sutra.

我从昔来所得慧眼，未曾得闻如是之经。

World Honored One, if someone hears the sutra with a pure mind of faith then he produces real mark.

世尊，若复有人得闻是经。信心清净，则生实相。

That person should be known to have accomplished the foremost and most rare merit and virtue.

当知是人，成就第一希有功德。

World Honored One, the real mark is no mark, therefore the Tathagata calls it the real mark.

世尊，是实相者，则是非相。是故如来说名实相。

World Honored One, now as I hear this sutra I believe, understand, receive, and hold it without difficulty.

世尊。我今得闻如是经典，信解受持，不足为难。

If in the future, in the last five hundred years,

若当来世，后五百岁。

there are living beings who when they hear this sutra believe,  
understand, receive, and hold it,

其有众生，得闻是经。信解受持。

such people will be foremost and most rare.

是人则为第一希有。

And why?

何以故。

Such people will have no mark of self, no mark of others, no  
mark of living beings, and no mark of a life.

此人无我相，无人相，无众生相，无寿者相。

And why?

所以者何。

The mark of self is no mark. The mark of others, the mark of  
living beings, and the mark of a life are no marks.

我相即是非相，人相众生相寿者相，即是非相。

And why?

何以故。

Those who have relinquished all marks are called Buddhas.

离一切诸相，则名诸佛。

The Buddha told Subhuti, So it is, so it is.

佛告须菩提。如是如是。

If someone hears this sutra and is not frightened, or alarmed,  
or terrified,

若复有人得闻是经。不惊不怖不畏。

you should know that person is most rare.

当知是人，甚为希有。

And why?

何以故。

Subhuti, the foremost paramita is spoken of by the Tathagata  
as no foremost paramita, therefore it is called the foremost  
paramita.

须菩提。如来说第一波罗蜜，即非第一波罗蜜，是名第一波罗蜜。

Subhuti, the paramita of patience is spoken of by the Tathagata  
as no paramita of patience. Therefore it is called the paramita  
of patience.

须菩提。忍辱波罗蜜，如来说非忍辱波罗蜜，是名忍辱波罗蜜。

And why?

何以故

Subhuti, it is as in the past when the King of Kalinga  
dismembered my body,

须菩提。如我昔为歌利王割截身体。

at that time I had no mark of self, no mark of others, no mark of  
living beings, and no mark of a life.

我于尔时，无我相，无人相，无众生相，无寿者相。

And why?

何以故。

When I was cut limb from limb,

我于往昔节节支解时，

if I had a mark of self, a mark of others, a mark of living beings,  
or a mark of a life, I would have been outraged.

若有我相人相众生相寿者相，应生嗔恨。

Subhuti, further I recall that in the past, for five hundred lives, I  
was the Patient Immortal.

须菩提。又念过去于五百世。作忍辱仙人。

During all those lives I had no mark of self, no mark of others, no mark of living beings, and no mark of a life.

于尔所世，无我相，无人相，无众生相，无寿者相。

For that reason, Subhuti, a Bodhisattva should, relinquishing all marks, produce the mind of anuttarasamyaksambodhi.

是故须菩提，菩萨应离一切相，发阿耨多罗三藐三菩提心。

He should produce that mind without dwelling in forms.

不应住色生心。

He should produce that mind without dwelling in sounds, smells, tastes, tangible objects, or mental constructs.

不应住声香味触法生心。

He should produce that mind that does not dwell anywhere.

应生无所住心。

Any dwelling of the mind is no dwelling.

若心有住，则为非住。

Therefore the Buddha says, The mind of a Bodhisattva should not dwell in forms when he gives.

是故佛说菩萨心不应住色布施。

Subhuti, a Bodhisattva, to benefit all beings, should give thus.

须菩提。菩萨为利益一切众生故，应如是布施。

All marks are spoken of by the Tathagata as no marks, and all living beings are spoken of as no living beings.

如来说一切诸相，即是非相。又说一切众生，则非众生。

Subhuti, the Tathagata is one who speaks the truth,

须菩提。如来是真语者，

who speaks the actual, who speaks what is so,

实语者，如语者，

who does not speak what is false, who does not speak what is not so.

不诳语者，不异语者。

Subhuti, the dharma obtained by the Tathagata is neither true nor false.

须菩提。如来所得法。此法无实无虚。

Subhuti, a Bodhisattva whose mind dwells in phenomena when he gives

须菩提。若菩萨心住于法而行布施。

is like a man who enters darkness, who cannot see a thing.

如人入暗，则无所见。

A Bodhisattva whose mind does not dwell in phenomena when he gives

若菩萨心不住法而行布施，

is like a man with eyes in the bright sunlight who can see all kinds of forms.

如人有目，日光明照，见种种色。

Subhuti, in the future, if a good man, or good woman,

须菩提。当来之世，若有善男子善女人，

can receive, hold, read, and recite this Sutra,

能于此经受持读诵。

then the Tathagata by means of all Buddha-wisdom, will completely know and see that person.

则为如来以佛智慧，悉知是人，悉见是人，

That person accomplishes measureless and boundless merit and virtue.

皆得成就无量无边功德。

Subhuti, a good man, or good woman,

须菩提。若有善男子善女人，

might in the morning give up as many bodies as there are  
grains of sand in the Ganges River,

初日分，以恒河沙等身布施。

and again at noon might give up as many bodies as there are  
grains of sand in the Ganges River,

中日分，复以恒河沙等身布施。

and again in the evening might give up as many bodies as  
there are grains of sand in the Ganges River,

后日分，亦以恒河沙等身布施。

giving up bodies in that way throughout measureless millions  
of kalpas.

如是无量百千万亿劫以身布施。

But if someone else were to hear this sutra and believe it with  
no reservations, his blessings would surpass the former ones.

若复有人，闻此经典，信心不逆，其福胜彼。

How much the more so if people can write out, receive, hold,  
read, recite, and explain it for others.

何况书写，受持读诵，为人解说。

Subhuti, the merit and virtue of this sutra are inexpressible, inconceivable, boundless, and beyond all praise.

须菩提。以要言之，是经有不可思议，不可称量，无边功德。

It is spoken by the Tathagata for those who have set out on the Great Vehicle,

如来为发大乘者说。

those who have set out on the Supreme Vehicle.

为发最上乘者说。

If people can receive, hold, read, recite, and speak it for others,

若有人能受持读诵，广为人说。

they are completely known by the Tathagata; they are completely seen by the Tathagata.

如来悉知是人，悉见是人，

Such people accomplish immeasurable, inexpressible, boundless, inconceivable merit and virtue

皆得成就不可量，不可称，无有边，不可思议功德。如是人等，

and thus sustain the Tathagatas anuttarasamyaksambodhi.

则为荷担如来阿耨多罗三藐三菩提。

And why?

何以故。

Subhuti, one who delights in lesser teachings

须菩提。若乐小法者，

is attached to a view of self, a view of others, a view of living beings, and a view of a life.

著我见，人见，众生见，寿者见。

He cannot hear, receive, hold, read, or recite the sutra or explain it for others.

则于此经，不能听受读诵，为人解说。

Subhuti, the gods, the men, and the asuras of the world make offerings at any place where this sutra is found.

须菩提。在在处处，若有此经。一切世间天人阿修罗，所应供养。

You should know such a place is a stupa

当知此处则为是塔。

where everyone should respectfully bow, circumambulate, and scatter incense and flowers.

皆应恭敬作礼围绕，以诸华香而散其处。

Moreover, Subhuti, if a good man, or good woman,

复次。须菩提。若善男子善女人，

receives, holds, reads, and recites this sutra and if people  
ridicule him,

受持读诵此经，若为人轻贱，

that man has karmic offenses from previous lives which  
destine him for the evil paths.

是人先世罪业，应堕恶道。

But because in his present life he is ridiculed by others,

以今世人轻贱故。

his previous karmic offenses are destroyed and he will attain  
anuttarasamyaksambodhi.

先世罪业则为消灭。当得阿耨多罗三藐三菩提。

Subhuti, I recall that in the past for limitless asamkhyeya  
kalpas prior to Burning Lamp Buddha,

须菩提。我念过去无量阿僧祇劫，于燃灯佛前，

I encountered eighty-four thousands of millions of billions of  
nayutas of Buddhas,

得值八百四千万亿那由他诸佛。

and made offerings to them all, and served them all without exception.

悉皆供养承事，无空过者。

But if there is a person in the final period who can receive, hold, read, and recite this sutra,

若复有人，于后末世，能受持读诵此经。

the merit and virtue he obtains is a hundred times more, a thousand times more, a million, billion times more, to the point of being so great it exceeds all calculation and comparison, than the merit and virtue I gained from making offerings to all those Buddhas.

所得功德。于我所供养诸佛功德，百分不及一，千万亿分，乃至算数譬喻所不能及。

Subhuti, if I were to express thoroughly the merit and virtue of a good man, or good woman, who in the final period receives, holds, reads, and recites the sutra,

须菩提。若善男子善女人，于后末世，有受持读诵此经，所得功德。我若具说者。

those who heard might go insane, and disbelieve.

或有人闻，心则狂乱。狐疑不信。

Subhuti, you should know that this sutras meaning is  
inconceivable,

须菩提。当知是经义不可思议，

and that its resulting retribution is also inconceivable.

果报亦不可思议。

Then Subhuti said to the Buddha,

尔时须菩提白佛言。

World Honored One, if a good man, or good woman, resolves  
his mind on anuttarasamyaksambodhi,

世尊。善男子善女人，发阿耨多罗三藐三菩提心。

how should he dwell, how should he subdue his mind?

云何应住。云何降伏其心。

The Buddha told Subhuti,

佛告须菩提。

A good man, or good woman, who has resolved his mind on  
anuttarasamyaksambodhi

善男子善女人，发阿耨多罗三藐三菩提心者。

should think thus:

当生如是心，

I should take all living beings across to extinction.

我应灭度一切众生，

Yet when all living beings have been taken across to extinction,

灭度一切众生已，

there actually is not a single living being who has been taken across to extinction.

而无有一众生实灭度者。

And why?

何以故。

Subhuti, if a Bodhisattva has a mark of self, a mark of others, a mark of living beings, or a mark of a life, then he is not a Bodhisattva.

须菩提。若菩萨有我相人相众生相寿者相，则非菩萨。

For what reason?

所以者何。

Subhuti, actually there is no dharma of resolving the mind on anuttarasamyaksambodhi.

须菩提。实无有法，发阿耨多罗三藐三菩提心者。

Subhuti, what do you think?

须菩提。于意云何。

While the Tathagata was with Burning Lamp Buddha, was there any dharma of anuttarasamyaksambodhi attained?

如来于燃灯佛所，有法得阿耨多罗三藐三菩提不。

No, World Honored One. As I understand what the Buddha has said,

不也。世尊。如我解佛所说义，

while the Buddha was with Burning Lamp Buddha there was no anuttarasamyaksambodhi attained.

佛于燃灯佛所，无有法得阿耨多罗三藐三菩提。

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

佛言。如是如是。须菩提。

There actually was no dharma of anuttarasamyaksambodhi which the Tathagata attained.

实无有法，如来得阿耨多罗三藐三菩提。

Subhuti, if there had been a dharma of anuttarasamyaksambodhi which the Tathagata attained,

须菩提。若有法，如来得阿耨多罗三藐三菩提者，

then Burning Lamp Buddha would not have given me the prediction,

燃灯佛则不与我授记。

You will in the future attain Buddhahood and be named Sakyamuni.

汝于来世，当得作佛，号释迦牟尼。

Since there actually was no dharma of anuttarasamyaksa mbodhi attained,

以实无有法得阿耨多罗三藐三菩提，

Burning Lamp Buddha gave me the prediction saying these words,

是故燃灯佛与我授记，作是言。

You will in the future attain Buddhahood and be named Sakyamuni.

汝于来世，当得作佛，号释迦牟尼。

And why? Tathagata means the thusness of the dharma.

何以故。如来者，即诸法如义。

If someone were to say the Tathagata attains  
anuttarasamyaksambodhi,

若有人言。如来得阿耨多罗三藐三菩提。

Subhuti, actually there is no dharma of  
anuttarasamyaksambodhi which the Buddha attains.

须菩提。实无有法，佛得阿耨多罗三藐三菩提。

Subhuti, the anuttarasamyaksambodhi which the Tathagata  
attains, in that, there is neither true nor false.

须菩提。如来所得阿耨多罗三藐三菩提，于是中无实无虚。

For that reason the Tathagata speaks of all phenomena as  
Buddhadharmas.

是故如来说一切法皆是佛法。

Subhuti, all phenomena are spoken of as no phenomena.

Therefore they are called phenomena.

须菩提。所言一切法者，即非一切法，是故名一切法。

Subhuti, it is like a persons big body.

须菩提。譬如人身长大。

Subhuti said, World Honored One,

须菩提言。世尊。

the persons big body is spoken of by the Tathagata as no big body, therefore it is called a big body.

如来说人身长大，则为非大身，是名大身。

Subhuti, a Bodhisattva is also thus.

须菩提。菩萨亦如是。

If he were to say, I should take measureless living beings across to extinction, then he would not be called a Bodhisattva.

若作是言。我当灭度无量众生。则不名菩萨。

And why?

何以故。

Subhuti, there actually is no dharma called a Bodhisattva.

须菩提。实无有法，名为菩萨。

For that reason the Buddha spoke of the dharma as being devoid of self, devoid of others, devoid of living beings, and devoid of a life.

是故佛说一切法，无我无人无众生无寿者。

Subhuti, if a Bodhisattva were to say, I shall adorn Buddhalands, he would not be called a Bodhisattva.

须菩提。若菩萨作是言。我当庄严佛土。是不名菩萨。

And why?

何以故。

The adornment of Buddhalands is spoken of by the Tathagata as no adornment. Therefore it is called adornment.

如来说庄严佛土者，即非庄严，是名庄严。

Subhuti, if a Bodhisattva comprehends that all dharmas is devoid of self, the Tathagata calls him a true Bodhisattva.

须菩提。若菩萨通达无我法者。如来说名真是菩萨。

Subhuti, what do you think? Does the Tathagata have the flesh eye?

须菩提。于意云何。如来有肉眼不。

So it is, World Honored One. The Tathagata has the flesh eye.

如是。世尊。如来有肉眼。

Subhuti, what do you think? Does the Tathagata have the heavenly eye?

须菩提。于意云何。如来有天眼不。

So it is, World Honored One. The Tathagata has the heavenly eye.

如是。世尊。如来有天眼。

Subhuti, what do you think? Does the Tathagata have the wisdom eye?

须菩提。于意云何。如来有慧眼不。

So it is, World Honored One. The Tathagata has the wisdom eye.

如是。世尊。如来有慧眼。

Subhuti, what do you think? Does the Tathagata have the dharma eye?

须菩提。于意云何。如来有法眼不。

So it is, World Honored One. The Tathagata has the dharma eye.

如是。世尊。如来有法眼。

Subhuti, what do you think? Does the Tathagata have the Buddha eye?

须菩提。于意云何。如来有佛眼不。

So it is, World Honored One. The Tathagata has the Buddha eye.

如是。世尊。如来有佛眼。

Subhuti, what do you think? Has the Tathagata spoken of the sand grains in the Ganges River?

须菩提。于意云何。恒河中所有沙。佛说是沙不。

So it is, World Honored One. The Tathagata has spoken of that sand.

如是。世尊。如来说是沙。

Subhuti, what do you think?

须菩提。于意云何。

If all the grains of sand in one Ganges River became an equal number of Ganges Rivers, and all the grains of sand in all those Ganges Rivers became that many Buddhalands, would they be many?

如一恒河中所有沙，有如是沙等恒河，是诸恒河所有沙数佛世界。如是，宁为多不。

Very many, World Honored One.

甚多。世尊。

The Buddha told Subhuti, All the various thoughts which occur to all the living beings in all those Buddhalands are completely known by the Tathagata.

佛告须菩提。尔所国土中，所有众生若干种心，如来悉知。

And why?

何以故。

All thoughts are spoken of by the Tathagata as no thoughts, therefore they are called thoughts.

如来说诸心皆为非心，是名为心。

For what reason?

所以者何

Subhuti, past thought cannot be got at, present thought cannot be got at, and future thought cannot be got at.

须菩提。过去心不可得。现在心不可得。未来心不可得。

Subhuti, what do you think?

须菩提。于意云何。

If someone filled the three thousand great thousand worlds with the seven precious gems and gave them as a gift,

若有人满三千大千世界七宝，以用布施。

would that person for that reason obtain many blessings?

是人以是因缘，得福多不。

So it is, World Honored One. That person would for that reason obtain very many blessings.

如是。世尊。此人以是因缘，得福甚多。

Subhuti, if blessings and virtue were real, the Tathagata would not have spoken of obtaining many blessings.

须菩提。若福德有实，如来说得福德多。

It is because blessings and virtue do not exist that the Tathagata has spoken of obtaining many blessings.

以福德无故。如来说得福德多。

Subhuti, what do you think? Can the Tathagata be seen in the perfection of his physical form?

须菩提。于意云何。佛可以具足色身见不。

No, World Honored One. The Tathagata cannot be seen in the perfection of his physical form.

不也。世尊。如来不应以具足色身见。

And why?

何以故。

The perfection of physical form is spoken of by the Tathagata as no perfection of physical form, therefore it is called the perfection of physical form.

如来说具足色身。即非具足色身，是名具足色身。

Subhuti, what do you think? Can the Tathagata be seen in the perfection of marks?

须菩提。于意云何。如来可以具足诸相见不。

No, World Honored One. The Tathagata cannot be seen in the perfection of marks.

不也。世尊。如来不应以具足诸相见。

And why?

何以故。

The perfection of marks is spoken of by the Tathagata as no perfection of marks. Therefore it is called the perfection of marks.

如来说诸相具足。即非具足，是名诸相具足。

Subhuti, do not say the Tathagata has the thought,

须菩提。汝勿谓如来作是念，

I have spoken dharma. Do not think that way.

我当有所说法。莫作是念。

And why?

何以故。

If someone says the Tathagata has spoken dharma he slanders the Buddha due to his inability to understand what I say.

若人言如来有所说法，即为谤佛。不能解我所说故。

Subhuti, in the dharma spoken there is no dharma which can be spoken, therefore it is called the dharma spoken.

须菩提。说法者无法可说，是名说法。

Then the sagacious Subhuti said to the Buddha,

尔时慧命须菩提白佛言。

World Honored One, will there be living beings in the future who will believe this sutra when they hear it spoken?

世尊。颇有众生，于未来世，闻说是法，生信心不。

The Buddha said, Subhuti, they are neither living beings nor no living beings.

佛言。须菩提。彼非众生，非不众生。

And why?

何以故。

Subhuti, living beings, living beings, are spoken of by the Tathagata as no living beings, therefore they are called living beings."

须菩提。众生众生者，如来说非众生，是名众生。

Subhuti said to the Buddha, World Honored One,

须菩提白佛言。世尊。

is it that the Tathagata in attaining anuttarasamyaksambodhi did not attain anything?

佛得阿耨多罗三藐三菩提，为无所得耶。

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

佛言。如是如是。须菩提。

As to anuttarasamyaksambodhi, there is not even the slightest dharma which I could attain,

我于阿耨多罗三藐三菩提，乃至无有少法可得，

therefore it is called anuttarasamyaksambodhi.

是名阿耨多罗三藐三菩提。

Moreover, Subhuti, this dharma is level and equal, with no high or low.

复次。须菩提。是法平等。无有高下。

Therefore it is called anuttarasamyaksambodhi.

是名阿耨多罗三藐三菩提。

To cultivate all good practices with no self, no others, no living beings, and no life is to attain anuttarasamyaksambodhi.

以无我无人无众生无寿者，修一切善法，即得阿耨多罗三藐三菩提。

Subhuti, good practices are spoken of by the Tathagata as no good practices. Therefore they are called good practices.

须菩提。所言善法者，如来说非善法，是名善法。

Subhuti, if there were heaps of the seven precious gems equal in amount to all the Sumerus, Kings of Mountains, in three thousand great thousand world systems,

须菩提。若三千大千世界中所有诸须弥山王，如是等七宝聚，

and someone gave them as a gift,

有人持用布施。

and if someone else were to take from this Prajna Paramita

Sutra as few as four lines of verse,

若人以此般若波罗蜜经，乃至四句偈等，

and receive, hold, read, recite, and speak them for others,

受持读诵，为他人说。

his blessings and virtue would surpass the previous ones by more hundreds of thousands of millions of billions of times than either calculation or analogy could express.

于前福德，百分不及一。百千万亿分，乃至算数譬喻所不能及。

Subhuti, what do you think?

须菩提。于意云何。

You should not maintain that the Tathagata has this thought: I shall take living beings across.

汝等勿谓如来作是念，我当度众生。

Subhuti, do not have that thought.

须菩提。莫作是念。

And why?

何以故。

There actually are no living beings taken across by the Tathagata.

实无有众生如来度者。

If there were living beings taken across by the Tathagata,

若有众生如来度者，

then the Tathagata would have the existence of a self, of

others, of living beings, and of a life.

如来则有我人众生寿者。

Subhuti, the existence of a self spoken of by the Tathagata is

no existence of a self,

须菩提。如来说有我者，则非有我。

but common people take it as the existence of a self.

而凡夫之人，以为有我。

Subhuti, common people are spoken of by the Tathagata as no

common people, therefore they are called common people.

须菩提。凡夫者，如来说则非凡夫，是名凡夫。

Subhuti, what do you think?

须菩提。于意云何。

Can one contemplate the Tathagata by means of the thirty-two marks?

可以三十二相观如来不。

Subhuti said, So it is, so it is, One can contemplate the Tathagata by means of the thirty-two marks.

须菩提言。如是如是，以三十二相观如来。

The Buddha said,

佛言。

Subhuti, if one could contemplate the Tathagata by means of the thirty-two marks,

须菩提。若以三十二相观如来者，

then a Sagely Wheel-turning King would be a Tathagata.

转轮圣王，即是如来。

Subhuti said to the Buddha,

须菩提白佛言。

World Honored One, as I understand what the Buddha has said,

世尊。如我解佛所说义。

one should not contemplate the Tathagata by means of the thirty-two marks.

不应以三十二相观如来。

At that time the World Honored One spoke a gatha, which says,

尔时世尊而说偈言。

If one sees me in forms,

若以色见我

If one seeks me in sounds,

以音声求我

He practices a deviant way,

是人行邪道

And cannot see the Tathagata.

不能见如来

Subhuti, you may have the thought

须菩提。汝若作是念，

that the Tathagata did not attain anuttarasamyaksambodhi by means of the perfection of marks.

如来不以具足相故，得阿耨多罗三藐三菩提。

Subhuti, do not think that the Tathagata did not attain anuttarasamyaksambodhi by means of the perfection of marks.

须菩提。莫作是念，如来不以具足相故，得阿耨多罗三藐三菩提。

Subhuti, you should not think that those who have resolved their minds on anuttarasamyaksambodhi

须菩提。汝若作是念，发阿耨多罗三藐三菩提心者，

affirm the annihilation of all phenomena. Do not have that thought.

说诸法断灭。莫作是念。

And why?

何以故。

Those who have resolved their minds on anuttarasamyaksambodhi do not affirm the annihilation of marks.

发阿耨多罗三藐三菩提心者，于法不说断灭相。

Subhuti, a Bodhisattva might fill world systems equal to Ganges Rivers sands with the seven precious gems and give them as a gift.

须菩提。若菩萨以满恒河沙等世界七宝，持用布施。

But if another person were to know that all phenomena are devoid of self and accomplish patience,

若复有人，知一切法无我，得成于忍。

that Bodhisattvas merit and virtue would surpass that of the previous Bodhisattva.

此菩萨胜前菩萨所得功德。

And why?

何以故。

Subhuti, it is because Bodhisattvas do not receive blessings and virtue.

须菩提。以诸菩萨不受福德故。

Subhuti said to the Buddha,

须菩提白佛言。

World Honored One, how is it that Bodhisattvas do not receive blessings and virtue?

世尊。云何菩萨不受福德。

Subhuti, since Bodhisattvas cannot be greedily attached to the blessings and virtue which they foster,

须菩提。菩萨所作福德，不应贪著。

they are said not to receive blessings and virtue.

是故说不受福德。

Subhuti, if someone were to say the Tathagata either comes or goes, either sits or lies down,

须菩提。若有人言，如来若来若去若坐若卧，

that person would not understand the meaning of my teaching.

是不解我所说义。

And why?

何以故。

The Tathagata does not come from anywhere, nor does he go anywhere.

如来者，无所从来，亦无所去，

Therefore he is called the Tathagata.

故名如来。

Subhuti, if a good man or good woman

须菩提。若善男子，善女人

were to pulverize three thousand great thousand world systems into motes of fine dust,

以三千大千世界碎为微尘。

what do you think, would that mass of fine dust be large?

于意云何。是微尘众，宁为多不。

Subhuti said, Large, World Honored One.

须菩提言。甚多。世尊。

And why?

何以故。

If that mass of fine dust motes actually existed, the Buddha would not speak of it as a mass of fine dust motes.

若是微尘众实有者，佛则不说是微尘众。

And why?

所以者何。

The mass of fine dust motes is spoken of by the Buddha as no mass of fine dust motes. Therefore it is called a mass of fine dust motes.

佛说微尘众。即非微尘众。是名微尘众。

World Honored One, the three thousand great thousand world systems are spoken of by the Tathagata as no world systems, therefore they are called world systems.

世尊。如来所说三千大千世界，即非世界，是名世界。

And why?

何以故。

If world systems actually existed, then there would be a totality of marks.

若世界实有者，则是一合相。

The totality of marks is spoken of by the Tathagata as no totality of marks. Therefore it is called a totality of marks.

如来说一合相，即非一合相，是名一合相。

Subhuti, the totality of marks cannot be spoken of, but people of the common sort greedily attach to such things.

须菩提。一合相者，则是不可说。但凡夫之人贪著其事。

Subhuti, if someone were to say that the view of a self, the view of others, the view of living beings, and the view of a life are spoken of by the Buddha,

须菩提，若人言，佛说我见人见众生见寿者见。

Subhuti, what do you think?

须菩提。于意云何。

Does that person understand the meaning of my teaching?

是人解我所说义不。

No, World Honored One, that person does not understand the meaning of the Tathagatas teaching.

不也。世尊。是不解如来所说义。

And why?

何以故。

The view of a self, the view of others, the view of living beings, and the view of a life are spoken of by the World Honored One

世尊说我见人见众生见寿者见，

as no view of self, no view of others, no view of living beings, and no view of a life.

即非我见人见众生见寿者见，

Therefore they are called the view of self, the view of others, the view of living beings, and the view of a life.

是名我见人见众生见寿者见。

Subhuti, those who have resolved their minds on anuttarasamyaksambodhi

须菩提。发阿耨多罗三藐三菩提心者，

should thus know, thus view, thus believe and understand the dharma and not endow the dharma with marks.

于一切法，应如是知，如是见，如是信解，不生法相。

Subhuti, the marks of the dharma as spoken of by the Tathagata are no marks of the dharma, therefore they are called the marks of the dharma.

须菩提。所言法相者。如来说即非法相，是名法相。

Subhuti, someone might fill measureless asamkhyeyas of world systems with the seven precious gems and give them as a gift.

须菩提。若有人以满无量阿僧祇世界七宝，持用布施。

But if a good man, or good woman, who has resolved his mind on Bodhi

若有善男子，善女人，发菩萨心者。

were to take from this sutra even as few as four lines of verse and receive, hold, read, recite, and extensively explain them for others,

持于此经，乃至四句偈等，受持读诵为人演说，

his blessings would surpass the others.

其福胜彼。

How should it be explained to others? With no grasping at marks: thus, thus, unmoving.

云何为人演说。不取于相，如如不动。

And why?

何以故。

All conditioned phenomena

一切有为法

Are like dreams, illusions, bubbles, shadows,

如梦幻泡影

Like dew drops and a lightning flash:

如露亦如电

Contemplate them thus.

应作如是观

After the Buddha spoke this sutra

佛说是经已。

the Elder Subhuti, all the bhiksus, bhiksunis, upasakas,

upasikas,

长老须菩提，及诸比丘、比丘尼、优婆塞、优婆夷，

and the world with its gods, men, and asuras,

一切世间天人阿修罗，

heard what the Buddha had said, rejoiced, believed, received,  
revered, and practiced.

闻佛所说，皆大欢喜。信受奉行。