

金剛般若波羅蜜經

Diamond Sutra

由 謝宏其 (台灣) 翻譯成白話中文和英文
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序

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佛是已經覺悟宇宙人生真相的大覺悟者，後世想追求覺悟的修行者若能追隨佛的教導，最後也終將成佛。佛的教導從口頭傳播，到用梵文記錄下來，一直到被翻譯成中國文言文，已經經過了二千多年。這些佛經對想學佛的修行人來說，是佛為眾生留下的珍貴寶藏。

在經過中文長時間的演變後，漢傳佛經已經逐漸難以被現代使用中文的人所閱讀和理解，外國人也無緣從佛經中得到關於宇宙人生的智慧。因為這個原因，所以有白話佛經和其他語言的佛經出現；而想將佛法翻譯成正確而可被理解的白話中文和英文，並不是件簡單的事。

為了使佛法能被正確的理解和弘傳，筆者花費數年的時間，將重要的漢傳佛經翻譯成白話中文和英文。筆者明白如果曲解了佛法，必須負相對的責任，因此在翻譯時總是非常謹慎。為了確保讀者不會因翻譯者片面的理解和語言轉換，而誤解佛所宣說佛法的原意，筆者在翻譯時採用了以下這些方法：

1. 尊重文言文經典，不擅自加入自己的解釋或忽略難

以翻譯的原文。

2. 以句子為單位，逐字逐句翻譯。為了使文意更為完整，根據前後文而加入有些文言文所缺少的主詞、受詞、連接詞或將句子的位置做適當的調整；通常如果需要加上原文所沒有的詞句，在翻譯時會用括號括起來，以便和原文直譯有所區分，並且附有原文可以和翻譯做對照。
3. 在艱澀難以理解的地方，用括號加上編者的注釋，並標明是編者的注釋。
4. 增加自己在佛法上的修行和對佛法的理解，並加強自己理解文言文的能力。

FOREWORD

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Buddha was a great enlightened person who had been enlightened to the truth of the universe and life. In the later time, if the practitioners who wish to seek Enlightenment follow Buddha's teaching, then they also will be able to become Buddha ultimately. From oral spreading to being recorded by Sanskrit and then being translated into ancient Chinese, Buddha's teaching has lasted more than two thousand years. For the practitioners who wish to become a Buddha, these Buddhist Sutras are precious treasures that Buddha left for all beings.

After the long time changes of Chinese, Mahayana Sutras have gradually become hard to be read and realized by those who use Chinese in modern time. Foreigners also lack the opportunity to attain the wisdom of the universe and life from these Sutras. For this reason, there are the Sutras in oral Chinese and other languages. And it is not an easy thing to correctly translate these Buddhist doctrines into realizable oral Chinese and English.

In order to make Buddhist doctrines can be correctly realized and spread, I spent several years to translate some important Mahayana Buddhist Sutras into oral Chinese and English. I know that I would take the responsibility of cause and effect if I misinterpret the Buddhist doctrines, therefore I was very careful when I was translating. In order to be sure that some translator's one-sided realization and language translation will not make readers to misunderstand the original doctrines that Buddha preached, I followed these rules when I was translating:

1. Respect the ancient Chinese Sutras. Do not unauthorizedly put in my own explanations and ignore the original texts which are hard to be translated.
2. Consider one sentence to be a unit and translate word by word, sentence by sentence. In order to make the expressions of the texts more complete, according to the front text and back text, add subjects, objects, conjunctions that lack in some ancient Chinese sentences or adjust the order of words (or clauses, phrases). If there are the words that are not used in original texts, they are usually be bracketed in order to distinguish them from the direct translations of original texts. And there are original texts that can make the translations be collated.

3. In the parts that are incomprehensible and hard to be understand, bracket the explanations added by editor and remind readers that they are the explanations of editor.

4. Improve my own practice and realization in Buddhism and increase my ability of realizing ancient Chinese.

導言

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金剛經是一部說明佛般若智慧的經典。所謂的「金剛」就是在形容佛的般若智慧堅固得像金剛鑽一樣，沒有其他東西能破壞。

金剛經雖然不長，但是卻有深遠的意義；雖然文字上有前後矛盾的地方，卻是用文字方便法來解釋佛法時難以避免的現象，如果能徹底了解佛的般若智慧，就會明白經中所言不假。

這個白話中文和英文的翻譯所引用的原文是鳩摩羅什由梵文所譯成的文言文版本，這個版本在中國流傳最廣，解釋的著作也很多，是佛教中很重要的一部經典。

INTRODUCTION

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Diamond Sutra is a Sutra which explains Buddha's wisdom. The so-called 'diamond' is a simile of that Buddha's wisdom is as firm as diamond and there is nothing that can break it.

Although the Diamond Sutra is not long, the doctrines in it are deep. Although there are some contradictions among the words, but that is an unavoidable situation when people explain Dharma by the expedient way which is written by words. If there is someone who can thoroughly realize Buddha's wisdom, then he will understand that the description in this Sutra is correct.

These oral Chinese and English translations are translated from the ancient Chinese Sutra that Kumarajiva translated from Sanskrit. The ancient Chinese version is widely spread in China and there also are many explanations of this Sutra. It is a very important Sutra in Buddhism.

經文

TEXT

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◎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。

我是這樣聽說的：

當時佛在舍衛國的祇樹給孤獨園，和一千二百五十個大比丘在一起。

佛陀到了要吃飯的時間，便穿上僧衣，拿著鉢，到舍衛城裡去乞食，在城裡按著順序乞食之後，回到本來的住處，吃完飯，把僧衣和鉢收好，然後把腳洗乾淨，鋪好座位坐下來。

I have heard it like this:

At one time, Buddha was in Jetavana-Anathapindika garden in Sravasti with one thousand two hundred and fifty great monks.

At that time, it was Buddha's meal time, he put on

monk's clothes, carried a bowl, and went in Sravasti city to beg for the meal. Having begged in order in the city, he went back to where he lived. After he ate the meal, he put the clothes and bowl back, cleaned his feet, arranged the seat, and sat down.

◎時長老須菩提在大眾中，即從座起，偏袒右肩，右膝著地，合掌恭敬。而白佛言：「希有世尊。如來善護念諸菩薩，善付囑諸菩薩。世尊！善男子、善女人，發阿耨多羅三藐三菩提心，應云何住？云何降伏其心？」

那時，長老須菩提就從人群中站起來，露出右肩，右膝跪在地上，恭敬地雙手合掌，對著佛說：「佛陀真的是(世間)少有啊！佛陀多麼的善於保護、掛念諸菩薩眾，善於叮嚀諸菩薩眾。佛陀，如果有善男子、善女人發願求能得到最高、最圓滿的覺悟，(他的心)應該要怎樣安住？如何才能降伏他自己的心呢？」

At that time, senior monk Subhuti stood up from the multitude, bared his right shoulder, knelt down his right knee on the ground, respectfully put his palms together, and said to Buddha, "Buddha is rare (in the world). Buddha is good at being care about Bodhisattvas. Buddha is good at enjoining and urging Bodhisattvas. Buddha, if there are men or women who vow to attain the highest perfect

Enlightenment, then how should they focus and how should they conquer their own mind? ”

◎佛言：「善哉！善哉！須菩提！如汝所說，如來善護念諸菩薩，善付囑諸菩薩。汝今諦聽，當為汝說。善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」「唯然！世尊！願樂欲聞。」

佛說：「好極了！好極了！須菩提，就像你說的，如來善於保護、掛念諸菩薩眾，善於叮嚀諸菩薩眾。你現在仔細的聽，我要為你解說。如果有善男子、善女人發願求能得到最高、最圓滿的覺悟，(他的心)應該要這麼安住，他應該這樣來降伏他自己的心。」

「好的，佛陀，我希望能聽你解說。」

Buddha said, “Good! Good! Subhuti, it is like what you said that Buddha is good at being care about Bodhisattvas and Buddha is good at enjoining and urging Bodhisattvas. You have to carefully listen now. I will expound it for you. If there are men or women who vow to attain the highest perfect Enlightenment, then they should focus like this and they should conquer their own mind like this.”

“okay, Buddha, I gladly wish to listen to it.”

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

佛對須菩提說：「諸大菩薩應該像這樣降伏自己的心：對所有一切的眾生，不管是卵生、胎生、濕生、化生，不管是有形體、沒有形體，也不管是有思想、沒有思想或既沒有思想又不是沒有思想的眾生，我都要讓他們進入無餘涅槃來度化他們(得解脫)。而像這樣度脫了無量無數無邊的眾生入涅槃，事實上並沒有眾生被度脫。

為什麼？須菩提，如果菩薩還有我、別人、眾生、或生命的概念，那麼他就不是菩薩。

Buddha said to Subhuti, “Great Bodhisattvas should conquer their own mind as follow: To all kinds of sentient beings, no matter they are born from eggs, born from wombs, born by moisture, or born by transformation, no matter they are with form, without form, have thought, have no thought, or neither have thought nor have no thought, I will make them enter no-remained Nirvana to get relief. And although I make the innumerable immeasurable limitless sentient

beings to get relief, there are actually not sentient beings who are made to get relief.

Why? Subhuti, if a Bodhisattva still has the concepts of 'I', others, beings, or lives, then he is not a Bodhisattva.

◎復次，須菩提！菩薩於法，應無所住，行於布施。所謂不住色布施，不住聲、香、味、觸、法布施。須菩提！菩薩應如是布施，不住於相。何以故？若菩薩不住相布施，其福德不可思量。

其次，須菩提，菩薩應該不執著於任何方法(和事物)而布施。也就是不執著於有形體的東西而布施，不執著於聲音、香味、味道、觸覺和方法而布施。須菩提，菩薩應該要像這樣來布施，不執著於一切形相(與概念)。

為什麼？如果菩薩不執著於一切的形相(與概念)來布施，他的功德是無法想像和測量的。」

And next, Subhuti, a Bodhisattva should not attach to ways (editor: all things) when he gives. That is so-called 'to give without the attachment of sights', and 'to give without the attachment of sound, smell, taste, tangible things, and ways'. Subhuti, a Bodhisattva should give like this: Not attach to forms (or concepts).

Why? If a Bodhisattva gives without the attachment

of forms (or concepts), then his merit will be unimaginable.

◎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！」

「須菩提，你認為如何？（宇宙）東邊的廣大空間，可以想像和測量嗎？」

「不能，佛陀。」

「須菩提，（宇宙）南邊、西邊、北邊、四維、上方、下方的廣大空間，可以想像和測量嗎？」

「不能，佛陀。」

「須菩提，菩薩不執著一切形相（與概念）來布施，他的功德也同樣廣大得不可以想像和測量。

須菩提，菩薩（的心）應該像我所教導這樣子安住。」

“Subhuti, how do you think ? Can the space in the east (of the universe) be imagined and measured?”

“No. Buddha.”

“Subhuti. Can the spaces in the south, west, north, four quarters, top and bottom (of the universe) be imagined and measured?”

“No. Buddha.”

“Subhuti. If a Bodhisattva gives without the

attachment of forms (and concepts), then his merit will also unimaginable like that.

Subhuti, a Bodhisattva should focus like what I taught.

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

「須菩提，你認為如何？可以藉著身體的形相來看見佛(編:真如)嗎？」

「不可以，佛陀。沒辦法藉著身體的形相看見佛(編:真如)。為什麼？佛所說的「身體的形相」，並不是「身體的形相」。」

佛對須菩提說：「舉凡所有的形相(和概念)，都是不真實且虛假的。如果能看見所有的形相(和概念)，都不是形相(和概念)，那他才是真的看見了佛(編:真如)。」

Subhuti, how do you think? Can people see Buddha (editor: Reality) by the form of his body?

“No. Buddha. People cannot see Buddha (editor: Reality) by the form of his body. Why? ‘The form of body’ that Buddha said is not ‘the form of body’.”

Buddha said to Subhuti, “All forms (and concepts) are unreal and false. If someone can see that all forms (and

concepts) are not forms (and concepts), then he sees Buddha (editor: Reality).

◎須菩提白佛言：「世尊！頗有眾生，得聞如是言說章句，生實信不？」佛告須菩提：「莫作是說！如來滅後，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。」

須菩提對佛說：「佛陀，會有眾生在聽到這樣的對話章句後，產生真實的信心嗎？」

佛對須菩提說：「不要這樣說，在佛入涅槃後(的末法時期)最後五百年，有持戒、修福德的人，對這些章句能產生信心，認為它們是真實的。你應該知道這個人，不只在一個佛、兩個佛、三、四、五個佛那裏種過善根，他已經在無量千萬個佛那裏種過各種善根。聽到這些經文章句的人，乃至於只產生一個念頭的清淨信心，須菩提，佛會完全知道，完全看見。這些眾生能得到像這樣無量的福德。」

Subhuti said to Buddha, “Buddha, will there be any beings who heard such dialogs and sentences and then generate firm confidence (in them)?”

Buddha said to Subhuti, “Do not say so. After

Buddha enter Nirvana, in the last five hundred years (of the era that Buddhism is going to extinguish), there will be someone who keeps the precepts and practices merit being able to generate confidence in these sentences and thinking that they are correct. You should know that this man not only cultivated good roots of merit beside one Buddha, two Buddhas, three, four, five Buddhas but also cultivated good roots of merit beside immeasurable thousands of Buddhas. If someone who hears these dialogs and sentences, even only generates one thought of pure confidence, Subhuti, Buddha will completely know and see. These beings will attain such immeasurable merits.

◎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？」

為什麼？ 因為這些眾生，不再有「我、別人、眾生、生命」的概念，沒有任何「方法」的概念，也沒有「不是方法」的概念。

為什麼？ 這些眾生，如果心中還去分別任何形相(或概念)，他就是(依然)執著於「我、別人、眾生、生命」。如

果他去分別「方法」，那他就是(依然)執著於「我、別人、眾生、生命」。為什麼？如果他還去分別「不是方法」，那他就是(依然)執著於「我、別人、眾生、生命」。

所以不應該分別「方法」，也不應該分別「不是方法」。因為這個道理，佛常說：「你們這些比丘應該要知道我所說的法，就像是坐船(到河的對岸)的比喻，連「方法」都應該要丟掉了，何況「不是方法」。

Why? Because these beings do not have the concepts of 'I, others, beings, and lives'. They have neither the concept of 'ways' nor the concept of 'not ways'.

Why? If these beings' mind still distinguishes forms (and concepts), then they still attach to 'I, others, beings, and lives'. If they distinguish 'ways', then they still attach to 'I, others, beings, and lives'. Why? If they distinguish 'not ways', then they still attach to 'I, others, beings, and lives'.

So, you should not distinguish 'ways' and should not distinguish 'not ways'. Because of this doctrine, Buddha usually said, 'You, the monks, should know that the (Buddhist) ways I had preached are like the simile of someone taking a boat (to the other shore of a river); he should even give 'ways' away, not to say (the things that are) 'not ways'.

◎「須菩提！於意云何？如來得阿耨多羅三藐三菩提耶？

如來有所說法耶？」須菩提言：「如我解佛所說義，無有定法，名阿耨多羅三藐三菩提；亦無有定法如來可說。何以故？如來所說法，皆不可取、不可說；非法、非非法。所以者何？一切賢聖，皆以無為法，而有差別。」

須菩提，你認為如何？ 佛有得到最高、最圓滿的覺悟嗎？ 佛有說法嗎？」

須菩提說：「依照我了解佛所說的意思，並沒有一個確定的方法叫做「最高、最圓滿的覺悟」，也沒有一個確定的方法佛可以說。

為什麼？ 佛所說的法，都不應分別，不能言說，不是方法，也並非「不是方法」。

為什麼如此？ 所有(佛法中的)聖人賢人，都因為對這個「事物的本性」(有深淺不同的認識)，而產生(不同的階位)差別。」

Subhuti, how do you think? Did Buddha attain the highest perfect Enlightenment? Had Buddha preached ways?"

Subhuti said, "According to my realization of what Buddha preached, there is not any certain way that is named the highest perfect Enlightenment and there is also not any certain way that Buddha can preach.

Why? The ways that Buddha preached should not be distinguished, cannot be described, are not ways, and are not 'not ways'.

Why? All saints (in Buddhism) are at different levels because of (the different realization of) the 'Nature of everything'.

◎「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？」須菩提言：「甚多。世尊！何以故？是福德，即非福德性。是故如來說福德多。」「若復有人，於此經中，受持乃至四句偈等，為他人說，其福勝彼。何以故？須菩提！一切諸佛，及諸佛阿耨多羅三藐三菩提法，皆從此經出。須菩提！所謂佛法者，即非佛法。」

「須菩提，你認為如何？如果有人拿遍滿佛世界的珍寶來布施，這個人所得到的福德多不多？」

須菩提說：「很多，佛陀。為什麼？這福德並沒有福德的性質，所以佛說福德很多。」

「如果又有人，對這部經能接受、修持，即使只是四個句子的詩偈，並為別人解說，他的福德勝過前面那個人(的福德)。」

為什麼？須菩提，所有的佛，和諸佛最高、最圓滿覺悟的方法，都是從這部經產生的。須菩提，所謂覺悟的方法，並不是覺悟的方法。

Subhuti, how do you think? If someone gives by precious jewels that are full of a Buddhaland, then does the

merit that he gets much?”

Subhuti said, “Yes. very much. Buddha. Why? The merit does not have the feature of merit, therefore Buddha said that the merit is much.

And if there is some other man who can accept and practice this Sutra, even only a four-sentence poem, and expound it to others, then his merit exceeds (the merit of) the former one.

Why? Subhuti, all Buddhas and the way that make Buddhas attain the highest perfect Enlightenment come from this Sutra. Subhuti, ‘the way to attain Enlightenment’ is not ‘the way to attain Enlightenment’.

◎「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、法。是名須陀洹。」

須菩提，你認為如何？須陀洹會有這種念頭：『我已經得到須陀洹的階位了』嗎？」

須菩提說：「佛陀，不會的。為什麼？須陀洹的意思是初入(聖人的)行列。而(他已經)沒有初入行列(的想法)，不涉入色、聲、香、味、觸、法，才叫做須陀洹。」

“Subhuti, how do you think? Does a Srota-appanna

consider, ‘I have attained the level of Srota-appanna’?”

Subhuti said, “No. Buddha. Why? Srota-appanna is called ‘entering the level (of a saint)’ and (he realizes that) there is no level being able to be entered—not to enter sights, sounds, smells, tastes, tangible things, and ways; (therefore) he is named Srota-appanna.”

◎「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。」

「須菩提，你認為如何？斯陀含會有這種念頭：『我已經得到斯陀含的階位了』嗎？」

須菩提說：「佛陀，不會的。為什麼？斯陀含的意思是(在天和人間)再往來一次(編：就能得涅槃)。而(他已經)沒有往來(的想法)，才叫做斯陀含。」

“Subhuti, how do you think? Does a Sakradagamin consider, ‘I have attained the level of Sakradagamin’?”

Subhuti said, “No. Buddha. Why? Sakradagamin is called ‘go (to heaven) and come (to be a human) once (editor: then he will enter Nirvana)’ and (he realizes that) there is no ‘go and come’ actually; therefore he is named Sakradagamin.”

◎「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。」

「須菩提，你認為如何？阿那含會有這種念頭：『我已經得到阿那含的階位了』嗎？」

須菩提說：「佛陀，不會的。為什麼？阿那含的意思是「不必再來(人間)」，(編：就能在天上得涅槃)，而(他已經)沒有「不必再來(的想法)」，才叫做阿那含。」

“Subhuti, how do you think? Does an Anagamin consider, ‘I have attained the level of Anagamin’?”

Subhuti said, “No. Buddha. Why? Anagamin is called ‘do not (have to) come back (editor: then he will enter Nirvana in heaven)’ and (he realizes that) there is no ‘do not come back’ actually; therefore he is named Anagamin.”

◎「須菩提！於意云何？阿羅漢能作是念，我得阿羅漢道不？」須菩提言：「不也。世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念，我得阿羅漢道，即為著我、人、眾生、壽者。世尊！佛說我得無諍三昧，人中最為第一，是第一離欲阿羅漢。世尊！我不作是念：『我是離欲阿羅漢。』世尊！我若作是念，我得阿羅漢道，世尊則不說須菩提是樂阿蘭那行者，以須菩提實無所行，而名須菩

提是樂阿蘭那行。」

「須菩提，你認為如何？阿羅漢會有這種念頭：『我已經得到阿羅漢的階位了』嗎？」

須菩提說：「佛陀，不會的。為什麼？事實上並沒有一種事物(編：或方法)叫做阿羅漢。佛陀，如果阿羅漢有這種念頭：『我已經得到阿羅漢的階位了』，(那麼他)就是還執著於「我、別人、眾生、生命」。

佛陀，您說我已經得到(編：隨順一切而與人與物)無爭的禪定，在眾人之中是最高的階位，是最高而沒有欲望的阿羅漢。佛陀，我不會有這種念頭：『我是沒有欲望的阿羅漢』。佛陀，我如果有這種念頭：『我已經得到阿羅漢的階位』，佛就不會說須菩提是樂於在安靜的地方清淨修行的人。因為須菩提實際上並沒有(清淨)修行，所以才說須菩提樂於在安靜的地方清淨修行。」

“Subhuti, how do you think? Does an Arhat consider, ‘I have attained the level of Arhat’?”

Subhuti said, “No. Buddha. Why? Actually, there is not any thing (editor: or way) named ‘Arhat’. Buddha, if an Arhat considers, ‘I have attained the level of Arhat’, then he still attaches to ‘I, others, beings, and lives’.

Buddha, you said that I had attained the meditation of ‘no contending’ (editor: in compliance with everything) , which is the highest level among humans and (said that) I am the highest Arhat, who have kept away from desire.

Buddha, I do not consider, ‘I am a Arhat, who have kept away from desire’. Buddha, if I consider, ‘I have attained the level of Arhat, then Buddha will not say that Subhuti is a pure practitioner who likes to practice in quiet places. Because Subhuti actually does not practice (pure practice), therefore Buddha said Subhuti is a pure practitioner who likes to practice in quiet places.

◎佛告須菩提：「於意云何？如來昔在然燈佛所，於法有所得不？」「不也，世尊！如來在然燈佛所，於法實無所得。」「須菩提！於意云何？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。」

佛對須菩提說：「你認為如何？佛(編:我)過去在燃燈佛那裏，有沒有得到什麼方法？」

「沒有，佛陀。佛在燃燈佛那裏，實際上並沒有得到任何方法。」

「須菩提，你認為如何？菩薩有沒有莊嚴佛世界？」

「沒有，佛陀。為什麼？所謂莊嚴佛世界，並不是「莊嚴」，只是有個「莊嚴」的說法而已。」

Buddha said to Subhuti, “How do you think? In the past, beside Buddha Lighting-lamp, had Buddha (editor: I) attained any way (to be Enlightened)?”

“No. Buddha. Why? Beside Buddha

Lighting-lamp, Buddha actually had not attained any way (to be Enlightened)”

“Subhuti, how do you think? Does a Bodhisattva dignify Buddhaland?”

“No. Buddha. Why? ‘To dignify Buddhaland’ is not ‘dignify’; there is just a word named ‘dignify’.”

◎「是故，須菩提！諸菩薩摩訶薩，應如是生清淨心，不應住色生心，不應住聲、香、味、觸、法生心，應無所住而生其心。須菩提！譬如有人，身如須彌山王，於意云何？是身為大不？」須菩提言：「甚大。世尊！何以故？佛說非身，是名大身。」

「所以須菩提，所有的大菩薩應該像這樣生出清淨心，不應該執著在事物的形體上而生出心念，不應該執著在聲音、香味、味道、觸覺、方法上而生出心念，應該不執著於任何事物而生出心念。

須菩提，如果有人的身體像須彌山(一樣大)，你認為如何？ 這個身體大不大？」

須菩提說：「很大，佛陀。 為什麼？ 佛所說(的身體)並不是身體，所以才說有很大的身體。」

“So, Subhuti, all great Bodhisattvas should generate pure and clean mind like that, should not generate their mind with the attachment of sights, should not generate their mind

with the attachment of sounds, smells, tastes, tangible things, and ways, and should generate their mind without attachment.

Subhuti, for example: If there is someone whose body is as (large as) Sumeru Mountain, how do you think, is this body large?”

Subhuti said, “Very large. Buddha. Why? (The ‘body’) that Buddha said is not ‘body’; there is just an expression named ‘large body’.

◎「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。」

「須菩提，如果有像恆河中的沙那麼多的恆河，你認為如何？這些恆河中的沙(加起來)多不多？」須菩提說：「很多，佛陀。僅僅說到恆河就已經多到沒辦法數了，何況是這些恆河中的沙呢？」

「須菩提，我現在誠實的告訴你，如果有善男子、善女人拿遍滿剛才恆河沙那麼多個佛世界的珍寶來布施，他得到的福德多不多？」

須菩提說：「很多，佛陀。」

佛對須菩提說：「如果有善男子、善女人在這部經中，即使只接受、修持四個句子的詩偈，並為別人解說，他的福德勝過前面提到的福德。」

Subhuti, consider the amount of all sands in one Ganges River; if there are Ganges Rivers as many as (the amount of) these sands, how do you think, is the number of all sands in these Ganges Rivers large?”

Subhuti said, “Very large. Buddha. Only talking about these Ganges Rivers, the number is already countless, not to mention all sands (in these Ganges Rivers).”

“Subhuti, I tell you with honesty now, if there are good men or good women who give by precious jewels that is full of the Buddhalands as many as all sands in those Ganges Rivers, (then,) is the merit (that they attained) much?”

Subhuti said, “Very much. Buddha.”

Buddha said to Subhuti, “If there are (other) good men or good women who even just accept and practice a four-sentence poem in this Sutra and expound it to others, then the merit (which they attained) exceeds the former merit.

◎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。」

「其次，須菩提，隨情況解說這部經，即使只是四個句子的詩偈，你應該知道，在這個(講經的)地方，一切世間的天、人、阿修羅都應該來供養，就像(在供養)佛塔、佛寺一樣。更何況有人能夠完全接受、修持、讀誦(這部經)。須菩提，你應該知道，這個人已經成就了最高、最稀有的佛法。在有這部經的地方，就有佛在那裏，應該像尊重佛的弟子那樣(的尊重這個人)。」

Next, Subhuti, if someone expounds this Sutra in compliance with chance, even just a four-sentence poem, (then), you should know, in the place (that the Sutra is expounded), all the heavenly beings, human beings, and Asuras should offer offerings (to the place) like (they offer offerings to) Buddhist towers and temples, not to mention if there is someone who can completely accept, practice, and read (this Sutra). Subhuti, you should know, the one (who expounds this Sutra) has achieved the highest, the best, and the rarest Buddhist way. Wherever there is this Sutra, there is Buddha, too. (You should respect the preacher like that) you respect Buddha's disciples.”

◎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。」

那時須菩提對佛說：「佛陀，應該如何命名這部經？我們應該如何(恭敬的)接受、修持這部經？」

佛對須菩提說：「這部經叫做「金剛般若波羅蜜」，因為這個名字，你應該要(恭敬的)接受、修持這部經。為什麼如此？須菩提，佛所說「般若波羅蜜」，並不是「般若波羅蜜」，只是有個「般若波羅蜜」的名字而已。」

At that time, Subhuti said to Buddha, “Buddha, how do we name this Sutra? How do we respectfully accept and practice this Sutra?”

Buddha said to Subhuti, “This Sutra is named ‘Diamondish Wisdom Paramita Sutra’. Because of this name, you should respectfully accept and practice it. Why? Subhuti, the ‘Wisdom Paramita’ that Buddha said is not ‘Wisdom Paramita’; there is just a expression named ‘Wisdom Paramita’.

◎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。」「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！」「須菩提！諸微塵，如來說非微塵，是名微塵。如來說世界非世界，是名世

界。

「須菩提，你認為如何？ 佛有說過法嗎？」

須菩提對佛說：「佛陀，佛沒有說過(法)。」

「須菩提，你認為如何？ 一個佛世界中所有的微塵多不多？」

須菩提說「很多，佛陀。」

「須菩提，這些微塵，佛說並不是微塵，只是有個微塵的名字而已。 佛所說的世界並不是世界，只是有個世界的名字而已。」

Subhuti, how do you think? Have Buddha ever preached any (Buddhist) way?"

Subhuti said to Buddha, "Buddha. Buddha has not preached (any Buddhist way)."

"Subhuti, how do you think? Are the number of all atoms in a Buddhaland large?"

Subhuti said, "Very large. Buddha."

"Subhuti, about these 'atoms', Buddha said that they are not 'atoms'; there is just a word called 'atoms'. The 'land' that Buddha said is not 'land'; there is just a word called 'land'.

◎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。」「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！」

「須菩提，你認為如何？ 可以藉著三十二相看見佛(編：真如)嗎？」

「不可以，佛陀。 不可以藉著三十二相看見佛(編：真如)。 為什麼？ 佛所說的三十二相，並不是相，只是有個三十二相的名字而已。」

「須菩提，如果有善男子、善女人用像恆河沙那麼多的身體和生命來布施；如果又有人，在這部經中，即使只接受、修持四個句子的詩偈，並為別人解說，他們的福德都是很多的。」

Subhuti, how do you think? Can people see Buddha (editor: Reality) by thirty-two features?”

“No. Buddha. People cannot see Buddha (editor: Reality) by thirty-two features. Why? The ‘thirty-two features’ that Buddha said is not ‘features’; there is just an expression called ‘thirty-two features’.

“Subhuti, if there are good men or good women who give by their bodies and lives (whose amount is as large) as the sands in Ganges River and if there is someone who even just accepts and practices a four-sentence poem in this Sutra and expound it to others, then their merit both are very much.”

◎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。」

那時須菩提聽到這部經，深刻的理解到經中的含義，流下眼淚哭泣，而對佛說：「佛陀真的是(世間)少有啊，佛能說像這樣意義深遠的經典。我從得到(編：了解真理的)慧眼以來，從來沒有聽過像這樣的經。佛陀，如果再有人聽到這部經，能有清淨的信心，就能顯露出事物真實的本性。應當知道這個人，成就了最高、最稀有的功德。」

At that time, when Subhuti heard this Sutra, he deeply realized the meaning (of this doctrine), shed his tears, cried, and said to Buddha, “Buddha is rare (in the world). Buddha can preach such Sutra that is so deep in meaning. Since I got wisdom eyes (editor: the ability to realize the truth), I have never heard any Sutra like this one. Buddha, if there are some (other) people who hear this Sutra and have pure confidence (in it), then they can reveal the Nature of everything. You should know that these people have achieved the highest and rarest merit.

◎世尊！是實相者，則是非相，是故如來說名實相。世尊！我今得聞如是經典，信解受持不足為難，若當來世後五百歲，其有眾生，得聞是經，信解受持，是人則為第一希有。

「佛陀，所謂事物的真實本性並沒有形相(和概念)，所以佛說它是事物的真實本性。佛陀，我現在能聽到這部經典，能相信、了解、接受、修持(這部經)並不困難。如果在未來(末法時期的)最後五百年，有眾生聽到這部經，能相信、了解、接受、修持(這部經)，這個人就是最稀有的人。

Buddha, the 'Nature of everything' is not form (and concept) therefore Buddha called it 'Nature of everything'. Buddha, after I heard this Sutra at this time, it is not difficult (for me) to believe, realize, accept, and practice (this Sutra). In the last five hundred years of the era (that Buddhism is going to extinguish), if there are beings who hear this Sutra and can believe, realize, accept, and practice (this Sutra), then they are the rarest people in the world.

◎何以故？此人無我相、無人相、無眾生相、無壽者相，所以者何？我相，即是非相；人相、眾生相、壽者相，即是非相。何以故？離一切諸相，則名諸佛。」佛告須菩提：「如是，如是！若復有人，得聞是經，不驚、不怖、不畏，當知是人，甚為希有。何以故？須菩提！如來說第一波羅

蜜即非第一波羅蜜，是名第一波羅蜜。須菩提！忍辱波羅蜜，如來說非忍辱波羅蜜，是名忍辱波羅蜜。

為什麼？ 這個人沒有「我、別人、眾生、生命」的概念。 為什麼如此？ 「我」的概念並不是概念，「別人、眾生、生命」的概念並不是概念。 為什麼？ 離開一切的形相(和概念)，就叫做佛。」

佛對須菩提說：「就是這樣，就是這樣，如果再有人聽到這部經而不驚訝、不害怕、不畏懼，應該知道這個人是非常稀有的。 為什麼？ 須菩提，佛說「最高的波羅蜜」，並不是「最高的波羅蜜」，只是有個「最高的波羅蜜」的名字而已。 須菩提，所謂「忍辱波羅蜜」，並不是「忍辱波羅蜜」，只是有個「忍辱波羅蜜」的名字而已。

Why? They will not have the concepts of 'I, others, beings, and lives'. Why? The concept of 'I' is not a concept. The concepts of 'others, beings, and lives' are not concepts. Why? To keep away from all forms and concepts is called 'Buddha'.

Buddha said to Subhuti, "That's right. That's right. If there is someone who heard this Sutra and who was not surprise, afraid, and fearful, then, you should know, the one is very rare. Why? Subhuti, 'the highest Paramita' that Buddha said is not 'the highest Paramita'; there is just an expression named 'the highest Paramita'. Subhuti, 'the Forbearance Paramita' is not 'the Forbearance Paramita';

there is just an expression named ‘the Forbearance Paramita’.

◎何以故？須菩提！如我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相，無壽者相。何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。須菩提！又念過去於五百世，作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。

為什麼？ 須菩提，像在我的過去世被歌利王割截身體，我在那時候就沒有「我、別人、眾生、生命」的概念。為什麼？ 我在過去被一段一段(把四肢)分解時，如果有「我、別人、眾生、生命」的概念，應該會生出生氣、怨恨(的想法)。

須菩提，又回憶我過去曾經在五百世中，做(修習)忍辱的仙人。 在那些時候，我並沒有「我、別人、眾生、生命」的概念。

Why? Subhuti, for example: At my past life, when my body was cut by Kalinga-rajā. At that time, I did not have the concepts of ‘I, others, beings, and lives’. Why? When my four extremities were cut one piece by one piece in the past, if I had the concepts of ‘I, others, beings, and lives’, I would generate anger and hate.

Subhuti, and I remember that in my five hundred past

lives, I was an immortal who practiced endurance. At those times, I did not have the concepts of ‘I, others, beings, and lives’.

◎是故，須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心，不應住色生心，不應住聲、香、味、觸、法生心，應生無所住心。若心有住，即為非住。是故佛說菩薩心，不應住色布施。須菩提！菩薩為利益一切眾生故，應如是布施。

所以，須菩提，菩薩應要離開一切形相(和概念)，來發(想求得)最高、最圓滿覺悟的心。不應該執著於事物的形體而生出心念，不應該執著於聲音、香味、味道、觸覺、方法而生出心念，應該生出沒有(任何)執著的心。如果心中有執著，並不是執著。所以佛說菩薩的心，不應該執著於有形的事物來布施。須菩提，菩薩為了利益一切眾生，應該像這樣來布施。

So, Subhuti, a Bodhisattva should keep away from all forms (and concepts) to vow to attain the highest perfect Enlightenment, should not generate his mind with the attachment of the sights, should not generate his mind with the attachment of sounds, smells, tastes, tangible things, and ways, and should generate his mind without any attachment. If there is attachment in his mind, it is not ‘attachment’.

Therefore, Buddha said that Bodhisattvas should not give with their mind attaching to visible things. Subhuti, in order to benefit all beings, a Bodhisattva should practice giving like that.

◎如來說一切諸相，即是非相；又說一切眾生，即非眾生。須菩提！如來是真語者、實語者、如語者、不誑語者、不異語者。須菩提！如來所得法，此法無實無虛。

佛說一切的形相(和概念)並非不是形相(和概念)，又說一切的眾生，並不是眾生。須菩提，佛是說真話的人、誠實的人、按事物本性說話的人、不說謊的人、不說怪異事情的人。須菩提，佛所覺悟到的法，這個法並非存在，也並非不存在。

Buddha said that all forms (and concepts) are not forms (and concepts) and said that all beings are not beings. Subhuti, Buddha is a man who speaks the truth, who is honest, who speaks according to Nature, who does not lie, and who does not say strange things. Subhuti, the way that Buddha attained does not exist and does not non-exist.

◎須菩提！若菩薩心住於法，而行布施，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。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。」

須菩提，如果菩薩的心執著於方法來修習布施，就好像一個人走到黑暗的地方，什麼也看不見；如果菩薩的心不執著於方法來修習布施，就好像一個人有了眼睛，陽光照射後，就能看見各種顏色的物體。

須菩提，在未來，如果有善男子、善女人能接受、修持、讀誦這部經，佛用他的智慧能完全知道這個人、看見這個人；(他們)都能成就無量無邊的功德。

Subhuti, if a Bodhisattva practices giving with his mind attaching to ways, it is like that someone walks into dark and he can see nothing. If a Bodhisattva practices giving with his mind not attaching to ways, it is like that someone has eyes and he can see everything with color when the sunlight shines.

Subhuti, in the future, if there are good men or good women who can accept, practice, and read this Sutra, then, by Buddha's wisdom, Buddha can completely know these people and completely see these people and they will achieve immeasurable limitless merit.

◎「須菩提！若有善男子、善女人，初日分以恆河沙等身

布施；中日分復以恆河沙等身布施；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。

須菩提，如果有善男子、善女人在早上用像恆河沙那麼多的身體來布施，在中午同樣用恆河沙那麼多的身體來布施，在晚上也同樣用恆河沙那麼多的身體來布施，像這樣(用身體布施了)無量百千萬億劫的時間；如果又有一個人，聽到這部經典後，對它有無法改變的信心，這個人(所得到)的福德，勝過前面(所說布施)的那個人，更何況能書寫、接受、修持、讀誦、為別人解說這部經呢！

Subhuti, suppose that, in the morning, there are good men or good women who give by their bodies whose amount is as large as the sands in Ganges River; at noon, they also give by their bodies whose amount is as large as the sands in Ganges River; in the evening, they also give by their bodies whose amount is as large as the sands in Ganges River; and they give by their bodies during immeasurable hundreds, thousands, millions, billions of Kalpas. If there is another man who hears this Sutra and has unchangeable confidence (in it), then the merit (that the latter one attains) exceeds the former merit (that the former ones attain). Not to say (that if someone can) write, accept, practice, read (this Sutra), and expound it to others.

◎須菩提！以要言之，是經有不可思議，不可稱量無邊功德，如來為發大乘者說，為發最上乘者說，若有人能受持、讀誦、廣為人說，如來悉知是人、悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德，如是人等，即為荷擔如來阿耨多羅三藐三菩提。

須菩提，簡單來說，這部經有不可思議、無法測量、無邊無際的功德，是佛為發願修習大乘的人所說，為發願修習最上等佛法的人所說。如果有人能接受、修持、讀誦這部經，廣為他人解說，佛能完全知道這個人、看見這個人，成就不能測量、不能描述、無邊無際、不可思議的功德。像這樣的人，就能擔當(編：傳播)佛最高、最圓滿覺悟。

Subhuti, in brief, this Sutra is with unimaginable, immeasurable, and limitless merits. Buddha preaches it for the people who wish to practice Large Vehicle Buddhism and for the people who wish to practice the highest Buddhist way. If there are people who can accept, practice, read this Sutra, and extensively expound it to others, then Buddha will completely know these people and completely see these people and they will achieve immeasurable, indescribable, limitless, and unimaginable merits. Such people are the very people who can afford (spreading) Buddha's highest

perfect Enlightenment.

◎何以故？須菩提！若樂小法者，著我見、人見、眾生見、壽者見，則於此經不能聽受、讀誦、為人解說。須菩提！在在處處，若有此經，一切世間，天、人、阿修羅所應供養，當知此處，即為是塔，皆應恭敬，作禮圍遶，以諸華香而散其處。」

為什麼？ 須菩提，只喜歡(修習)小乘佛法的人，執著在「我」的見解、「別人」的見解、「眾生」的見解、「生命」的見解，所以對這部經沒有辦法接受、讀誦和為別人解說。

須菩提，不管在什麼地方，只要有這部經，一切世間的天、人、阿修羅都應該要供養(這部經)。 應該知道這個地方就是佛塔，(大家)應該恭敬的圍繞(行禮)，用各種香花灑在這個地方。

Why? Subhuti, because those who like to practice Small Vehicle Buddhism attach to the views of 'I, others, beings, and lives', therefore they cannot accept, read this Sutra, and expound it to others.

Subhuti, wherever there is this Sutra, all heavenly beings, human beings, and Asuras should offer offerings (to this Sutra). People should know that the place is (the same to) a Buddhist tower. People should respectfully go around

and worship it and should strew fragrant flowers on this place.

◎復次：「須菩提！若善男子、善女人，受持、讀誦此經，若為人輕賤，是人先世罪業，應墮惡道。以今世人輕賤故，先世罪業，即為消滅，當得阿耨多羅三藐三菩提。」

其次，須菩提，如果有善男子、善女人接受、修持、讀誦這部經而被人輕視、看不起，這個人前世所造的惡業，(如果本來)應該墮入惡道，因為現在受到別人輕視、看不起，所以他前世的惡業就會消滅，他將能得到最高、最圓滿的覺悟。

Next, Subhuti, suppose that there are good men or good women who accept, practice, and read this Sutra and suppose that they are looked down; if (originally) they would enter evil Realms for their bad karma made in their past lives, then because they are looked down by people at present, therefore their bad karma made in their past lives will extinguish and they will attain the highest perfect Enlightenment.

◎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。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。

須菩提，我回想在過去無量阿僧祇劫之前，在燃燈佛出現之前，我遇到八百四千萬億那由他個佛，都曾供養、侍奉，沒有錯過。

如果再有人在末法時期，能接受、修持、讀誦這部經，他所得的功德，和我所供養諸佛的功德比較，(我的功德)不到他的百分之一、千萬億分之一，甚至連數學、譬喻都沒有辦法描述。

Subhuti, I remember that immeasurable asamkhyā Kalpas ago, before Buddha Lighting-lamp (appeared in the world), I had met eighty-four million, billion, nayuta Buddhas and I had offered and attended each of them without missing anyone.

If, in the era that Buddhism is going to extinguish, there are some people who can accept, practice, and read this Sutra, then, comparing their merit with the merit that I offered offerings to the Buddhas, my merit cannot reach one hundredth, one thousandth, one millionth, or one billionth (of their merit), and even cannot reach by any math and simile.

◎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。須菩提！當知是經義不可思議，果報亦不可思議。」

須菩提，如果有善男子、善女人在末法時期，能接受、修持、讀誦這部經，(他們)得到的功德，我如果完整的說出來，有些人聽到，(他們的)心會發狂、混亂、懷疑、不相信這件事。須菩提，你應該知道，這部經的道理不可思議，(修持這部經的)果報也是不可思議的。」

Subhuti, suppose that, in the era that Buddhism is going to extinguish, there are good men or good women who accept, practice, and read this Sutra; if I completely talk about the merit that they attain and the words is heard by some people, then their mind will be mad, be chaotic, doubt it, and unbelieve it. Subhuti, you should know, the doctrine of this Sutra is unimaginable and the effect (of practicing this Sutra) is also unimaginable.”

◎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。」

這時須菩提對佛說：「佛陀，(如果有)善男子、善女人

發(想求得)最高、最圓滿覺悟的心，(他的心)應該怎樣安住，如何才能降伏他自己的心？」

佛告訴須菩提：「(如果有)善男子、善女人發(想求得)最高、最圓滿覺悟的心，應該要生出這樣的心念：「我應該度一切眾生(入涅槃)，度了一切眾生(入涅槃)後，並沒有任何眾生真的被度。」

At that time, Subhuti said to Buddha, “Buddha, if there are good men or good women who vowed to attain the highest perfect Enlightenment, how should they focus and how should they conquer their own mind?”

Buddha said to Subhuti, “The good men or good women who vowed to attain the highest perfect Enlightenment should generate their mind like this: I should make all beings get relief. And after I have made all beings get relief, there is not any being who actually is made to get relief.

◎何以故？須菩提若菩薩有我相、人相、眾生相、壽者相，即非菩薩。所以者何？須菩提！實無有法，發阿耨多羅三藐三菩提心者。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？」「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。」

為什麼？ 須菩提，如果菩薩有「我、別人、眾生、

生命」的概念，那麼他就不是菩薩。 為什麼如此？ 須菩提，事實上並沒有方法讓人發(想求得)最高、最圓滿覺悟的心。 須菩提，你認為如何？ 佛在燃燈佛那裏，有(得到)如何獲得最高、最圓滿覺悟的方法嗎？」

「沒有，佛陀。 依我對佛所說道理的理解，佛在燃燈佛那裏，並沒有(得到)如何獲得最高、最圓滿覺悟的方法。」

Why? Subhuti, if a Bodhisattva still has the concepts of 'I, others, beings, and lives', then he is not a Bodhisattva. Why? Subhuti, actually there is not any way to make people vow to attain the highest perfect Enlightenment. Subhuti, how do you think? From Buddha Lighting-lamp, did Buddha get the way to attain the highest perfect Enlightenment?"

"No. Buddha. According my realization of the doctrine that Buddha said, Buddha did not get the way to attain the highest perfect Enlightenment from Buddha Lighting-lamp."

◎佛言：「如是！如是！須菩提！實無有法，如來得阿耨多羅三藐三菩提。須菩提！若有法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。』以實無有法，得阿耨多羅三藐三菩提，是故然燈佛與我授記，作是言：『汝於來世，當得作佛，號釋

迦牟尼。』何以故？如來者，即諸法如義。若有人言：如來得阿耨多羅三藐三菩提，須菩提！實無有法，佛得阿耨多羅三藐三菩提。

佛說：「就是這樣，就是這樣，須菩提，事實上沒有方法讓佛能得到最高、最圓滿的覺悟。須菩提，如果有方法，讓佛能得到最高、最圓滿的覺悟，那燃燈佛就不會對我的未來預言：「你在將來會成佛，名字叫做釋迦牟尼。」因為事實上並沒有方法能得到最高、最圓滿的覺悟，所以燃燈佛才會對我對我的未來預言：「你在將來會成佛，名字叫做釋迦牟尼。」

為什麼？所謂的佛，就是一切事物都是真如的意思。須菩提，如果有人說，佛得到最高、最圓滿的覺悟，事實上並沒有方法，讓佛得到最高、最圓滿的覺悟。

Buddha said, “That’s right. That’s right. Subhuti, actually there is not any way to make Buddha attain the highest perfect Enlightenment. Subhuti, if there were a way to make Buddha attain the highest perfect Enlightenment, then Buddha Lighting-lamp would not prophesy my future, ‘In your future life, you will become a Buddha, named Shakyamuni.’ Because, actually, there is not a way to attain the highest perfect Enlightenment, therefore Buddha Lighting-lamp prophesied my future and he said, ‘In your future life, you will become a Buddha, named Shakyamuni.’”

Why? ‘Buddha’ means that ‘all things are Reality’. Subhuti, if there are people who say that Buddha have attained the highest perfect Enlightenment, Subhuti, actually there is not any way to make Buddha attain the highest perfect Enlightenment.

◎須菩提！如來所得阿耨多羅三藐三菩提，於是中無實無虛。是故如來說一切法，皆是佛法。須菩提！所言一切法者，即非一切法，是故名一切法。須菩提！譬如人身長大。」須菩提言：「世尊！如來說人身長大，則為非大身，是名大身。」

須菩提，佛所得到最高、最圓滿的覺悟，並非存在也並非不存在，所以佛說一切的方法都是佛法。須菩提，(我)所說的「一切的方法」，並不是「一切的方法」，只是有個「一切的方法」的名字而已。

須菩提，例如很大的身體……」

須菩提說：「佛陀，佛說「很大的身體」，並不是「很大的身體」，只是有個「很大的身體」的名字而已。」

Subhuti, the highest perfect Enlightenment that Buddha attained does not exist and does not non-exist. So Buddha said that every way is Buddhist way. Subhuti, the ‘every way’ that I say is not ‘every way’; there is just an expression named ‘every way’.

Subhuti, for example, the ‘large body’……”

Subhuti said, “Buddha. The ‘large body’ that Buddha said is not ‘large body’; there is just an expression named ‘large body’.”

◎「須菩提！菩薩亦如是。若作是言：『我當滅度無量眾生。』即不名菩薩。何以故？須菩提！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。』須菩提！若菩薩作是言：『我當莊嚴佛土。』是不名菩薩。何以故？如來說莊嚴佛土者，即非莊嚴，是名莊嚴。須菩提！若菩薩通達無我法者，如來說名真是菩薩。」

「須菩提，菩薩也是這樣。如果(菩薩)這樣說：「我應該度無量的眾生(入涅槃)。」那他就不叫做菩薩。為什麼？須菩提，事實上沒有一種事物(編：或方法)叫做菩薩。所以佛說一切的事物(編：或方法)中，沒有「我、別人、眾生、生命」。

須菩提，如果有菩薩說：「我應該要莊嚴佛世界。」他就不叫做菩薩。為什麼？佛所說的「莊嚴」佛世界，並不是「莊嚴」，只是有個「莊嚴」的名字而已。

須菩提，如果一個菩薩能徹底了解「我」並不存在的道理，佛說他真正叫做菩薩。」

“Subhuti, Bodhisattvas are the same. If there is a Bodhisattva said, ‘I should make immeasurable beings get

relief’, then he is not a Bodhisattva. Why? Subhuti, actually there is not a thing (editor: or a way) named ‘Bodhisattva’. Therefore Buddha said that among all things (editor: or ways), there are not ‘I, others, beings, and lives’.

Subhuti, if a Bodhisattva said, ‘I should dignify Buddhaland’, then he is not a Bodhisattva. Why? The ‘dignify Buddhaland’ that Buddha said is not ‘dignify’; there is just a word named ‘dignify’.

Subhuti, if a Bodhisattva can thoroughly realize the doctrine of that ‘I’ does not exist, then Buddha said that he is a real Bodhisattva.

◎「須菩提！於意云何？如來有肉眼不？」「如是，世尊！如來有肉眼。」

「須菩提，你認為如何？佛有肉眼嗎？」

「有的，佛陀。佛有肉眼。」

“Subhuti, how do you think? Does Buddha have physical eyes?”

“Yes. Buddha. Buddha has physical eyes.”

◎「須菩提！於意云何？如來有天眼不？」「如是，世尊！如來有天眼。」

「須菩提，你認為如何？ 佛有天眼嗎？」

「有的，佛陀。 佛有天眼。」

“Subhuti, how do you think? Does Buddha have heavenly eyes?”

“Yes. Buddha. Buddha has heavenly eyes.”

◎「須菩提！於意云何？如來有慧眼不？」「如是，世尊！如來有慧眼。」

「須菩提，你認為如何？ 佛有慧眼嗎？」

「有的，佛陀。 佛有慧眼。」

“Subhuti, how do you think? Does Buddha have wisdom eyes?”

“Yes. Buddha. Buddha has wisdom eyes.”

◎「須菩提！於意云何？如來有法眼不？」「如是，世尊！如來有法眼。」

「須菩提，你認為如何？ 佛有法眼嗎？」

「有的，佛陀。 佛有法眼。」

“Subhuti, how do you think? Does Buddha have doctrine eyes?”

“Yes. Buddha. Buddha has doctrine eyes.”

◎「須菩提！於意云何？如來有佛眼不？」「如是，世尊！如來有佛眼。」

「須菩提，你認為如何？佛有佛眼嗎？」

「有的，佛陀。佛有佛眼。」

“Subhuti, how do you think? Does Buddha have Buddha’s eyes?”

“Yes. Buddha. Buddha has Buddha’s eyes.”

◎「須菩提！於意云何？如恆河中所有沙，佛說是沙不？」
「如是，世尊！如來說是沙。」

「須菩提，你認為如何？恆河中所有的沙，佛說(這些沙)是不是沙？」

「是的，佛說(這些沙)是沙。」

“Subhuti, how do you think? Does Buddha said that all sands in Ganges River are sands?”

“Yes. Buddha said that these sands are sands.”

◎「須菩提！於意云何？如一恆河中所有沙，有如是沙等恆河，是諸恆河所有沙數，佛世界如是，寧為多不？」「甚多。世尊！」佛告須菩提：「爾所國土中，所有眾生若干種心，如來悉知。何以故？如來說諸心，皆為非心，是名為心。所以者何？須菩提！過去心不可得，現在心不可得，未來心不可得。」

「須菩提，你認為如何？譬如一條恆河中所有沙，（現在）有像這些沙那麼多的恆河；這些恆河中所有沙子那個數量的佛世界，是不是很多？」

「很多，佛陀。」

佛告訴須菩提：「在那麼多的佛世界中，所有眾生種種的心，佛都完全知道。為什麼？佛說這些心並不是心，只是有個名字叫做心而已。為什麼如此？須菩提，過去的心沒有辦法得到，現在的心沒有辦法得到，未來的心沒有辦法得到。」

“Subhuti, how do you think? Consider (the amount of) the sands in one Ganges River and there are Ganges Rivers as many as (the amount of) these sands; and then consider the number of the Buddhalands which is as many as all sands in these Ganges Rivers. Is the number large?”

“Yes. Very large. Buddha.”

Buddha said to Subhuti, “In these Buddhalands, Buddha

completely knows the various minds of all beings. Why? The 'minds' that Buddha said is not 'minds'; there is just a word named 'minds'. Subhuti, no one can get the past mind, no one can get the present mind, and no one can get the future mind.

◎「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？」「如是，世尊！此人以是因緣，得福甚多。」「須菩提！若福德有實，如來不說得福德多，以福德無故，如來說得福德多。」

須菩提，你認為如何？如果有人拿遍滿一個佛世界的珍寶來布施，這個人因為這個因緣，得到的福德多不多？」

「是的，佛陀。這個人因為這個因緣，得到的福德很多。」

「須菩提，如果福德真正存在，佛就不會說福德多了。因為福德並不存在，佛才說得到的福德多。」

Subhuti, how do you think? If there is someone who gives by the precious jewels that are full of a Buddhaland, then according to this condition, is the merit that he attains much?"

"Yes. Buddha. According to this condition, he attains very much merit."

“Subhuti, if ‘merit’ really exists, then Buddha will not said that the merit is much. Because ‘merit’ does not exist, therefore Buddha said that the merit is much.”

◎「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。」「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。」

「須菩提，你認為如何？佛(編：真如)可以藉圓滿的身體來看見嗎？」

「不能，佛陀。佛(編：真如)不應該藉圓滿的身體來看見。為什麼？佛所說「圓滿的身體」，並不是「圓滿的身體」，只是有個「圓滿的身體」的名字而已。」

「須菩提，你認為如何？佛(編：真如)可以藉圓滿的各種形相來看見嗎？」

「不能，佛陀。佛(編：真如)不應該藉圓滿的各種形相來看見。為什麼？佛所說「圓滿的各種形相」，並不是「圓滿的各種形相」，只是有個「圓滿的各種形相」的名字而已。」

“Subhuti, how do you think? Can people see Buddha (editor: Reality) by his complete body?”

“No. Buddha. People should not see Buddha (editor: Reality) by his complete body. The ‘complete body’ that Buddha said is not ‘complete body’; there is just an expression named ‘complete body’.”

Subhuti, how do you think? Can people see Buddha (editor: Reality) by his complete features?”

“No. Buddha. People should not see Buddha (editor: Reality) by his complete features. The ‘complete features’ that Buddha said is not ‘complete features’; there is just an expression named ‘complete features’.”

◎「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。」

「須菩提，你不要以為佛有這樣的想法：「我應該要說法。」 不要有這樣的想法。 為什麼？ 如果有人說佛有說法，那他就是在毀謗佛，因為他不能理解我所說的話。 須菩提，所謂的說法，並沒有什麼法可說，只是有個「說法」的名字而已。」

“Subhuti, do not think that Buddha has a thought like this, ‘I should preach doctrines.’ Do not have such thought. Why? If there are people saying that Buddha has preached doctrines, then they are slandering Buddha because

they do not realize what I said. Subhuti, the one who preach doctrines does not have any doctrine to preach; there is just an expression named ‘preach doctrine’.”

◎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。」

那時智慧的須菩提對佛說：「佛陀，會有眾生在未來世中聽到這個法而能產生(對這個法的)信心嗎？」

佛說：「須菩提，那個人並不是眾生，也並非不是眾生。為什麼？須菩提，所謂的「眾生」，佛說並不是「眾生」，只是有個「眾生」的名字而已。」

At that time, wise Subhuti said to Buddha, “Buddha. Will there be any being who hears this doctrine in the future generating confidence in this doctrine?”

Buddha said, “Subhuti, that person is not ‘being’ and he is not ‘not being’. Why? Subhuti, about the ‘beings’, Buddha says that it is not ‘beings’; there is just a word named ‘beings’.”

◎須菩提白佛言：「世尊！佛得阿耨多羅三藐三菩提，為

無所得耶？」佛言：「如是！如是！須菩提！我於阿耨多羅三藐三菩提，乃至無有少法可得，是名阿耨多羅三藐三菩提。」

須菩提對佛說：「佛陀，佛得到最高、最圓滿的覺悟，是什麼也沒有得到嗎？」

佛說：「就是這樣，就是這樣，須菩提，我在最高、最圓滿的覺悟中，沒有得到任何事物，只是有個「最高、最圓滿的覺悟」的名字而已。」

Subhuti said to Buddha, “Buddha. Does ‘Buddha attained the highest perfect Enlightenment’ mean ‘Buddha attained nothing’?”

Buddha said, “That’s right. That’s right. Subhuti, in the highest perfect Enlightenment, there is not any thing (editor: or way) that can be attained (by me). There is just an expression named ‘the highest perfect Enlightenment’.”

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

其次，須菩提，這個方法(編：和一切事物)都是平等的，沒有高低之分，只是有個「最高、最圓滿的覺悟」的

名字而已。用沒有「我、別人、眾生、生命」(的想法)來修習一切的善法，就能得到最高、最圓滿的覺悟。須菩提，所謂「善法」，佛說並不是「善法」，只是有個「善法」的名字而已。

Next, Subhuti. This way is equal (to everything), and (the way) is neither higher nor lower than anything; there is just a word named 'the highest perfect Enlightenment'. To practice all good ways by the concept of non-existence of 'I, others, beings, and lives' will make beings attain the highest perfect Enlightenment. Subhuti, about the so-called 'good ways', Buddha said that it is not 'good ways'; there is just a word named 'good ways'.

◎「須菩提！若三千大千世界中，所有諸須彌山王，如是等七寶聚，有人持用布施。若人以此般若波羅蜜經，乃至四句偈等，受持、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。」

須菩提，如果佛世界中(堆滿)所有須彌山那麼多的珍寶，有人用來布施；(又)如果有人以這部般若波羅蜜經，乃至(經中)四個句子的詩偈，能接受、修持、讀誦、為別人解說，(編：比較所得到的福德)，前面(布施)的福德，不到(後者的)百分之一、百千萬億分之一、甚至數學和譬喻都沒有辦法描述。

Subhuti, consider that there are precious jewels which are full of all Sumeru mountains in a Buddhaland; if there is someone who gives by them. And if there is another one who accepts, practices, reads this wisdom-paramita Sutra, even just a four-sentence poem, and expounds it to others, then the former merit cannot reach one hundredth, one thousandth, one millionth, one billionth (of the latter merit), and even it cannot be reached by any math and simile.

◎「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！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。須菩提！如來說有我者，即非有我，而凡夫之人，以為有我。須菩提！凡夫者，如來說即非凡夫，是名凡夫。」

須菩提，你認為如何？ 你們不要認為佛有這樣的想法：「我應該要度眾生。」 須菩提，不要有這樣的想法。為什麼？ 事實上沒有眾生是佛度的，如果有眾生是佛所度的，佛就是有「我、別人、眾生、生命」(的想法)。

須菩提，佛所說的「我」，並非(真正)有個「我」(存在)，而凡夫以為(真的)有個「我」(存在)。 須菩提，所謂的「凡夫」，佛說並不是「凡夫」，只是有個「凡夫」的名字而已。

Subhuti, how do you think? Do not think that Buddha has a thought like this, 'I should make beings get relief.' Do not have such thought. Why? Actually, there is not any being who is made to get relief by Buddha. If there is any being who is made to get relief by Buddha, then Buddha still have (the concepts of) 'I, others, beings, and lives'.

Subhuti. About the 'I' that Buddha said, there is not an 'I' (editor: that really exists), and common people consider that there is an 'I' (editor: that really exists). Subhuti, about the 'common people', Buddha said that it is not 'common people'; there is just an expression named 'common people'.

◎「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，轉輪聖王即是如來。」須菩提白佛言：「世尊！如我解佛所說義，不應以三十二相觀如來。」爾時，世尊而說偈言：「若以色見我，以音聲求我，是人行邪道，不能見如來。」

須菩提，你認為如何？ 可以藉著三十二相來觀想佛(編：真如)嗎？」

須菩提說「是的，是的，藉著三十二相來觀想佛(編：真如)。」

佛說：「須菩提，如果藉著三十二相來觀想佛(編：真如)，

那轉輪聖王就是佛了。」

須菩提對佛說：「佛陀，以我對佛所說意思的理解，不應該藉著三十二相來觀想佛(編：真如)。」

那時佛便說了一個詩偈：「如果想藉著形體來看見我，藉著聲音來求我，這個人走錯了路，沒有辦法見到佛(編：真如)。」

Subhuti, how do you think? Can people contemplate Buddha (editor: Reality) by thirty-two features?”

Subhuti said, “Yes. Yes. People can contemplate Buddha (editor: Reality) by thirty-two features.”

Buddha said, “Subhuti, if there is someone contemplating Buddha by thirty-two features, then Wheel-turning Monarch is Buddha.”

Subhuti said to Buddha, “Buddha, according my realization of the doctrine that Buddha said, people should not contemplate Buddha by thirty-two features.”

At that time, Buddha said a poem, “If there is someone who wants to see me by sight, or requests me by sound, he is on a wrong path and he cannot see Buddha (editor: Reality).”

◎「須菩提！汝若作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』須菩提！莫作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』須菩提！汝若作是念，發阿耨多羅三藐三菩提心者，說諸法斷滅。莫作是念！何

以故？發阿耨多羅三藐三菩提心者，於法不說斷滅相。」

須菩提，你如果這麼想：「佛並沒有以圓滿的形相得到最高、最圓滿的覺悟。」 須菩提，不要有這樣的想法：「佛並沒有以圓滿的形相得到最高、最圓滿的覺悟。」 須菩提，你如果這麼想：「發心(想求得)最高、最圓滿覺悟的人，認為一切事物都不存在。」 不要有這樣的想法。 為什麼？ 發心(想求得)最高、最圓滿覺悟的人，不認為一切事物都「不存在」。

Subhuti, if you think like this, ‘Buddha attains the highest perfect Enlightenment without having a complete form.’ Subhuti, do not think like this, ‘Buddha attains the highest perfect Enlightenment without having a complete form.’ Subhuti, if you think like this, ‘Those who vow to attain the highest perfect Enlightenment consider that everything does not exist.’ Do not have such thought. Why? Those who vow to attain the highest perfect Enlightenment do not consider that ‘everything does not exist’.

◎「須菩提！若菩薩以滿恆河沙等世界七寶，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。」須菩提白佛言：「世尊！云何菩薩不受福德？」「須菩提！菩薩

所作福德，不應貪著，是故說：不受福德。」

須菩提，如果有菩薩用遍滿恆河沙那麼多世界的珍寶來布施；如果又有人了解一切事物都沒有真實的存在，得到「忍」的成果，(後面)這個菩薩(所得到的功德)，勝過前面那個菩薩所得到的功德。 為什麼？ 須菩提，因為菩薩不接受福德。」

須菩提對佛說：「佛陀，為何菩薩不接受福德？」

「須菩提，菩薩對所做的福德，不應該貪心執著，所以說不接受福德。」

Subhuti, suppose there is a Bodhisattva giving by precious jewels that are full of the worlds which are as many as all sands in Ganges River. And if there is another one who realizes that every way does not really exist and achieve the state of Forbearance, then the merit of this Bodhisattva exceeds the merit that the former one attains. Why? Subhuti, because Bodhisattvas do not accept merit.

Subhuti said to Buddha, “Buddha, why Bodhisattvas do not accept merit?”

“Subhuti. A Bodhisattva should not be greedy and attach to the merit that he practiced. So I said that they do not accept merit.

◎「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。何以故？如來者，無所從來，亦無所去，故名如來。」

須菩提，如果有人說：「佛來來去去，有時坐著，有時躺著。」這個人不了解我所說(佛法)的意義。為什麼？所謂的佛，沒有他來的地方，也沒有他去的地方，只是有個「佛」的名字而已。

Subhuti, if there is someone who said, 'Buddha comes here and goes there, sits here and lies there', then he does not realize the doctrine that I said. Why? The so-called 'Buddha' comes from nowhere and goes to nowhere. There is just a word named 'Buddha'.

◎「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？」須菩提言：「甚多。世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。所以者何？佛說微塵眾，即非微塵眾，是名微塵眾。世尊！如來所說三千大千世界，即非世界，是名世界。何以故？若世界實有者，即是一合相；如來說一合相，即非一合相，是名一合相。」「須菩提！一合相者，即是不可說，但凡夫之人，貪著其事。」

須菩提，如果有善男子、善女人，把整個佛世界粉碎成微塵，你認為如何，這些微塵多不多？」

須菩提說：「很多，佛陀。 為什麼？ 如果微塵真的存在的話，佛就不會說那是微塵了。 為什麼如此？佛所說的「微塵」，並不是「微塵」，只是有個「微塵」的名字而已。

佛陀，佛所說的佛「世界」，並不是「世界」，只是有個「世界」的名字而已。 為什麼？ 如果世界真的存在的話，那麼整個世界就只有一個本性而已，佛所說的「一個本性」，並不是「一個本性」，只是有個「一個本性」的名字而已。」

「須菩提，所謂的「一個本性」並沒有辦法去描述它，但是凡夫貪心執著在這件事上。

Subhuti, if there are good men or good women who crack a Buddhaland into atoms, how do you think, are there many atoms?”

Subhuti said, “Very many. Buddha. Why? If these atoms really exist, Buddha would not say they are atoms. Why? The ‘atoms’ that Buddha said is not ‘atoms’; there is just a word named ‘atoms’.

Buddha. The ‘Buddhaland’ that Buddha said is not ‘Buddhaland’; there is just a word named ‘Buddhaland’. Why? If the Buddhaland really exists, then it is one nature. The ‘one nature’ that Buddha said is not ‘one nature’; there is just an expression named ‘one nature’.”

“Subhuti, about the ‘one nature’, it cannot be described, but common people attach to it.

◎「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！是不解如來所說義。何以故？世尊說我見、人見、眾生見、壽者見，即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。」

須菩提，如果有人說：「佛說出了他對「我、別人、眾生、生命」的見解」。你認為如何？這個人了解我所說(佛法)的意義嗎？」

「不，佛陀。這個人不了解佛所說(佛法)的意義。為什麼？佛所說「我、別人、眾生、生命的見解」，並不是「我、別人、眾生、生命的見解」，只是有個「我、別人、眾生、生命的見解」的名字而已。」

Subhuti, if there is someone said, ‘Buddha preached the views of ‘I, others, beings, and lives’, then, Subhuti, how do you think, does this person realize the doctrine I preached?’

“No. Buddha. This person does not realize the doctrine Buddha preached. Why? The views of ‘I, others, beings, and lives’ that Buddha said is not the views of ‘I, others, beings, and lives’; there is just an expression named the views of ‘I, others, beings, and lives’.

◎「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。」

「須菩提，發心(想求得)最高、最圓滿覺悟的人，應該對一切事物(編：包括一切方法)像這樣子去理解，像這樣子去認識，像這樣子去相信、去了解，不生起「方法」的概念。須菩提，所謂的「方法」的概念，佛說並不是「方法」的概念，只是有個「方法」的概念的名字而已。

Subhuti, those who vow to attain the highest perfect Enlightenment should realize every way (editor: and everything) like this, should see them like this, should believe them like this, and should not generate the concept of ways. Subhuti, about the so-called 'concept of ways', Buddha said that it is not the 'concept of ways'; there is just an expression named 'the concept of ways'.

◎「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。」

須菩提，如果有人把遍滿無量阿僧祇世界的珍寶拿來布施，(又)如果有善男子、善女人發(想求得)最高、最圓滿覺悟的心，用這部經，甚至只是四個句子的詩偈，來接受、

修持、讀誦、為別人解說，(他的)福德勝過前者。

Subhuti, suppose there is someone who gives by precious jewels that are full of immeasurable asamkhyā worlds, and if there are (other) good men or good women who vow to attain the highest perfect Enlightenment and take this Sutra, even only a four-sentence poem, and accept, practice, read it, and expound it to others, then the merit of the latter ones exceeds (the merit of) the former one.

◎云何為人演說？不取於相，如如不動。何以故？一切有為法，如夢、幻、泡、影；如露，亦如電，應作如是觀。」

如何為別人解說？不分別一切的形相(和概念)，像事物的本性一樣不變動。為什麼？一切有為的事物(編：包括方法)，就像是夢境、幻境、(水中的)泡沫和影子、就像是朝露、閃電，應該像這樣來思考、觀察它們。」

How to expound it to others? Do not distinguish any form (and concept). Unmoved like the Nature of everything. Why? Everything (editor: and every way) that can be perceived is like a dream, an illusion, like a bubble, an image (on the water), like the dew (in the morning), like a lightning. You should contemplate (and observe) it like this.”

◎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。

佛說完這部經，資深的須菩提和所有的比丘、比丘尼、在家男居士、在家女居士、一切世間的天、人、阿修羅聽到佛所說(的法)，都非常高興，相信、接受它，並(恭敬的)依此修行。

After Buddha preached this Sutra, senior monk Subhuti, monks, nuns, laymen, and laywomen, all heavenly beings, human beings, and Asuras who heard Buddha's preach felt very happy and believe, accept, respectfully practice this Sutra.