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序

Preface

《金刚经》凡六译，而世之读颂者，每奉秦译，盖喜其文之简净易读也。以故文人注释，多至数十家，类皆释文而疏于述义，般若宗旨远矣！夫般若者，心华妙谛，无实无虚，密密深深，千圣不识，岂一家之私言可尽其奥哉。	The Diamond Sūtra has been translated six times in all, yet those who read and recite it have generally revered the Qin translation, presumably because its language is concise, pure, and easy to read. For this reason, literary scholars have produced as many as several dozen commentaries, most of which explain the wording while neglecting to elucidate the meaning; thus, the true purport of prajñā has remained far off. Prajñā is the wondrous truth that is the flower of the mind: neither real nor unreal, subtle and profound. Even a thousand sages cannot comprehend it fully; how could one commentator's personal interpretation exhaust its profundity?
《金刚经》三十二分者，梁昭明太子之所作也，苦心分判，以利后学，弘法之功，有足多者。惜西天后来之各家论注，如弥勒八十章偈，无著天亲二论，古人有未及见者，加以经义深邃，世尊不待空生启请，先已应机启发。	The thirty-two divisions of the Diamond Sūtra were the work of Crown Prince Zhaoming of the Liang dynasty. With painstaking care he divided the text to benefit later students, and his merit in propagating the Dharma is indeed worthy of much praise. Unfortunately, later Indian commentaries, such as Maitreya's eighty-stanza verse and the two treatises by Asaṅga and Vasubandhu, were not available to earlier scholars. Moreover, the meaning of the sūtra is profound: before Subhūti had even made his request, the World-Honored One had already responded to the capacities of his listeners and provided instruction.
有为因地修持而言者，有为果地决定而说者，前后文同而义异，学者于无住降心离相成佛诸法，反茫然无下手处矣。然以如是难读之经，人尚手执一篇，百读不厌者，则我震旦人独具之般若因缘也，岂偶然哉。	Some passages speak of cultivation at the causal stage, while others speak of certainty at the stage of fruition. Although the wording before and after may be the same, their meanings differ. Thus, students are instead left at a loss as to where to begin with such teachings as non-abiding, subduing the mind, relinquishing appearances, and becoming a Buddha. Yet people still hold this difficult sūtra in their hands and never tire of reading it a hundred times. This is surely the distinctive karmic affinity with prajñā possessed by us Chinese; how could it be accidental?

吾师王骧陆居士主讲于印心精舍已五年矣，以梁注三十二分有未尽焉，乃参无著大士意，重判之为二十分，附以小分，名曰分段贯释。	My teacher, the lay practitioner Wang Xianglu, had been giving lectures at Mind-Seal Vihara for five years. Finding that the Liang commentary's thirty-two divisions were not exhaustive, he consulted the intent of the great bodhisattva Asaṅga and redivided the text into twenty sections, with supplementary subsections, calling it A Section-by-Section Explanation of the Diamond Sūtra.
上述其分段之义，下注以贯释之理，使读者了然于全经之旨：何者为经中主要纲领？何者为初修人降心法要？又何者为初地证道发大身时之意境？以及最后为已证得者，如何决定？分分开示，段段详释，尤恐学人之不易醒目也。	Above, he explains the rationale for the divisions; below, he provides a connected exposition, enabling readers to understand clearly the meaning of the entire sūtra: What are its principal outlines? What are the essential methods for beginners to subdue the mind? What is the state of mind when one on the first bhūmi realizes the Way and brings forth the great body? And finally, for those who have already realized it, how is certainty attained? Each division is explained, and every section interpreted in detail, out of particular concern that students might not readily grasp the essential points.
复冠之以总说，附之以简表，更提经内文句以启其参，末附释字一门以便初学，而补他书之所不及，是总说焉，分义焉，注释焉，参句焉，列表焉，以及释字焉，综为六门。是一经而反复六次讲解矣，后再接解心经，亦分段释义，计分为七分，两经汇释，文约义深，都为八万余言，所以嘉惠后学者至矣。	He further prefaces it with a general exposition, appends concise charts, and selects passages from the sūtra to inspire investigation. At the end, he adds a section explaining characters for the convenience of beginners and to supplement what other books have not covered. Thus there are six approaches: general exposition, explanation of the divisions, commentary, passages for investigation, charts, and explanations of characters. In this way, a single sūtra is explained six times over. Thereafter, he proceeds to explain the Heart Sūtra, likewise interpreting its meaning by sections, seven in all. Together, the explanations of the two sūtras are concise in language and profound in meaning, totaling more than eighty thousand Chinese characters. The benefit bestowed upon later students is truly immense.
师于分段之次，尝思有以回向昭明太子者。丁丑春脱稿时，忽有浙江湖州属乌镇张氏讲经之请，乌镇为梁太子注经之地，有太子与沈尚书读书遗址，师即于其处说法，各镇来会者数百人，成立佛会，乌镇之有法会自此始。	While arranging these divisions, the Master had often considered how he might dedicate the merit to Crown Prince Zhaoming. When the manuscript was completed in the spring of the dingchou year, he unexpectedly received an invitation from the Zhang family of Wuzhen, Huzhou Prefecture,

	Zhejiang, to lecture on the sūtra. Wuzhen was the place where the Liang crown prince had annotated the sūtra, and it contained the remains of the place where the prince and Minister Shen had studied. The Master thereupon taught the Dharma at that very site. Several hundred people from various towns came to attend, and a Buddhist association was established. From that time onward, Wuzhen had Dharma assemblies.
又即张云伯夫人慧光居士之力。然则梁太子未竟之志，得师为之圆成，因缘之巧，又非偶然也。	This was also made possible through the efforts of Lay Practitioner Huiguang, the wife of Zhang Yunbo. Thus, the uncompleted aspiration of the Liang crown prince was brought to fulfillment through the Master. Such a felicitous conjunction of causes and conditions was likewise no accident.
戊寅秋，盂兰胜会时，天津印心精舍第二次道场开始，谋所以荐度十方死于国难者，巢君章甫宽甫恭甫奉其先人九余居士遗命，嘱印此经，各方纷纷赞助，铨以先大夫怡亭公与先慈蒋太夫人百龄冥寿，幸附于功德之末，爰发心印行千册，并留底版，冀垂永久。	In the autumn of the wuyin year, during the Ullambana Dharma assembly, the second bodhimaṇḍa of Tianjin Mind-Seal Vihara began. Plans were made to assist in delivering those throughout the ten directions who had died in the national calamity. Chao Zhangfu, Kuanfu, and Gongfu, acting in accordance with the final wishes of their late father, Lay Practitioner Jiuyu, entrusted the printing of this sūtra to us. Support came in abundance from every quarter. In connection with the posthumous centennial birthdays of my late father, Master Yiting, and my late mother, Madame Jiang, I was fortunate to contribute at the end of this work of merit. I therefore resolved to print one thousand copies and retain the printing blocks, hoping that they might endure for generations.
又师在乌镇绍兴等地所开示法要，有《学佛最初决定》一书，为初学正因地者，文极重要，谨再版附于后。	Moreover, the essential Dharma instructions given by the Master in Wuzhen, Shaoxing, and other places have been collected in the book The Initial Essential Determination for Studying Buddhism. Its text is of the utmost importance for beginners who are properly establishing the causal ground, and it is respectfully reprinted here as an appendix.
呜呼！佛法衰微久矣。	Alas! The Buddhadharma has long been in decline.
五百年必有王者兴，自民国十七（1928）年，大愚师祖开山而后，佛道重光，各宗融会，使骥陆师之分化而弘扬，则小子等终不识般若为何事，成佛为何义，如人入暗，则无所见，此岂区区一人之私幸哉！虽然，经自	Every five hundred years, a great ruler is bound to arise. Since the seventeenth year of the Republic of China (1928), when Patriarch Dayu founded the tradition, the Buddha Way has shone anew. The

经，师自师，生死事大，惟在自决，先师有言：从门入者，不是家珍，须自己胸中流出，方有少分相应。	various schools have been brought into harmony, enabling Master Xianglu to distinguish and propagate them. Without this, we lesser ones would never have known what prajñā is or what it means to become a Buddha. It would be like entering darkness, where nothing can be seen. How could this be merely one person's private good fortune? Nevertheless, the sūtra is the sūtra, and the Master is the Master; the matter of birth and death is grave and can only be decided by oneself. The late Master said: "What enters through the gate is not one's family treasure. It must flow forth from one's own breast; only then can there be even a small measure of accord."
愿世之读是经者，以筏为喻，不取法相，仍从自觉下手，庶不负先觉之慈悲也矣。	May those in the world who read this sūtra take the raft as their metaphor, refrain from grasping at dharma appearances, and begin with their own awakening, so that they may not disappoint the compassion of those awakened before them.
戊寅秋古梁溪弟子涵普祝铨谨序	Respectfully prefaced in the autumn of the wuyin year by Hanpu Zhu Quan, disciple of ancient Liangxi

金刚般若波罗密经经义总说

General Explanation of the Meaning of the Diamond Prajñāpāramitā Sūtra

金刚般若经者，佛说般若以金刚为喻者也，般若有坚、利、明三德。坚者为体，利者为用，明者为相，三德本一，体用非二。以金刚无物可破故坚，以金刚无物不破故利，以内外光明莹彻故明，以同具三德，故名般若。	The Diamond Prajñā Sūtra is so called because the Buddha uses the vajra as a metaphor for prajñā. Prajñā has the three virtues of firmness, sharpness, and luminosity. Firmness is its essence, sharpness its function, and luminosity its appearance. These three virtues are fundamentally one; essence and function are not two. Because nothing can break the vajra, it is firm; because there is nothing it cannot break, it is sharp; because it is luminous and pellucid within and without, it is bright. Since prajñā likewise possesses these three virtues, it is given this name.
虽然，体无形相，非用不显；性无状貌，非心不明；起用正以达体，明心方可见性。般若经者，依用表体，因心见性之妙法也。全经之旨，在表生佛同具之德性，如是而显，所谓依般若波罗蜜多故，得阿耨多罗三藐三菩提者也。	Yet essence has no form and does not reveal itself apart from function; intrinsic nature has no appearance and is not made clear apart from mind. Function is aroused precisely in order to reach essence, and only by illuminating the mind can one

	see one's nature. The Prajñā Sūtra is the wondrous Dharma by which essence is expressed through function and intrinsic nature is seen through mind. The intent of the entire sūtra is to reveal the virtue inherent alike in sentient beings and Buddhas. Thus it is made manifest: "Relying on prajñāpāramitā, one attains anuttarā-samyak-saṃbodhi."
不独三世诸佛菩萨之般若为金刚，乃众生之般若，亦属金刚，何可轻人，何可自弃！顾般若人人同具而人人不知，世人仅知行住坐卧见闻觉知为八种动相，不知此动相，正显般若之体，由动相以见实相，恒常不变如金刚，故以为名。	Not only is the prajñā of the Buddhas and bodhisattvas of the three times like a vajra; the prajñā of sentient beings is likewise a vajra. How then can one slight others? How can one abandon oneself? Although everyone possesses prajñā, no one recognizes it. People in the world know only the eight active appearances of walking, standing, sitting, lying down, seeing, hearing, feeling, and knowing. They do not know that these active appearances precisely reveal the essence of prajñā. Through active appearances one sees the true aspect, which is constant and unchanging like a vajra; hence the name.
若复有人，问般若是如何相貌，则惟曰即今问我者是，答汝者是，汝眉动目瞬者是，舍此又将何以表金刚般若无相之体耶？世尊欲启大众般若之机，特表金刚般若之用，在著衣持钵，入城乞食，至敷座而坐一段。	If someone further asks what appearance prajñā has, one can only say: it is the one now asking me; it is the one answering you; it is your brows moving and your eyes blinking. Apart from these, what could express the formless essence of Diamond Prajñā? Wishing to awaken in the assembly the capacity for prajñā, the World-Honored One especially displayed the function of Diamond Prajñā in the passage where he put on his robe, took up his bowl, entered the city to beg for food, and, returning, spread out his seat and sat down.
言此即六波罗蜜之行相，亦即般若之妙用。	This is the mode of practice of the six pāramitās, and also the wondrous functioning of prajñā.
眼前一切动作有相之用，正以反显眼前一切般若无相之体，是不可以耳闻，不可以目见，不可以智知，不可以识识，但可以慧照，可以妙观，可以心悟，可以领会，曰如是悟会，悟会如是而已。	All the functions before our eyes that possess appearances serve precisely to reveal, by contrast, the formless essence of all prajñā before our eyes. It cannot be heard by the ears, seen by the eyes, known by intellect, or recognized by consciousness. It can only be illumined by wisdom, wondrously contemplated, awakened to by mind, and inwardly understood. This is called awakening to and understanding it thus, and thus awakening to and understanding it—nothing more.

此世尊不开口之说法，如是般若放光，独空生一人悟会，应机缘起，出座请问，特地开口启请曰：如来大慈，固无处不护念诸菩萨也，希有哉此妙相也，然众生盲昧，未明所以，究应如何言住而降心成佛耶？世尊则告之曰：如汝所说，所言降心成佛者，正余所表如是之动作也，汝亦只如是住如是降伏可耳。	This was the World-Honored One's teaching without opening his mouth; thus prajñā radiated its light. Only Subhūti understood it. In response to the occasion, he rose from his seat and asked, specially opening his mouth to request instruction: "The Tathāgata's great compassion surely protects and bears in mind the bodhisattvas everywhere. How rare is this wondrous appearance! Yet sentient beings are blind and ignorant, and do not understand why. How, then, should they abide and subdue their minds in order to become Buddhas?" The World-Honored One then told him: "Just as you have said, what is called subduing the mind and becoming a Buddha is precisely the activity that I have displayed in this way. You too need only abide thus and subdue it thus."
此时空生，心已灵悟，故曰：唯然，谨觉见矣。惟不舍大众，愿乐欲闻，是求世尊再表于语言，录于文字，流布后世，以成就如是功德庄严也。	At this point Subhūti's mind had already awakened with spiritual clarity, and so he said, "Yes indeed, I respectfully perceive and understand." Yet he did not wish to leave the assembly behind. Wishing to hear more, he asked the World-Honored One to express it again in words, record it in writing, and transmit it to future generations, so that such merit and virtue as this might be brought to fulfillment and adornment.
金刚般若经者，由贤入圣，由菩萨入佛位，依般若波罗蜜而成无上菩提之大法者也。故开口即曰诸菩萨摩诃萨，原非指乐小法之贤位而言，彼不敢承当荷担而信入也，以尚未具此福德也，盖心不具足广大，不足以语此。	The Diamond Prajñā Sūtra is the great Dharma by which one enters sagehood from worthiness, enters the Buddha stage from the bodhisattva stage, and, relying on prajñāpāramitā, accomplishes unsurpassed bodhi. Therefore it begins by addressing "bodhisattva mahāsattvas." It was never intended for those at the stage of worthiness who delight in lesser teachings; they do not dare to accept and bear this responsibility, nor can they enter it through faith, because they do not yet possess such merit and virtue. Their minds are not yet sufficiently complete and vast, and thus they are not equal to this teaching.
菩萨成佛，应具资粮，众生者，菩萨成佛之资粮也。但内外众生之所以难度，只缘四相遮障，欲破四相，但大其心，心同虚空，自无系执，此名得度。	For a bodhisattva to become a Buddha, provisions are required; sentient beings are the provisions for a bodhisattva's Buddhahood. Yet inner and outer sentient beings are difficult to liberate only because they are obstructed by the four marks. To break through the four marks, one need only enlarge

	one’s mind until it is like empty space. Then there is naturally no attachment or grasping. This is called being liberated.
若有能度之我，是立我相；有所度之众，是立人相；能所对立，是为众生；此见难除，有如寿命，故曰寿者，总成烦恼。是以不住法，不住相，其福德性亦不可思议，此即菩萨成佛法，并无别法，但应如我所教而住可矣！此世尊开口说法竟，为全经纲领，下再铺陈其义，无著菩萨判为资粮分者是也。	If there is a self that can liberate, this establishes the mark of self; if there are beings being liberated, this establishes the mark of person. When liberator and liberated stand in opposition, this is the mark of sentient being. This view is difficult to remove and persists like a lifespan; hence it is called the mark of lifespan. Together, they constitute afflictions. Therefore, do not abide in dharmas and do not abide in marks. The nature of such merit and virtue is also inconceivable. This is the Dharma by which bodhisattvas become Buddhas; there is no other Dharma. One need only abide as I have taught. Here the World-Honored One’s spoken teaching comes to an end. This is the outline of the entire sūtra; what follows elaborates its meaning. This is what Bodhisattva Asaṅga classified as the section on provisions.
大众闻佛所说，虽明其义，尚无入手办法，乃首先点明法身分，言成佛之物，是在法身，故以证法身为主。法身有三：一者言说法身，二者智相法身，三者福德法身，总由此经所出。	When the assembly heard the Buddha’s teaching, they understood its meaning but still had no way to begin its practice. He therefore first clarified the section on the dharmakāya, saying that the basis of becoming a Buddha lies in the dharmakāya; thus realization of the dharmakāya is primary. There are three dharmakāyas: first, the dharmakāya of verbal expression; second, the dharmakāya of wisdom-appearance; third, the dharmakāya of merit and virtue. All emerge from this sūtra.
经非文字之经，但亦不离文字；经非佛说之经，但又不离佛说。此经者，正汝自性，即成佛之物，心地根本，此为第一。惟赖法以显功用，但诸法空相，不可说，不可取，非法非非法，为渡江暂用之筏，应取舍自在，不可执著，其法门则分九大段以表之。	A sūtra is not merely a sūtra of words, yet it is not apart from words; a sūtra is not merely a sūtra spoken by the Buddha, yet it is not apart from the Buddha’s teaching. This sūtra is precisely your own intrinsic nature—the very basis of becoming a Buddha, the fundamental ground of mind. This is foremost. One must rely on Dharma to reveal its functioning, yet the marks of all dharmas are empty: they cannot be spoken of or grasped. They are neither dharmas nor non-dharmas. They are a raft provisionally used to cross a river. One should be free in taking them up or setting them aside, and must not cling to them. Its Dharma gate is set forth in nine major sections.

一曰毋骄慢分，言自修功夫，最难破者法见耳。若汝亲证至四果罗汉而成道，倘以为我能成道，或曰有道可成，此即不名阿罗汉矣，即我如来自己，昔在燃灯佛所，于法亦实无所得，心地必如此清净，方入无诤三昧也。	The first is called the section on avoiding arrogance. It teaches that, in one's own cultivation, the most difficult thing to break through is the view of dharmas. Even if you directly realize the fourth fruit of arhatship and realize the Way, should you think, "I am able to realize the Way," or "There is a Way to be realized," then you cannot be called an arhat. Even I, the Tathāgata, when I was with Dīpaṃkara Buddha, truly obtained nothing with respect to Dharma. Only when the mind-ground is this pure does one enter the samādhi of noncontention.
二曰净佛土分，言自性庄严，非同有相，菩萨应如是清净，不住色，不住声香味触法。本无所住，而具妙用。必如是乃成大身，为无上净土庄严也。	The second is called the section on purifying Buddha lands. It teaches that the adornment of intrinsic nature is unlike anything possessing marks. A bodhisattva should be pure in this way, not abiding in forms, sounds, smells, tastes, touch, or dharmas. Originally there is nothing in which to abide, yet wondrous functioning is fully present. Only in this way can one accomplish the great body, the unsurpassed adornment of a pure land.
三曰尊正教分，言此经义，惟佛所说，随说少分，已可成就最上第一希有，处处是佛，在在是法，但假名曰金刚般若波罗蜜经而已。以是名字，汝当奉持，故非外道散论可比，然又不可执取为如来有法可说也。通达此义，是尊正教，一切天人，皆应供养矣。	The third is called the section on honoring the true teaching. It teaches that the meaning of this sūtra is taught only by the Buddha. Even if only a small portion is taught, it can already accomplish what is supremely foremost and rare. Everywhere is Buddha; everywhere is Dharma. It is only provisionally named the Diamond Prajñāpāramitā Sūtra. Because of this name, you should uphold it. It cannot be compared with the scattered discourses of non-Buddhist paths. Yet neither should one grasp at it as though the Tathāgata had a Dharma to teach. To thoroughly understand this meaning is to honor the true teaching; all devas and humans should make offerings to it.
四曰供养给事分，言众生之所以报佛恩者，不在有形之供养，而在自度成佛，但能不取于相，即是成佛报恩。是以微尘世界，都不执取，即佛之三十二相，亦等于微尘世界之幻来幻去，如是圆观，名大供养。	The fourth is called the section on making offerings and rendering service. It teaches that sentient beings repay the Buddha's kindness not through material offerings, but by liberating themselves and becoming Buddhas. If one does not grasp at marks, this itself is becoming a Buddha and repaying the Buddha's kindness. Thus one does not grasp even at worlds of motes of dust; even the Buddha's thirty-two marks are like worlds of motes of dust,

	illusorily coming and going. To contemplate in this all-encompassing way is called the great offering.
五曰精进分，学未至佛，其学未止，尚当精进，精进至见实相，始成就第一希有功德，然执以为第一希有之法，则又惊怖畏起，终未离相，不名清净。故曰离一切诸相，即名诸佛，是大精进。	The fifth is called the section on diligence. Until one has reached Buddhahood, one's learning has not come to an end, and one must still be diligent. When diligence reaches the point of seeing the true aspect, the foremost and rarest merit and virtue is accomplished. Yet if one grasps this as the foremost and rarest Dharma, alarm, fear, and dread arise; one has ultimately not left marks behind and cannot be called pure. Therefore it is said, "To be free from all marks is called the Buddhas." This is great diligence.
六曰住忍苦分，言精进深入，必经苦行，而苦行非毁身灭智为苦，菩萨以具足智慧为忍苦，离一切相，以发无上菩提之心。世尊自以往昔苦行为言，谓如立我相，即起嗔恨，心动即名割截，以心住于法，即不能生于菩提也。必心无所住，不问环境顺逆如何，一切都无所谓，是名忍苦，非同世之以压迫为忍辱，无智慧以解者也。	The sixth is called the section on abiding in the endurance of suffering. It teaches that when diligence deepens, ascetic practice must be undergone. Yet ascetic practice does not mean harming the body or destroying wisdom. For bodhisattvas, endurance of suffering consists in possessing perfect wisdom, leaving all marks behind, and arousing the mind of unsurpassed bodhi. The World-Honored One spoke of his own ascetic practices in the past, saying that if he had established the mark of self, anger and hatred would have arisen. Once the mind moves, that is already called being cut and dismembered; if the mind abides in dharmas, bodhi cannot arise. One's mind must abide nowhere. Whatever the circumstances, favorable or adverse, all are of no consequence. This is called enduring suffering. It is not like the worldly notion of enduring humiliation through repression, without the wisdom to understand it.
七曰离寂静分，此言行者未学以前，往往执有，即学以后，又复偏空，喜于寂静，非中道也，当远离之。此七八九三分，皆言菩萨之渐入如来境界者，尤为重要。	The seventh is called the section on leaving quietude behind. It teaches that before practitioners study, they often cling to existence; after studying, they may again incline toward biased emptiness and delight in quietude. This is not the Middle Way and should be left behind. These seventh, eighth, and ninth sections all concern bodhisattvas gradually entering the Tathāgata's realm, and are especially important.

第一关键，在圆其义，不可执实，亦不可执虚，无实无虚，是第一圆义。世尊恐闻者偏于寂灭，遂曰是真语者实语者，但又不可执实，故复曰此法无实无虚，总以无住为宗，心无所住，自得光明，无所不照，此义其实深邃。	The first key lies in making its meaning complete: one must not cling to reality, nor cling to emptiness. Neither real nor empty—this is the first complete meaning. Fearing that listeners might incline toward cessation and quiescence, the World-Honored One said that he was one who speaks truth and speaks what is real. Yet one must not cling to reality, and so he further said, “This Dharma is neither real nor empty.” All takes non-abiding as its principle. When the mind abides nowhere, it naturally gains luminosity, illuminating everywhere. This meaning is truly profound.
如来为最上乘者说，非乐小法者可知，彼必生惊怖也，不知在在处处，若有此经，此为最胜。	The Tathāgata teaches this for those of the highest vehicle; it is not something those who delight in lesser teachings can understand. They would certainly give rise to alarm and fear. They do not know that wherever this sūtra is found, that place is supreme.
即少分如四句偈，尚不可以三千七宝比，不可以恒沙大千七宝比，不可以恒沙生命布施比；并不可以每日三时，恒沙生命，经无量劫以布施比，直言无可比拟；甚至世尊自己在燃灯佛前，得值八百四千万亿那由他诸佛，悉皆供养承事，尚不及其千万分之一；可知此经义之不可思议，而一因一果，各有先后，亦不可思议也。	Even a small portion, such as a four-line verse, cannot be compared with the seven treasures filling three thousand great thousand-world systems; nor can it be compared with the seven treasures filling great thousand-world systems as numerous as the sands of the Ganges; nor with the giving of lives as numerous as the sands of the Ganges. Still less can it be compared with giving lives as numerous as the sands of the Ganges three times each day, throughout measureless eons. It is stated outright that it is incomparable. Even the World-Honored One himself, before Dīpaṃkara Buddha, encountered and served eight hundred forty million nayutas of Buddhas, making offerings to them all; yet this did not equal even one ten-millionth part of it. One can thus know that the meaning of this sūtra is inconceivable. Moreover, each cause and each fruition has its own sequence, which is likewise inconceivable.
要惟信心不逆者，方不惊怖，方可荷担如来无上菩提，方得成就无量无边功德，是人则为如来，言与如来不二也。此惟佛与佛，乃能证知之耳，凡此功德，皆在通达无实无虚之义以后，不可具说也，若具说者，未见性之人，必狂乱狐疑不信也。	Only those whose faith does not turn back will not be alarmed or afraid. Only they can accept and bear the Tathāgata’s unsurpassed bodhi and accomplish immeasurable, boundless merit and virtue. Such a person is then a Tathāgata—that is, not different from the Tathāgata. Only a Buddha together with a Buddha can truly know this. All

	these merits come only after one has thoroughly understood the meaning of neither real nor empty; they cannot be fully described. If they were fully described, those who have not seen their nature would surely become deranged, doubtful, and disbelieving.
八曰离喜动分，此已证于道，不无所喜，喜则心动，又安得名菩提耶！是在根上截断，不必更言喜动，并喜动之物，亦无法可说。须菩提，实无有法发阿耨菩提心者，此者字，正如画龙点睛，通体灵活，呼应第二分请问之意，归结到不可得，遑论无住不住耶。	The eighth is called the section on leaving joyous agitation behind. Here one has already realized the Way, and there is no absence of joy. Yet once there is joy, the mind is stirred; how could this be called bodhi? One cuts it off at the root, without even needing to speak further of joyous agitation. Nor is there any dharma to speak of concerning the object of that joy. “Subhūti, in truth there is no dharma that arouses the mind of anuttarā-samyak-saṃbodhi.” The word “one” here is like the finishing touch that brings a painted dragon to life: it animates the whole passage, responds to the meaning of the question in the second section, and returns it to the unobtainable. How much less, then, need one speak of non-abiding or not abiding?
九曰诸法如义分，此总言法不可取，法亦不可废也。世尊自以在燃灯佛所，得授记一事为言，谓其实耶，则无法可得；谓非实耶，则授记实有其事；惟以无实无虚而如其义，方无偏执。	The ninth is called the section on the suchness of all dharmas. It states comprehensively that dharmas cannot be grasped, yet they also cannot be discarded. The World-Honored One spoke of the occasion when he received Dīpaṃkara Buddha’s prediction: if it is said to be real, then there is no dharma to be obtained; if it is said not to be real, then the prediction did in fact occur. Only by being neither real nor empty, and according with its meaning, can one be free from one-sided attachment.
即体即用，非空非有，不教之教，乃达如如。此诸法如义之本相，亦如本来之妙用也，以佛之授记事，如是庄严重大，尚复是幻，况世间一切业耶！佛说至此，修行法门，至矣备矣，计共九段，乃为未证道前功用地说，能妙用之者，即开般若，若舍般若而欲证菩提成佛见实相得道者，无有是处。	Essence is function and function is essence; it is neither empty nor existent. Teaching without teaching is then to reach suchness. This is the fundamental appearance of the suchness of all dharmas, and also the wondrous functioning of original nature. Even the Buddha’s receiving of a prediction, so solemn and weighty an event, is still illusory; how much more so are all worldly karmic activities! By this point in the Buddha’s teaching, the Dharma gate of cultivation is complete in its utmost perfection. There are altogether nine

	sections, taught for those who have not yet realized the Way, at the stage of applying effort. Those who can make wondrous use of them open prajñā. If one abandons prajñā yet wishes to realize bodhi, become a Buddha, see the true aspect, or realize the Way, there is no such possibility.
“须菩提，譬如人身长大”，世尊为会众初证道显法身者而说，故下即无言，非无言也，在灵悟此意境而已，此时须菩提已都领会，遂曰大身，即非大身，言大身亦不可得，但具假名耳。世尊曰然，菩萨亦如是，菩萨亦假名也，是故佛说一切法，无我人众生寿者，此总括前文，与资粮分相应，为一总结束。	“Subhūti, suppose a person’s body is large.” The World-Honored One spoke this for members of the assembly who had initially realized the Way and revealed the dharmakāya. Therefore there were no further words below—not that there were no words, but that one was to awaken inwardly to this realm of meaning. At this point Subhūti had understood it all, and so he said: “A great body is not a great body.” This means that even a great body cannot be obtained; it is only a provisional name. The World-Honored One said, “So it is.” Bodhisattvas are likewise so; “bodhisattva” too is only a provisional name. Therefore the Buddha teaches that all dharmas are without self, person, sentient being, or lifespan. This summarizes the preceding text, corresponds to the section on provisions, and brings it to a general conclusion.
自此以下世尊再为大众究竟决定而言，凡已证道后，必如是方为究竟，计共四段：	From this point on, the World-Honored One again speaks to the assembly in terms of ultimate and definitive realization: once the Way has been realized, it must be thus in order to be ultimate. There are four sections in all:
一曰净土究竟分，言菩萨以通达无我无法者为真净土，以下皆指称菩萨，为入菩萨位者说。	First, the section on the ultimate nature of the Pure Land. It says that bodhisattvas who thoroughly understand that there is no self and no dharma are the true Pure Land. What follows all refers to bodhisattvas and is spoken for those who have entered the bodhisattva stage.
二曰佛知见究竟分，佛知见者，通于心也，通心不可得，即是佛眼，然佛不异众生，非无肉眼也，不异外道，非无天眼也，且具足慧眼法眼，乃成佛眼，非四眼外，另有佛眼也。佛以心通人故，恒沙世界，一切众生，亦无不心通一体，此所以正法眼藏为究竟也。	Second, the section on the ultimate nature of the Buddha’s knowledge and vision. The Buddha’s knowledge and vision is penetration of the mind. Since such penetration of mind cannot be apprehended, it is the Buddha-eye. Yet the Buddha is not different from sentient beings, so it is not that he lacks the physical eye; nor is he different from non-Buddhist paths, so it is not that he lacks the divine eye. Rather, only with the wisdom-eye

	and the dharma-eye fully present does the Buddha-eye come to be. It is not that, apart from the four eyes, there is some separate Buddha-eye. Because the Buddha penetrates people through mind, throughout worlds as numerous as the sands of the Ganges, there is not a single sentient being whose mind is not interconnected as one body. This is why the Treasury of the True Dharma Eye is ultimate.
三曰色相究竟分，言具足色身与具足诸相，都属假名，以不取不舍，方为究竟。	Third, the section on the ultimate nature of form and marks. It says that possessing a complete physical body and possessing all the marks are both merely provisional names. Only through neither grasping nor rejecting is one ultimate.
四曰说法究竟分，言说法者，不可执取有所说也。以执则与觉义相违，故曰谤佛。然若执取无所说，则世尊般若放光一分，岂不是说，故虽无法可说，却有说法之名，如是土净而不执于净，知见而不执于见，色相而不执于相非相，说法而不执于说非说，无往而不通于无实无虚之义，是真如义之究竟者也。	Fourth, the section on the ultimate nature of teaching the Dharma. It says that one who teaches the Dharma must not cling to there being something taught. For clinging conflicts with the meaning of awakening; thus it is called slandering the Buddha. Yet if one clings to there being nothing taught, then would not the World-Honored One's emission of the light of prajñā itself be teaching? Therefore, although there is no Dharma that can be taught, there remains the name of teaching the Dharma. Thus, the land is pure without attachment to purity; there is knowledge and vision without attachment to knowledge and vision; there are form and marks without attachment to marks or non-marks; and there is teaching the Dharma without attachment to teaching or non-teaching. In every respect, one penetrates the meaning of neither real nor unreal. This is the ultimate meaning of suchness.
心具足分者，世尊说法初竟，仍引大众，归入心地，曰必如是方为具足，世尊诲人不倦，反复详告，无非坚其信心而已。约分五小段：	As for the section on the completeness of mind, after the World-Honored One had initially finished teaching the Dharma, he still led the assembly back to the mind-ground, saying that only thus could it be complete. The World-Honored One never tired of instructing people, repeatedly explaining in detail for no other purpose than to strengthen their faith. This may be divided into five smaller sections:
甲曰正信。正者具足也，究竟而论，应信一切众生皆成佛，如《圆觉经》所言者是。	A. Right faith. "Right" means complete. Ultimately speaking, one should believe that all sentient

	beings will become Buddhas, as stated in the Sūtra of Perfect Enlightenment.
乙曰正觉。言善巧取法，非空非有，虽已成就无上菩提，仍不取有少法可得，是为正觉。	B. Right awakening. It means skillfully taking up dharmas, neither empty nor existent. Although one has already attained unsurpassed bodhi, one still does not grasp at even the slightest dharma as obtainable. This is right awakening.
丙曰正度。言虽度无量众生，证知佛与众生都非实有，方名大利法也。	C. Right liberation. It means that, although one liberates immeasurable sentient beings, one realizes that neither Buddha nor sentient beings truly exist. Only then can it be called the Dharma of great benefit.
丁曰正相。言不可取相以观如来，致与转轮圣王无别，但亦不取断灭，谓如来不以具足相故，得无上菩提也。此惟证入无生法忍者，方不为法所缚。	D. Right marks. It means that one must not grasp at marks in contemplating the Tathāgata, lest he become no different from a wheel-turning sage king. Yet neither should one grasp at annihilationism, saying that the Tathāgata attained unsurpassed bodhi because of possessing the complete marks. Only one who has realized the forbearance of the unborn dharmas is no longer bound by dharmas.
戊曰正行。言一切动作等等，幻来幻去，正如微尘世界之一散一合，假名为一合相而已。此段正合如来入城乞食一段，如是心能平等，慈视众生，法无高下之分，度无能所之见，相无执取与断灭之念，行亦不著微尘世界之分合，岂非正之至而具足之极乎！	E. Right conduct. It means that all actions and movements come and go like illusions, just as the scattering and combining of worlds of minute particles are provisionally called the mark of a single union. This section precisely accords with the passage in which the Tathāgata enters the city to seek alms. If the mind can thus remain equal and compassionate toward sentient beings; if dharmas are seen as having no distinction of high or low; if liberation is free of any view of agent and recipient; if marks are free of thoughts of grasping or annihilation; and if conduct does not cling even to the division and combination of worlds of minute particles—would this not be the utmost rightness and the ultimate completeness?
佛说至此，无可再说矣，遂总结全文，谓空生曰：我今说法，若有人执以为我有四见，是人解我所说义否？空生云不也，是人不解世尊之意。何以故？世尊说法，实非得已，今说四见，实非四见，是名四见，佛故印可之曰：然。	Having taught to this point, the Buddha had nothing more to say. He therefore summarized the entire text, asking Subhūti: “As I now teach the Dharma, if someone clings to the view that I possess four views, does that person understand the meaning of what I have taught?” Subhūti replied, “No. That person does not understand the

	World-Honored One's intent." Why? The World-Honored One teaches the Dharma only because he has no alternative. In speaking now of the four views, they are not truly four views; they are merely called the four views. Therefore, the Buddha confirmed this, saying, "Yes."
发无上菩提心者，于一切法，应如是知见信解可耳。若复执取于知见信解等，则又生法相矣，此直应前文但应如所教住，点明如是两字。世尊为人演说者，以化身而不住涅　，演说而不取诸相，故曰如如，以能如如，故可不动。	Those who arouse the resolve for unsurpassed bodhi need only know, see, believe, and understand all dharmas in this way. If they further cling to knowing, seeing, believing, understanding, and the like, then the marks of dharmas arise again. This directly responds to the earlier statement that one should only abide as taught, making clear the words "in this way." The World-Honored One teaches people by means of a manifestation body that does not abide in nirvāṇa, teaching without grasping at any marks; therefore this is called suchness. Because one can remain in suchness, one can be unmoving.
虽然，能如是者，仍从有为下手，转俗谛为佛谛，化有为于无为，终不废妙观之用。然则全经之旨，世尊以般若妙用教人，由用显体，依法成道，见相知实相，明心则见性，得如是无上甚深微妙之法。若生惊怖疑畏者，不足与言般若也，虽多读多闻何益哉！	Nevertheless, those who can be thus must still begin with the conditioned, transforming conventional truth into Buddha-truth and transforming the conditioned into the unconditioned, never abandoning the function of sublime contemplation. Such, then, is the purport of the entire sūtra: the World-Honored One teaches people through the wondrous function of prajñā, revealing essence through function, realizing the Way in accordance with the Dharma, seeing appearances and knowing true reality, and realizing the mind so as to see one's true nature—thereby attaining this unsurpassed, profound, and wondrous Dharma. Those who give rise to alarm, fear, doubt, or apprehension are not fit to be taught prajñā. Even if they read and hear much, what benefit would there be?

金刚经心咒

Diamond Sūtra Heart Mantra

南无盆嘎滑的，真嘎钵拉米大约，嗡，乃恩的达，爱力血，	Narmobenkiarvat-i Tsunkiarplamedarya Oun Nentitag Erish

Narmobenkiarvat-i Tsunkiarplamedarya Oun Nentitag Erish	Narmobenkiarvat-i Tsunkiarplamedarya Oun Nentitag Erish
爱力血，米力血，米力血，瓶那盈，瓶那盈，南无盆嘎滑的，	Erish Merish Merish Binnaryin Binnaryin Narmobenkiarvat-i
Erish Merish Merish Binnaryin Binnaryin Narmobenkiarvat-i	Erish Merish Merish Binnaryin Binnaryin Narmobenkiarvat-i
者登　勺的，爱力的，爱力的，米力的，米力的，虚力的，虚力的，	Tsaitenmtsiti Eriti Eriti Meriti Meriti Shriti Shriti
Tsaitenmtsiti Eriti Eriti Meriti Meriti Shriti Shriti	Tsaitenmtsiti Eriti Eriti Meriti Meriti Shriti Shriti
乌虚热，乌虚热，步又也，步又也，娑哈。	Wushjae Wushjae Boyuya Boyuya Soha
Wushjae Wushjae Boyuya Boyuya Soha	Wushjae Wushjae Boyuya Boyuya Soha
读金刚经一遍后，持此咒一遍。其功德等于读过九亿万遍，以证得性空，即同无量，惟必请师父亲授，方可持颂。	After reciting the Diamond Sūtra once, recite this mantra once. Its merit is equivalent to having recited it nine hundred million times. Upon realizing the emptiness of nature, it becomes immeasurable. One must receive this mantra personally from a master before reciting it.

金刚经分段表

Sectional Table of the Diamond Sūtra

分次分义段次1　般若放光分此世尊放般若无相之光，乃不开口之教授六波罗蜜之行相，用以引起问法之机。以上两分为第一段，是言缘起。	Division by Sections, Meanings, and Paragraphs 1. Section on Prajñā Emitting Light Here the World-Honored One emits the light of the formless prajñā. This is a wordless instruction in the modes of practice of the six pāramitās, intended to elicit the occasion for asking about the Dharma. The above two sections constitute the first paragraph, concerning dependent arising.
2　应机缘起分此分表空生见敷演金刚般若之时机已至，赞叹世尊乞食一段妙用，甚为希有，应机启请而问降心之法。3　资粮分此世尊开口之说法竟，言修心舍此别无他法，用明宗旨。 以上一分为第二段，是言总持。	2. Section on Dependent Arising in Response to the Occasion This section shows that the time had come for Subhūti to expound the Diamond Prajñā. He praises the exceedingly rare and wondrous function manifested by the World-Honored One in seeking alms, then, in response to the occasion, requests instruction and asks about the method for subduing the mind. 3. Section on Provisions

	Here the World-Honored One concludes his spoken teaching, stating that there is no other method than this for cultivating the mind, thereby making clear the essential principle. The above section constitutes the second paragraph, concerning dhāraṇī.
以上一分为第二段，是言总持。4　明法身分此一分言成佛得总持者，只此一物，先显法身，然后入道。 以上一分为第三段，是言根本。	The above section constitutes the second paragraph, concerning dhāraṇī. 4. Section on Clarifying the Dharmakāya This section states that for one who becomes a Buddha and attains dhāraṇī, there is only this one thing: first reveal the dharmakāya, and then enter the Way. The above section constitutes the third paragraph, concerning the root basis.
5　毋骄慢分6　净佛土分7　尊正教分8　供养给事分9　精进分10　住忍苦分11　离寂静分12　离喜动分13　诸法如义分修证前之过程与功用，一一照此法办，必可证道。 以上九分为第四段，是言办法。	5. Section on Avoiding Arrogance 6. Section on Purifying the Buddha Land 7. Section on Honoring the Correct Teaching 8. Section on Making Offerings and Serving 9. Section on Diligence 10. Section on Abiding in the Suffering of Forbearance 11. Section on Leaving Quiescence 12. Section on Leaving Delight in Activity 13. Section on the Meaning of All Dharmas These are the processes and functions prior to cultivation and realization. If one carries them out, one by one, in accordance with this Dharma, one will certainly realize the Way. The above nine sections constitute the fourth paragraph, concerning methods of practice.
14　入证道分此分为初证入道显大身时，非可言说者而说。 以上一分为第五段，言初发明道。15　净土究竟分16　佛知见究竟分17　色相究竟分18　说法究竟分　此分言净其体为究竟。此分言净其见为究竟。此分言净其相为究竟。此分言净其用为究竟。以上四分为第六段，言究竟地。	14. Section on Entering the Realization of the Way This section concerns the initial realization of entering the Way and manifesting the great body: that which cannot be expressed in words is nevertheless expressed. The above section constitutes the fifth paragraph, concerning the initial illumination of the Way. 15. Section on the Ultimate Pure Land 16. Section on the Ultimate Buddha-Knowledge and Buddha-View 17. Section on the Ultimate Form and Marks 18. Section on the Ultimate Teaching of the Dharma This section speaks of purifying the essence to ultimate completion. This section speaks of

	purifying the view to ultimate completion. This section speaks of purifying the marks to ultimate completion. This section speaks of purifying the function to ultimate completion. The above four sections constitute the sixth paragraph, concerning the ultimate ground.
19　心具足分	19. Section on the Mind Being Fully Equipped
甲　正信	A. Right Faith
乙　正觉	B. Right Enlightenment
丙　正度	C. Right Liberation
丁　正相	D. Right Marks
戊　正行此一分分小分，总言必如是心具足，方为最究竟。 以上一大分，五小分，为第七段，言心之究竟。 20　应如是决定分此一分为全经之总结。 以上一分为第八段，言大乘了义之决定。	E. Right Practice This section is divided into smaller sections. In general, it states that only when the mind is fully equipped in this way is it most ultimate. The above one major section and five minor sections constitute the seventh paragraph, concerning the ultimate completion of the mind. 20. Section on Resolving Thus This section is the conclusion of the entire sūtra. The above section constitutes the eighth paragraph, concerning the definitive meaning of the Mahāyāna.

圣凡不二，但有迷觉，觉于因地者为圣，觉于果地者为凡，更有果地受苦，累世不觉者矣。此无他，不明自家金刚宝藏，所谓终日圆觉而不明圆觉者是也。	Sages and ordinary beings are nondual; there are only delusion and awakening. Those awakened at the causal stage are sages; those awakened at the stage of fruition are ordinary beings. There are also those who suffer at the stage of fruition and remain unawakened through lifetime after lifetime. This is for no other reason than that they do not recognize their own vajra treasure store. They are what is meant by being immersed in perfect enlightenment all day long yet not recognizing perfect enlightenment.
佛不出世，我其永远沉沦焉矣，可惧哉！今者尘世滔滔，人心幻变，心逐外境，自居于奴，遂迷声色，迷货利，迷武力，迷邪说，一切皆迷信，而以我是为众迷之根，佛欲人类自觉，要人根本打破自己之迷信，人乃反以迷信目之，宁非怪事。	Had the Buddha not appeared in the world, I would have sunk forever—how terrifying! Now the worldly realm surges on; human minds shift illusorily. The mind pursues external objects and places itself in slavery. Thus people are deluded by sensual pleasures, wealth and gain, military force, and false doctrines; all of these are superstitions. Yet the belief in an “I” is the root of all such delusions. The Buddha wishes humanity to awaken of itself and requires people fundamentally to shatter their own superstitions; yet people instead label him superstitious. Is this not a strange affair?
经者，佛与诸大弟子说众生迷悟之根源，阿难等结为典籍者也。后人依据以考证自己之心地，如何而出凡入圣，如何而超登觉岸，其理至显，其义至密，其用至妙。故依据文字语言以形示者曰显，般若印证心地而神悟者曰密。	A sūtra is a record compiled by Ānanda and others from the Buddha’s teachings, given together with his great disciples, on the roots of sentient beings’ delusion and awakening. Later generations rely on it to examine and verify their own mind-ground: how to leave the ordinary and enter the sagehood, and how to transcend to the shore of awakening. Its principle is most evident, its meaning most profound, and its function most wondrous. Therefore, what is expressed outwardly through written words and language is called exoteric; what prajñā verifies in the mind-ground and is spiritually realized is called esoteric.
金刚经为一切凡圣悟心之门，了悟无明妄心，即是妙慧真心，二心同体，故曰悟心。三界以心为主，心名为	The Diamond Sūtra is the gateway through which all ordinary beings and sages awaken to the mind. To realize that the deluded mind of ignorance is

地，能印心者，究竟解脱，故又名一切凡夫入如来地顿悟法门。	precisely the true mind of wondrous wisdom is called awakening to the mind, for the two minds share one essence. The three realms take mind as their master, and mind is called the ground. Whoever can seal the mind attains ultimate liberation. Thus it is also called the Dharma gate of sudden awakening by which all ordinary beings enter the ground of the Tathāgata.
惟经义深邃，倘不解如来所说义，则心地莫由证入，此读诵讲解之不可忽也。	Yet the meaning of the sūtra is deep and profound. If one does not understand the meaning taught by the Tathāgata, there is no way to realize and enter the mind-ground. Therefore, reading, reciting, and explaining it must not be neglected.
震旦人具有大乘根性，于此经最有缘，独苦不解其义，讲者每多依文解字，此是释字，非属解义，闻者复杂参我见，附会邪说，于心地法门，远之又远。	The people of China possess Mahāyāna capacities and have especially strong affinities with this sūtra. Their sole difficulty is that they do not understand its meaning. Those who expound it often merely explain characters according to the text; this is explaining words, not interpreting meaning. Listeners then mix in their own views, force connections with heterodox teachings, and thereby become ever more remote from the Dharma gate of the mind-ground.
至内地修持之女众，或比丘尼，则并此文字解亦不获闻焉，慧命所关，实为至重。夫甚深难信之法，惟信心不逆者，方能不惊不怖，所谓是经义不可思议，否则滞著名相，辗转生疑，甚深义趣，反为所掩，是由未证入真智故。	As for women practitioners in the interior regions, including bhikṣuṇīs, they may not even have the opportunity to hear such explanations of the text. Since wisdom-life is at stake, this is of the utmost importance. With a Dharma so profound and difficult to believe, only those whose faith is unwavering can avoid alarm and fear. This is what is meant by saying that the meaning of this sūtra is inconceivable. Otherwise, one becomes attached to names and appearances, repeatedly gives rise to doubt, and the profound import is instead obscured. This is because one has not realized and entered true wisdom.
金刚经以无住为宗，专言破相，相破则无分别，是谓降伏其心。至无分别智之解释，多至二十余种，甚深甚深，不能尽说，要以离我相为第一，以我相为分别之根，即今日人心骚乱之根也。智者了解心性真相，认识本来，言本来是觉，种种分别，尽属妄想缘影，不为所迷，真理既明，一切无所疑惑，业苦自断，而金刚般若之妙用出也。	The Diamond Sūtra takes non-abiding as its principle and speaks specifically of breaking through appearances. When appearances are broken, there is no discrimination; this is called subduing the mind. There are more than twenty explanations of non-discriminating wisdom—profound indeed, profoundly so—and they cannot

	all be set forth. But foremost is freedom from the appearance of self, for the appearance of self is the root of discrimination and also the root of today's turmoil in human minds. The wise understand the true nature of mind and recognize the original nature. To speak of the original nature is to speak of awakening. All kinds of discrimination are but shadow-images arising from deluded thoughts; if one is not deluded by them, true principle becomes clear, all doubts disappear, karmic suffering ceases of itself, and the wondrous function of vajra prajñā emerges.
如来于第四时，说般若经，计十六会，六百卷，金刚经乃其一也。以金刚喻般若者，又百喻之一也；或以大火聚喻般若，言无物不遭其焚烧；或以大日轮喻般若，言无幽不照等等，计有百喻。	During the fourth period, the Tathāgata taught the Prajñā sūtras in sixteen assemblies, comprising six hundred fascicles; the Diamond Sūtra is one of them. Vajra is used as a metaphor for prajñā, and this is one of a hundred metaphors. Prajñā is also likened to a great mass of fire, for nothing fails to be consumed by it; or to the great orb of the sun, for no darkness is left unilluminated; and so forth. In all, there are one hundred metaphors.
如来说法，不外八识，二无我，五法，三自性。所言五法者，乃名，相，妄想，正智，如如是也。大般若经具八十一科，色为八十一科之首。	The Tathāgata's teaching does not go beyond the eight consciousnesses, the two kinds of non-self, the five dharmas, and the three natures. The five dharmas are name, appearance, deluded thought, correct wisdom, and suchness. The Great Prajñā Sūtra contains eighty-one categories, of which form is the first.
金刚经说一句不住色布施，言以一赅八十一科，自五蕴，六根，十八界，十二缘，四谛，六度，三十七助道品，以至菩提涅　等，尽不可住是也。	When the Diamond Sūtra speaks of giving without abiding in form, one statement encompasses all eighty-one categories. From the five aggregates, six sense faculties, eighteen realms, twelve links of dependent origination, four noble truths, six perfections, and thirty-seven aids to awakening, through bodhi, nirvāṇa, and the rest—none is to be abided in.
经只一卷，文约义深，难于解释，此经先破四相，后破法见，以众生迷妄之习，在根为见，起见为相，而自心幻相乃一切见之根本也，终不离我人憎爱四种情妄，最后言三际心之不可得，云何于不可得之心中，执缚诸见而滞四相耶。	The sūtra comprises only one fascicle, yet its wording is concise and its meaning profound, making it difficult to explain. It first breaks through the four appearances, then breaks through views of dharmas. Sentient beings' habitual delusion lies at the root as views; when views arise, appearances arise. Yet the illusory appearances of one's own

	mind are the root of all views. In the end, they do not depart from the four deluded emotional attachments of self and other, love and aversion. Finally, the sūtra says that the three minds are unobtainable. How, then, can one cling to and bind oneself with all views, becoming stuck in the four appearances within a mind that is unobtainable?
行者欲明心不可得，自非修证不可，尤非发明心地认识透彻者，不能信心不逆也。今释此经，略参无著菩萨十八住说，则如是住，方不生法相，然不内究于心，外求文字，终无益耳。	If practitioners wish to understand that mind is unobtainable, they cannot do so without practice and realization. Still less can those who have not thoroughly clarified the mind-ground and recognized it completely have unwavering faith. In explaining this sūtra, we shall briefly draw on Bodhisattva Asaṅga's teaching of the eighteen abidings: abiding in this way, one does not give rise to dharma appearances. Yet if one does not investigate the mind inwardly and instead seeks words outwardly, there will ultimately be no benefit.
金刚经者，如来为大乘者说，为最上乘者说，凡未证三昧见实相者，无从测知其微妙，今不得已而依文释义，说者当提空说，听者亦当提空观，经云不可取不可说，从知此经以无住为宗而精义显焉。	The Diamond Sūtra was spoken by the Tathāgata for those of Mahāyāna capacity and for those of the highest capacity. Those who have not realized samādhi and seen the true appearance have no means of fathoming its subtle wonder. Thus, reluctantly, we explain its meaning according to the text. The speaker should speak from emptiness, and the listener should also contemplate from emptiness. The sūtra says, "It cannot be grasped and cannot be spoken." From this we know that the sūtra takes non-abiding as its principle, and its essential meaning becomes clear.
人何故欲修行？曰欲出三界；但三界内外，究在何处分界？曰界在以众生知见转佛知见而已；但如何转？曰入不二；云何入不二？曰无着，无着即无住。若明本来无住，当下即波罗蜜，夫成就阿耨多罗三藐三菩提者，乃波罗蜜多之果地也，必亲证者，方达体起用耳。	Why do people wish to practice? They say: to leave the three realms. But where exactly is the boundary between inside and outside the three realms? It lies only in transforming sentient beings' knowledge and views into the Buddha's knowledge and views. But how is this transformation made? By entering nonduality. How does one enter nonduality? Through non-attachment; non-attachment is non-abiding. If one understands that there is originally no abiding, then at that very moment one is pāramitā. Those who accomplish anuttarā-samyak-saṃbodhi have reached the stage of fruition of pāramitā. Only those who directly realize it can

	comprehend its essence and give rise to its function.
此经以无住为宗，无住者，非无所住也，乃不着于住也。先不住于相，言外不住于境也；次不住于见，言心不可得，内不住于心也；次不住于法，言不住亦法，并不住亦不住也，然后归到无住总相。	This sūtra takes non-abiding as its principle. Non-abiding does not mean abiding nowhere; it means not being attached to abiding. First, do not abide in appearances: outwardly, do not abide in objects. Next, do not abide in views: because mind is unobtainable, inwardly do not abide in mind. Next, do not abide in dharmas: do not abide even in non-abiding, nor abide in not abiding in non-abiding. Then one returns to the general appearance of non-abiding.
所言住相住心住法者，皆属于我，粗者我相，细者我见，故先空我，但空亦属法我，再进而空空，但空又未曾离法，仍属于我。惟有不着一切，取舍自在，方名无住，即此无住之住，乃名正住，又名金刚道。	Abiding in appearances, mind, or dharmas all belongs to self. In its coarse form, this is the appearance of self; in its subtle form, it is the view of self. Therefore, first empty self. But emptiness itself also belongs to the dharma-self; one must go further and empty emptiness. Yet this emptiness has not departed from dharmas and still belongs to self. Only when one is attached to nothing at all and is free in accepting and rejecting can this be called non-abiding. This abiding in non-abiding is called right abiding, and is also called the Vajra Path.
无我相人相等无字，乃不着之谓也，非有无之谓也，如经中“若乐小法者着我见人见”等句，从知我见等，有亦无碍，只是住不得，不着者即有而不有，是名无着，又菩萨有我相等句，此有字，亦非有无之有也。	The word “no” in such expressions as “no appearance of self or person” means non-attachment; it does not mean existence or nonexistence. For example, the sūtra says, “If those who delight in lesser dharmas are attached to views of self and person,” and from this we know that views of self and the like do not obstruct merely because they are present; one simply must not abide in them. To be unattached is to have without having; this is called non-attachment. Likewise, when the sūtra says that a bodhisattva has appearances of self and the like, “has” there also does not mean existence as opposed to nonexistence.
金刚经意义深邃，非可于文字内寻得。如世尊知听众起疑，不待须菩提启请，先已开释，故其疑之起因，必于开释之果中反求之，方明其因，若依文字而释，一若有尾无首，有果无因，甚难明矣。	The meaning of the Diamond Sūtra is deep and cannot be found within words alone. Knowing that the audience had raised doubts, the World-Honored One explained them before Subhūti requested it. Therefore, to understand the cause of their doubts, one must seek backward from the

	result of the explanation; only then can the cause be understood. If one explains according to the words alone, it is as though there were a tail but no head, an effect but no cause, and it becomes very difficult to understand.
注金刚经者多矣！一为外道注述，误以般若无相之体，附会于精气神之守一，更假托燃灯佛祖所注，用意非不慈悲，误人实不能免。一为文人注述，即依文直解，前所谓有尾无首者是也，俱不足论。	There have been many commentaries on the Diamond Sūtra. One kind was composed by non-Buddhists, who mistakenly forced the formless essence of prajñā into conformity with preserving the One of vital essence, energy, and spirit. They even falsely attributed such commentaries to the ancient Buddha Dīpaṅkara. Their intention may not have lacked compassion, but they cannot avoid misleading people. Another kind was composed by literary scholars, who explain the text directly according to its wording—the very case of having a tail but no head mentioned above. Neither kind is worth discussing.
其真能开释金刚经义者，近之如明憨山老人注，明曾凤仪之宗通，及石注等数种可读，远之如圭峰大师疏论纂要，宋长水子刊定记，西国如无著天亲二大士之金刚经论，又兜率天弥勒尊者授无著之八十章偈，皆所以释金刚经者。虽然，此经不关文字，不关注述，纵使世尊再来，一一开示，转不如行者自心内证之较为亲切耳。	Among those who have truly elucidated the meaning of the Diamond Sūtra, more recent works worth reading include the commentary by the Ming-dynasty elder Hanshan, Zongtong by Zeng Fengyi of the Ming, and the Shizhu commentary. Earlier works include Master Guifeng's Commentary and Collected Essentials, Changshui Zi's Record of Definitive Establishment from the Song, and, in India, the Diamond Sūtra treatises by the two great beings Asaṅga and Vasubandhu, as well as the eighty-verse chapter taught by Venerable Maitreya in Tuṣita Heaven to Asaṅga. All were intended to explain the Diamond Sūtra. Nevertheless, this sūtra does not concern words and does not depend on commentaries. Even if the World-Honored One were to return and explain every point, it would still be less intimate than a practitioner's own inner realization.
众生终日取相，不能见性，二乘偏执于空，见而不见，以此偏执之见，亦我相也。不知性相不二，非性无以立相，非相无以显性。今说破相者正以显性，所言降伏其心者，破一切幻境幻心幻法幻觉者也。	Sentient beings grasp appearances all day long and cannot see their true nature. The two vehicles are one-sidedly attached to emptiness: they see, yet do not see. This view of one-sided attachment is also an appearance of self. They do not know that nature and appearance are nondual: without nature, appearances cannot be established; without appearances, nature cannot be revealed.

	The present teaching of breaking through appearances is precisely for revealing nature. What is called subduing the mind is breaking through all illusory objects, illusory minds, illusory dharmas, and illusory awakenings.
破者离也，以妙慧力，离一切诸相，乃能证于如来无上菩提，即名诸佛。	To break through means to depart from. Only through the power of wondrous wisdom, departing from all appearances, can one realize the Tathāgata's unsurpassed bodhi; this is called the Buddhas.
金刚经分资粮位，以发大心度众为成佛正因，又分九种办法，以证得法身：得无生忍为根本，然后证至初地，破俱生我执；至八地以上，破俱生法执；至等觉位，破极微细所知愚，层层证入果地，总不外甚深金刚如幻三昧；至得无所得时，斯名金刚道后异熟空，方名般若波罗蜜多。	The Diamond Sūtra distinguishes the stage of provisions, where arousing the great resolve to liberate sentient beings is the proper cause for Buddhahood. It further distinguishes nine methods for realizing the dharmakāya: attaining the patience with the non-arising of dharmas is fundamental; then one realizes the first bhūmi and breaks attachment to self that is innate; from the eighth bhūmi onward, one breaks attachment to dharmas that is innate; at the stage of equal enlightenment, one breaks the extremely subtle ignorance concerning what is to be known. One realizes and enters the stages of fruition level by level, all of which are encompassed by the profound vajra-like illusory samādhi. When one attains nothing to attain, this is called maturation in emptiness after the Vajra Path, and only then is it called prajñāpāramitā.
佛说般若经，前后共二十九年，凡四处十六会：一王舍城鹫峰山七会，二给孤独园七会，三他化天宫摩尼宝藏殿一会，四王舍城竹林园白鹭池侧一会，全部六百卷。	The Buddha taught the Prajñā sūtras for a total of twenty-nine years, in sixteen assemblies at four locations: seven assemblies at Vulture Peak in Rājagṛha; seven assemblies at Anāthapiṇḍada's Garden; one assembly in the Hall of the Maṇi Treasury in the palace of the Heaven of Enjoying Others' Emanations; and one assembly beside the Egret Pool in the Bamboo Grove at Rājagṛha. Together, they comprise six hundred fascicles.
天亲之造《金刚经论》，由破疑以明旨，分金刚经为二十七疑；无著再造论，以究竟住为宗，分十八住，盖本于所教住而发挥者也。	Vasubandhu composed a treatise on the Diamond Sūtra that clarifies its purport by dispelling doubts, dividing the sūtra into twenty-seven doubts. Asaṅga then composed a further treatise, taking ultimate abiding as its principle and dividing it into eighteen

	abidings; this develops the teaching of how one should abide.
天亲为初机初信者说，必不惊不怖不畏者，方可与此经相契；无著为已修证者说，明知无住，却使有住，非深明若心有住即为非住之旨者，不足与语十八住也。惟此经不同方等，当就究竟了义说，应参无著说为是。	Vasubandhu spoke for beginners and those of initial faith: only those who are neither alarmed, frightened, nor afraid can accord with this sūtra. Asaṅga spoke for those who have already practiced and realized: although one clearly knows non-abiding, he nevertheless teaches abiding. Those who do not deeply understand the principle that if the mind abides in anything, that is not true abiding are not fit to discuss the eighteen abidings. This sūtra differs from the vaipulya teachings; it should be explained according to its ultimate and definitive meaning, and Asaṅga's exposition should be consulted.
以金刚经分三十二分者，梁昭明太子之功德也，惜其义未明，兹改判为二十分，因前后经句，文同而义异，学者每苦于不明经义之所在，故每分加以说明，以清眼目。	Dividing the Diamond Sūtra into thirty-two sections was the merit of Crown Prince Zhaoming of Liang. Unfortunately, its meaning was not made clear. Here it is instead divided into twenty sections, because earlier and later passages may have identical wording but different meanings. Students often suffer from not knowing where the sūtra's meaning lies; therefore, an explanation is added to each section to clarify their vision.
又金刚经论，流传中国，在梁后数百年，古人有未及见者，注述是以不同，又讲经与随说及开示法不同：对人开示，应以人为主，相机而酬，可就听者之程度而深浅之；若讲经则普对大众，应以经为主，极难普及于听众。	Moreover, treatises on the Diamond Sūtra were transmitted to China only several centuries after the Liang dynasty, so ancient commentators had not all had the opportunity to see them, and their commentaries consequently differed. Explaining a sūtra also differs from speaking spontaneously or giving personal instruction. When instructing a person, one should make the person primary, responding according to the occasion and adapting depth and shallowness to the listener's capacity. But when explaining a sūtra, one addresses the general public and must make the sūtra primary; it is extremely difficult to reach all listeners.
如说大乘了义经，只可就决定了义说，视座下听者，一切皆大阿罗汉，住于八地者然，不当稍事迁就，以为不可教授而改其经义也。故讲经只可为已修证者说，在近世毕竟当机者少，若并经文亦未研究，骤聆法要，则领会更不易矣。	For example, when teaching a Mahāyāna sūtra of definitive meaning, one may speak only according to its definitive meaning, regarding everyone seated below as a great arhat abiding on the eighth bhūmi. One should not make even slight concessions, thinking that it cannot be taught and

	thereby altering the meaning of the sūtra. Therefore, sūtra exposition can only be given for those who have already practiced and realized. In modern times, those who are truly suited recipients are, after all, few. If people have not even studied the sūtra text and suddenly hear the essential points of the Dharma, their comprehension is all the more difficult.
金刚经乃入大学之教科书，但无论初修久学，内道外道，男女老幼，识字或不识字，无不喜读此经。则知因缘之不可思议矣，其夙世必曾读诵此经，然则学佛又岂可以今世论，视为初学而轻视之哉！彼死执三大阿僧劫者，可以悟矣。兹为释题：	The Diamond Sūtra is a textbook for those entering the great learning. Yet whether beginners or long-time students, Buddhists or non-Buddhists, men or women, young or old, literate or illiterate, all delight in reading this sūtra. This shows how inconceivable causes and conditions are. In former lives they must surely have read and recited this sūtra. How, then, can one judge the study of Buddhism solely by this present life, regarding someone as a beginner and slighting them? Those who rigidly cling to the three great asaṃkhyeya kalpas may thereby awaken. We shall now explain the title:
金刚者赞美比喻之辞，言般若之贵，无可比喻，惟帝释有宝杵，曰金刚，具有三德：其坚则无物可破，是其体也；其利则能破一切，是其用也；其明则光明无量，是其相也，即言圣凡同具之体相用三德也。	“Vajra” is a term of praise and metaphor. It indicates that prajñā is so precious that nothing can compare with it. Only Indra possesses a precious scepter called a vajra, which has three virtues: its hardness cannot be broken by anything—this is its essence; its sharpness can break everything—this is its function; and its brightness shines with immeasurable light—this is its appearance. These are precisely the three virtues of essence, appearance, and function, possessed alike by sages and ordinary beings.
般若，华文难尽其义，无可翻译，仍用旧名，其义则谓“通达世出世法圆融无碍恰到好处之大智慧”，方可比拟之。	Prajñā is difficult to convey fully in Chinese and cannot be translated; thus its old name is retained. Its meaning may only be approximated as “the great wisdom that thoroughly comprehends worldly and supramundane dharmas, perfectly and without obstruction, and is fitting in every respect.”
波罗，言彼岸，由此达彼也，实则假定之辞。蜜者到也，言到彼岸也。蜜多义同，言到彼岸之上也。而由此到达彼岸，即是心之变易，心者，幻心也，由性体中起出妙用曰心，如镜中之影，影实不有，但亦非无，只有而不可得，性则永远恒常不变也。	Pāra means “the other shore,” that is, passing from this shore to that shore; in fact, it is a hypothetical expression. The Chinese syllable mi is explained as “arrived,” indicating arrival at the other shore. Miduo is explained similarly, as arriving and going ashore on the other shore. To reach the other

	shore from this one is a transformation of mind. Mind is an illusory mind: the wondrous functioning that arises from the essence of intrinsic nature is called mind. It is like an image in a mirror: the image is not truly existent, yet neither is it nonexistent; it exists, yet cannot be grasped. Intrinsic nature, however, is eternally constant and unchanging.
经者，道也，法也，常道也，契也。契于机而一贯之，故又曰贯，贯其义也。总言此金刚般若永无坏灭，人人本有，徒因迷而在此岸，当内证诸心，超登光明之彼岸，此即一大事因缘也。佛何故出世，众生何故学佛，亦只为此事。	Sūtra means way, Dharma, constant way, and correspondence. It corresponds to people's capacities and strings all things together; therefore it is also called "thread," which conveys its meaning. In sum, this vajra prajñā is never destroyed and is inherently present in everyone. Only because of delusion do people remain on this shore. One should inwardly realize the various states of mind and transcend them to ascend to the luminous other shore. This is the one great matter of causes and conditions. Why did the Buddha appear in the world? Why do sentient beings study Buddhism? It is solely for this matter.

般若放光分第一

Section One: Prajñā Emits Light

【分义】　诸佛说法，本无定相，以诸法空相故，既随处是法，不离坐卧行住，应机而启，何须言语音声，在在般若，处处放光，岂肉眼可得而见哉！自食时至敷座而坐一段，即以六波罗蜜行化，如乞食者，教布施也；著衣持钵者，教持戒也；次第乞者，教忍辱也；收衣钵洗足者，教精进也；敷座者，教禅定也。	[Distinguishing the Meaning] The Buddhas' teaching of the Dharma has no fixed form, for all dharmas bear the mark of emptiness. Since the Dharma is present everywhere and is not apart from sitting, reclining, walking, and standing, it is revealed in response to capacities. Why should words and sounds be necessary? Prajñā is everywhere, and light shines forth in every place—how could this be seen by the physical eye? From the time of taking the meal until arranging the seat and sitting down, the World-Honored One transformed beings through the practice of the six pāramitās: begging for alms taught generosity; wearing the robe and carrying the bowl taught upholding the precepts; begging in proper sequence taught patience; putting away the robe and bowl and washing the feet taught diligence; and arranging the seat taught dhyāna.

一切皆般若也，此乃世尊不开口之说法，放如是光而人不见，独须菩提知机而启请，机者，乃在座诸众恰到当机之时，如闻此法，必可领悟，正法会之因由也。又此经所说，偏重金刚般若之用，故开首一段，即是表用，虽然，用随体立，体由用显，言用则体在其中矣。	All of this is prajñā. This was the World-Honored One's teaching without opening his mouth. Such light shone forth, yet people did not see it. Only Subhūti knew the occasion and requested instruction. The occasion was that those assembled were precisely ready to receive the teaching; upon hearing this Dharma, they would certainly be able to comprehend it. This was the cause and condition for the assembly of the true Dharma. Moreover, this sūtra places particular emphasis on the function of vajra prajñā. Thus, its opening passage serves to reveal that function. Yet function is established in accordance with essence, and essence is made manifest through function; when function is spoken of, essence is contained within it.
如是我闻，一时佛在舍卫国祇树给孤独园，与大比丘众千二百五十人俱。尔时，世尊食时，著衣持钵，入舍卫大城乞食，于其城中次第乞已，还至本处。饭食讫，收衣钵，洗足已，敷座而坐。	Thus have I heard. At one time, the Buddha was staying in the Jeta Grove, Anāthapiṇḍada's Park, in Śrāvastī, together with a community of 1,250 great bhikṣus. At that time, when it was time to eat, the World-Honored One put on his robe, took up his bowl, and entered the great city of Śrāvastī to beg for alms. Having begged for alms in sequence throughout the city, he returned to his dwelling. When he had finished eating, he put away his robe and bowl, washed his feet, arranged his seat, and sat down.
【注释】　此经以无住为宗，正显般若智用之相貌，故以降伏为纲宗。但般若无相，惟藉行住坐卧以显，显者，领会之意尔。会则处处风光，在在般若，翠竹黄花，尽通人意，不会则越说越糊涂。	[Commentary] This sūtra takes non-abiding as its tenet and directly reveals the appearance of the function of prajñā wisdom; therefore, subduing [the mind] is its guiding principle. Yet prajñā is formless and can only be revealed through sitting, standing, walking, and reclining. To reveal means simply to comprehend. When one comprehends, the scenery is everywhere and prajñā is present in every place: green bamboo and yellow flowers all communicate their meaning. Without comprehension, the more one speaks, the more confused one becomes.
试观世尊于说法前，匆忙此一段，依事而论，究与本文何关。不知六波罗蜜门，尽已释入，放此无相之光，见此光者，即证得金刚如幻三昧。是世尊已说真如般若竟，更何必再启言说。夫般若者，乃用于恰恰当机之处。	Consider the World-Honored One's hurried actions in this passage before he began teaching. Judging by the events themselves, what connection could they possibly have with the main text? One does not realize that the gateways of the six pāramitās have all already been explained therein. This

	formless light has been emitted; whoever sees this light immediately realizes the vajra samādhi of illusion. The World-Honored One had already finished expounding the prajñā of suchness, so why was there any need to begin speaking again? Prajñā is to be applied precisely where the occasion is ripe.
眉言目语，本无声音，对方亦不必以目见，不必以耳闻。接此机者，其先一须菩提乎！但说法者为度众生，闻法者亦不忘众生，须菩提虽已明悟世尊之旨，而普利群众，仍待启请。明知无法法，且说不可说，正不妨一说耳。	Speech of the eyebrows and language of the eyes have no sound; nor need the other person see with the eyes or hear with the ears. Was not Subhūti the first to receive this opportunity? Yet one who teaches the Dharma does so to liberate sentient beings, and one who hears the Dharma must likewise not forget sentient beings. Although Subhūti had already clearly understood the World-Honored One's intent, he still needed to request instruction for the benefit of the multitude. Clearly knowing that there is no dharma as a dharma, and that what is inexpressible is nevertheless spoken of, there is no harm in speaking.

应机缘起分第二

Section Two: Origins in Response to Capacities

【分义】　须菩提因机而启请，世尊喜其知机而赞许之，彼此原已心领神会，故曰唯然，但目的还在度众，以大众尚未达意，愿再以言语启发之，彼大众固愿乐欲闻也。	[Analysis of the Meaning] Subhūti made his request in accordance with the audience's capacities. The World-Honored One, pleased that he understood those capacities, praised and affirmed him. They had already understood one another without words; hence, "Yes, indeed." Yet the purpose was still to liberate the assembly. Since the members of the assembly had not yet grasped the meaning, he wished the World-Honored One to elucidate it further in words, and they indeed wished and desired to hear it.
时长老须菩提，在大众中，即从座起，偏袒右肩，右膝著地，合掌恭敬而白佛言：希有世尊，如来善护念诸菩萨，善付嘱诸菩萨。	Then the Elder Subhūti, who was among the assembly, rose from his seat, bared his right shoulder, placed his right knee on the ground, joined his palms reverently, and addressed the Buddha: "Rare indeed, World-Honored One. The Tathāgata is skillful in protecting and keeping in mind all bodhisattvas, and skillful in entrusting all bodhisattvas."

世尊，善男子善女人，发阿耨多罗三藐三菩提心，云何应住？云何降伏其心？佛言：善哉！善哉！须菩提，如汝所说，如来善护念诸菩萨，善付嘱诸菩萨。汝今谛听，当为汝说。善男子善女人，发阿耨多罗三藐三菩提心，应如是住，如是降伏其心。唯然，世尊，愿乐欲闻。	“World-Honored One, when good men and good women arouse the mind of unsurpassed, complete, and perfect enlightenment, how should they abide? How should they subdue their minds?” The Buddha said: “Excellent, excellent, Subhūti. Just as you have said, the Tathāgata is skillful in protecting and keeping in mind all bodhisattvas, and skillful in entrusting all bodhisattvas. Listen attentively now, and I shall explain this for you. Good men and good women who arouse the mind of unsurpassed, complete, and perfect enlightenment should thus abide and thus subdue their minds.” “Yes, indeed, World-Honored One. We eagerly wish to hear.”
【注释】　须菩提问意，谓般若以无住为宗，并不住于住，斯名正住，然必如何而为究竟住乎？请佛为诸菩萨决定之。	[Commentary] The meaning of Subhūti’s question is this: prajñā takes non-abiding as its principle, and does not cling to abiding; this alone is called true abiding. But how, precisely, does one abide ultimately? He asks the Buddha to determine this for all bodhisattvas.
盖世人迷惘，在心之疑惑不定，不名降伏，初念非不趋善，徒因知见烦恼，疑而不决，为多生习气所冲动，现前习俗所引诱，不觉入于邪道。	Worldly people are bewildered. When the mind is doubtful and unsettled, it cannot be called subdued. Their initial thought is not necessarily lacking an inclination toward goodness, but because of afflictions of view and understanding, they hesitate without reaching a decision. Driven by habitual tendencies accumulated over many lives and enticed by present customs and conventions, they unknowingly enter a mistaken path.
及已修行，悟道未彻，法障仍在，所知又起，此微细疑即无明惑，非佛不能为之决定也。行者当问自己之知见，果能无着否？果能廓然无疑也否？若得究竟住者，即能降伏其心，即名证得无上菩提也。	Even after they have begun cultivation, their realization of the Way may remain incomplete; dharma-obstacles still persist, and what they know gives rise again to further obstruction. This subtle doubt is the delusion of ignorance, and only the Buddha can settle it for them. Practitioners should ask themselves: Are their views and understandings truly free of attachment? Are they truly open and entirely free of doubt? If they attain ultimate abiding, they can subdue their minds; this is called realizing unsurpassed bodhi.
降伏者，非压伏六识如凡夫修也，亦非断灭七识如二乘修也，乃起八识心田微细习气，以般若扫荡之，转识为智，如化敌为友，化恶人为良民也，故曰降伏。	To subdue does not mean suppressing the six consciousnesses, as ordinary beings cultivate, nor does it mean annihilating the seventh consciousness, as practitioners of the two vehicles

	cultivate. Rather, it means taking up the subtle habitual tendencies in the mind-ground of the eighth consciousness and sweeping them away with prajñā, transforming consciousness into wisdom—like turning enemies into friends or reforming evil people into good citizens. This is why it is called subduing.
虽然，岂易言哉！降伏二字，乃用在已发心之后，虽发心而取舍进退莫决，因而生疑，心遂惑荡，若不将此妄心降伏，必不能安住于大乘。故不依有住而住，亦不依无住而住，如是而住，是真降伏。	Even so, how could this be easily spoken of? The words “subdue” apply after one has aroused the resolve. Although one has aroused the resolve, one may remain unable to decide whether to accept or reject, advance or withdraw; doubt then arises, and the mind is thereby agitated and confused. Unless this deluded mind is subdued, one cannot abide securely in the Mahāyāna. Therefore, one abides without relying on abiding in something, and also without relying on non-abiding. To abide in this way is true subduing.
惟诸菩萨大根者，根已成熟，请护念之，为决定可耳；小根者，根未成熟，请付嘱之，令之增长可耳。云何者，请示其办法也，实重于事修也。	Only bodhisattvas of great capacity have mature faculties; for them, it is enough to request protection and mindful care, so that their attainment may be decisively confirmed. Those of lesser capacity have immature faculties; for them, it is enough to request entrustment, so that they may grow. “How” means requesting instruction in the method; in truth, the emphasis lies on actual cultivation.
佛故许其知机，赞叹而印可之，又曰如是住，如是降伏，即暗指乞食一段，如是妙用而已。若利根人，一闻于耳，即已彻了如是妙谛，通达诸法如义之旨矣，然小根人尚复茫然，故再铺陈，所谓如是法者如下云云。须菩提答言，唯然者，表自己已明悟如是之旨也。愿乐欲闻者，愿佛再伸说如是法以示大众也。	Therefore, the Buddha acknowledged that he understood the capacities, praised him, and confirmed his understanding. He further said, “Thus abide; thus subdue,” covertly pointing to the passage on begging for alms: that is simply such wondrous functioning. For people of sharp faculties, once this enters their ears, they thoroughly comprehend this subtle truth of “thusness” and penetrate the meaning that all dharmas accord with their true significance. But people of lesser capacity still remain bewildered, and so the teaching is set forth again in detail. What is called this Dharma of “thusness” is explained below. Subhūti’s reply, “Yes, indeed,” indicates that he himself had already awakened to the meaning of “thusness.” “We eagerly wish to hear” means that he wished the Buddha to expound this Dharma of

	“thusness” once more, in order to show it to the assembly.
凡读此等经，当作四面观：一观佛，二观请问法要者，三观听众，四观自己。身入其境而圆化之，于微细处体察之，方有少分相应处。	Whenever one reads sūtras such as this, one should contemplate from four perspectives: first, contemplate the Buddha; second, contemplate the one who asks about the essential Dharma; third, contemplate the listeners; and fourth, contemplate oneself. Enter the situation in person and assimilate it completely; examine it closely in its subtle details. Only then can one achieve even a small degree of correspondence.

资粮分第三

Chapter Three: Provisions for Rebirth

【分义】　凡事必赖资粮以成就，况学佛乎！世无众生，依何成佛，佛度众生，众生亦度佛也。所言发菩提心者，发亲证菩提心之心也，故先降伏其心，似若利己而非关度众矣，不知自他不二。	[Explanation of the Meaning] In every undertaking, provisions are indispensable for accomplishment; how much more so in studying Buddhism! Without sentient beings in the world, upon whom could one become a Buddha? The Buddha liberates sentient beings, and sentient beings also liberate the Buddha. To arouse bodhicitta means to arouse the resolve to directly realize bodhicitta. Therefore, one must first subdue one’s own mind. This may seem to be for one’s own benefit and unrelated to liberating others, yet one does not realize that self and others are nondual.
外众生者，各类众生也，内众生者，我未降之妄心烦恼也，不独我人如是，即各类众生，莫不一一如是。世尊为一切众生说，愿其自度度他，皆证到无余涅　，无余涅　者，人法双空，了无挂碍，方名无余。	External sentient beings are the various kinds of sentient beings; internal sentient beings are the deluded thoughts and afflictions in my own mind that I have not yet subdued. This is not so for myself and others alone: every kind of sentient being is, without exception, the same. The World-Honored One speaks for all sentient beings, wishing that they may liberate themselves and others and all realize nirvāṇa without remainder. Nirvāṇa without remainder means that both person and dharmas are empty, with no hindrance whatsoever; only then is it called “without remainder.”
如有能度之我，即名我相；有所度之众，即名人相；我和众生，具此因缘，即生功德胜劣成就烦恼等法见，名	If there is an “I” capable of liberating, this is called the mark of self. If there are sentient beings to be

众生相；此念不除，坚执如寿命，即名寿者相；然则诸相不空，众生何由而度？佛何由而成哉？今以度众生为成佛资粮，更以破四相为度众资粮，入菩萨位，以为基础，我皆令入一句，为示行者发广大慈悲愿力，摄受众生主因。	liberated, this is called the mark of person. When I and sentient beings are endowed with these causes and conditions, views of dharmas arise—such as distinctions of superior and inferior merit, accomplishment, and afflictions—and this is called the mark of sentient beings. If this thought is not removed and is firmly clung to as though it were one's life, this is called the mark of a life span. If the various marks are not empty, how can sentient beings be liberated? How can Buddhahood be attained? Now, taking the liberation of sentient beings as provisions for attaining Buddhahood, and further taking the breaking of the four marks as provisions for liberating sentient beings, one enters the bodhisattva stage and takes this as the foundation. The phrase "I shall cause them all to enter" is intended to show practitioners the primary cause for arousing vast vows of compassion and embracing sentient beings.
而实无众生得灭度者一句，又为破四相之总法，言无住于能度所度之愿，则四相自然不立，但如何而能臻此无上境界耶？曰当行波罗蜜，以布施为首，即代表六度万行一切波罗蜜诸法行相，言皆不应有所取著。	Yet the phrase "in truth, no sentient being is liberated" is the general method for breaking the four marks. It means that one does not abide in the vow of one who liberates or those who are liberated; then the four marks naturally do not arise. But how can one reach this unsurpassed state? It is said: one should practice the pāramitās, with giving as the foremost. Giving thereby represents the forms of practice of all pāramitās, including the six perfections and the myriad practices; it means that one should not grasp or cling to anything at all.
先把自心放大，尽量外放，即同十方虚空之无尽，我之法性，即遍满无尽，由此所成就之福德性，亦如是广大无尽，不可思量。	First enlarge your own mind and extend it outward as far as possible, until it is as boundless as the space of the ten directions. My dharma-nature then pervades this boundlessness, and the nature of the merit and virtue thereby accomplished is likewise vast, boundless, and inconceivable.
以毫不执我，则其大无外，其小无内，我之所谓我者，又将何从执取？我既不立，人又安在？惟此独妙法门，慧眼人更不必再加思索，但应照我世尊所教而住可矣，此乃成佛资粮，无上微妙，简捷了当，干净畅达，不事犹豫。	When there is no attachment whatsoever to self, its greatness has no outside and its smallness has no inside. Then how could this so-called self of mine be grasped? If self is not established, where can another person be found? This uniquely wondrous dharma gate requires no further deliberation from one with the eye of wisdom. One need only abide in

	accordance with the teaching of the World-Honored One. These are provisions for attaining Buddhahood: unsurpassed and subtle, direct and expedient, clean and unobstructed, requiring no hesitation.
此世尊开口说法已竟，然座上仍复茫然，故下再呼须菩提而告之。此一段，又若为全经之总题，以下尽是文章，用以分释此义者，故无著判为资粮位。	Here the World-Honored One has finished speaking the Dharma, yet those seated before him remain bewildered. Therefore, he again calls Subhūti and instructs him. This passage may also be regarded as the general theme of the entire sūtra; all that follows is exposition intended to explain this meaning in detail. Therefore, Asaṅga classifies it as the stage of provisions.
佛告须菩提，诸菩萨摩诃萨，应如是降伏其心。所有一切众生之类，若卵生，若胎生，若湿生，若化生，若有色，若无色，若有想，若无想，若非有想非无想，我皆令入无余涅　而灭度之。如是灭度无量无数无边众生，实无众生得灭度者。何以故？须菩提，若菩萨有我相、人相、众生相、寿者相，即非菩萨。	The Buddha said to Subhūti, “All bodhisattva mahāsattvas should thus subdue their minds: All the various kinds of sentient beings—whether born from eggs, born from wombs, born from moisture, born through transformation; whether possessing form or without form; whether possessing perception, without perception, or neither possessing perception nor lacking perception—I shall cause them all to enter nirvāṇa without remainder and thereby liberate them. Yet when immeasurable, countless, boundless sentient beings have thus been liberated, in truth no sentient being has been liberated. Why? Subhūti, if a bodhisattva has the mark of self, the mark of person, the mark of sentient beings, or the mark of a life span, that one is not a bodhisattva.”
【注释】　佛视众生各各皆本来成佛，以本具佛性故，惟因众生念念迷而不觉，间或有觉，忽又复迷。原由众生只知执我，愈执愈小，愈难成就，由小发大，必先无我，而无我之层次甚多。	[Commentary] The Buddha sees each and every sentient being as originally a Buddha, because all inherently possess Buddha-nature. Yet sentient beings are deluded in thought after thought and fail to awaken; occasionally they awaken, only to become deluded again. This is because sentient beings know only how to cling to self. The more they cling, the narrower they become, and the more difficult attainment becomes. To expand from the small to the great, one must first be without self; and there are many levels of selflessness.
一明我，明我自己究是何物，以四大幻身为我耶？根尘幻合为我耶？层层开释，则知真我者非此，独我常恒不	First, clarify the self: what exactly is this self? Is the illusory body composed of the four great elements the self? Is the illusory conjunction of faculties and

变之如来藏性，乃属真我，但我何故而入于迷醉耶。二法我，所谓法我者，即我本性中所起之幻心幻法是也。	objects the self? As these are explained layer by layer, one comes to know that the true self is not these. Only the ever-constant, unchanging tathāgatagarbha-nature is the true self. But why has this self entered into deluded intoxication? Second, there is the dharma-self. The so-called dharma-self consists of the illusory mind and illusory dharmas arising within my own intrinsic nature.
既因幻心而由觉入迷，亦必藉幻心以出迷入觉，诸法本空，然正用时，亦不宜偏废也。我既如是，众生自亦如是，既属同体，则推己及人之起念矣，志公所谓以我身空诸法空，千品万类悉皆同，此即是修。	Since one enters delusion from awakening through the illusory mind, one must also rely on the illusory mind to leave delusion and enter awakening. All dharmas are originally empty, yet when they are being employed, they should not be one-sidedly discarded. As I am, so too are sentient beings. Since we are of one substance, thoughts naturally arise that extend oneself to others. As Master Zhigong said, “When I realize my body is empty, all dharmas are empty; the thousand kinds and myriad classes are all the same.” This is cultivation.
人果能同体大悲，则执我之见日小，利众之心日大，至普遍广大，冤亲平等时，即离一切诸相，是名无我。无我者，佛也，故发大心度众，必扫除我人四相。应如是三字，乃决定不疑之辞，舍此更无别法。	If one can truly possess great compassion based on sameness of substance, the view that clings to self diminishes day by day, while the wish to benefit sentient beings grows day by day. When it becomes universal and vast, and enemies and loved ones are regarded equally, one is free from all marks. This is called selflessness. Selflessness is Buddhahood. Therefore, in arousing the great resolve to liberate sentient beings, one must sweep away the four marks of self and person. The words “should thus” are words of certainty beyond doubt; apart from this, there is no other Dharma.
一切众生之类，表其众也。我皆令入者，发心也。无余涅　者，使彼皆究竟成觉如我一体不二也。实无众生得灭度者，有三义：一言实无能度所度诸相也，有能度，即立我人四相矣。	“All the various kinds of sentient beings” indicates their multitude. “I shall cause them all to enter” is the arousal of resolve. “Nirvāṇa without remainder” means enabling them all to attain ultimate awakening, just as I have, in a oneness that is nondual. “In truth, no sentient being is liberated” has three meanings. First, it means that there are truly no marks of one who liberates or those who are liberated. If there is one who liberates, the four marks of self and person are established.

二言众生本来成佛，不必定由我度而成，如《圆觉经》所说义，但我不可无此宏愿耳。三言众生者，即内烦恼也，此内众生，正由四相起。	Second, sentient beings are originally Buddhas; they need not necessarily become Buddhas through being liberated by me, as explained in the Sūtra of Perfect Enlightenment. Yet I must not be without this great vow. Third, sentient beings are the internal afflictions; these internal sentient beings arise precisely from the four marks.
自己之烦恼众生，何时度尽，即何时成佛，一切众生之类，亦皆如是，亦各各有其内烦恼众生也。然以大心无相故，了知本来不有，徒因执我而起，若有我人众生相对者，即是根本烦恼，何得成佛。	Whenever the sentient beings of one's own afflictions are completely liberated, that is when one attains Buddhahood. All the various kinds of sentient beings are likewise so; each has its own internal sentient beings of affliction. Yet because the great mind is without marks, one knows that these were originally nonexistent and arise only from clinging to self. If there are marks of self, person, and sentient beings standing in opposition, these are the fundamental afflictions. How could one attain Buddhahood?
此处是总破四相，能如是，乃降心唯一办法，成佛第一资粮。佛说法岂仅对在座听众已哉，凡卵生胎生以至非非想众生，佛无不平等护念付嘱，必如是观，大心乃可启发耳。我相者，立可能之爱见也；人相者，由执我而及所执者也；众生相者，我人互执以相成也；寿者相者，执持此相如命根也，此乃入生死之总根。	This passage is a general breaking of the four marks. To be able to do this is the only means of subduing the mind and the foremost provision for attaining Buddhahood. How could the Buddha's teaching be directed only to the listeners seated before him? From egg-born and womb-born beings to beings with neither perception nor non-perception, the Buddha equally cares for and entrusts them all. One must contemplate in this way before the great mind can be aroused. The mark of self is the establishment of the view of a self that can love or perceive; the mark of person arises from clinging to self and then to what is clung to; the mark of sentient beings arises through the mutual clinging of self and others, which reinforce one another; and the mark of a life span is clinging to and sustaining these marks as one's life faculty. This is the fundamental root of entering birth and death.
复次，须菩提，菩萨于法应无所住行于布施。所谓不住色布施，不住声、香、味、触、法布施。须菩提，菩萨应如是布施，不住于相。何以故？若菩萨不住相布施，其福德不可思量。	Furthermore, Subhūti, a bodhisattva should practice giving without abiding in anything. That is, one should not abide in form when giving, nor abide in sound, smell, taste, touch, or dharmas when giving. Subhūti, a bodhisattva should give in this way, without abiding in marks. Why? If a

	bodhisattva gives without abiding in marks, that person's merit and virtue are inconceivable.
须菩提，于意云何，东方虚空可思量不？不也，世尊。须菩提，南西北方四维上下虚空，可思量不？不也，世尊。须菩提，菩萨无住相布施，福德亦复如是不可思量。须菩提，菩萨但应如所教住。	Subhūti, what do you think? Can the space to the east be measured?" "No, World-Honored One." "Subhūti, can the space to the south, west, north, the four intermediate directions, above, and below be measured?" "No, World-Honored One." "Subhūti, the merit and virtue of a bodhisattva who gives without abiding in marks are likewise inconceivable. Subhūti, a bodhisattva should simply abide as taught."
【注释】　上言度众生以为成佛资粮，而破四相，又即度众生之资粮也。凡度众生与无四相，一切皆属于法，是又立我人四相也，著于有矣。若不取于法，是亦立我人四相也，又著于空矣。	[Commentary] Above, it was said that liberating sentient beings constitutes provisions for attaining Buddhahood, while breaking the four marks itself constitutes provisions for liberating sentient beings. If liberating sentient beings and being free of the four marks are all regarded as dharmas, then the four marks of self and person are again established, and one is attached to existence. If one does not take up dharmas, the four marks of self and person are likewise established, and one is again attached to emptiness.
惟取法而无住，不著二边，则取舍自在。所言法者，自布施起，至六度四谛十二因缘三十七助道品，乃至八十一科，无一非法，言皆不可着也。	One should take up dharmas while abiding nowhere, without attachment to either extreme; then one is free in taking up and relinquishing. The dharmas spoken of begin with giving and extend through the six perfections, the four noble truths, the twelve links of dependent origination, the thirty-seven aids to awakening, and even the eighty-one categories. There is not one that is not a dharma, yet one should cling to none of them.
此菩萨以行六度波罗蜜为住处，菩萨虽行六度，而不执取六度之相，于第一义不动故，能施之我，所施之彼，以及中间布施之物，三轮皆空。以诸相不生故，根尘脱落故，然此正复不易，必先明心见性，证得法身。	This bodhisattva takes the practice of the six pāramitās as their abiding place. Although a bodhisattva practices the six perfections, they do not grasp the marks of the six perfections. Because they remain unmoved in the ultimate truth, the giver, the recipient, and the object given—the three wheels—are all empty. Because the various marks do not arise, and the sense faculties and their objects fall away, this is nevertheless not easily accomplished. One must first realize the mind and see one's true nature, and directly realize the dharmakāya.

观此性量，本来广大，如十方虚空，不可测量，而此无相之福德性，亦复如是不可思量，福慧齐圆，不偏枯也。然则明心性之广大者，又即破一切法之资粮也。故此分为资粮位，菩萨但应如所教住，言即如是住可矣。此世尊开口说法，至此已竟，以下所说者，皆本此资粮而发挥之也。	Contemplate the measure of this nature: it is originally vast, like the space of the ten directions, beyond measurement. The nature of this merit and virtue, being without marks, is likewise inconceivable. Merit and wisdom are brought equally to perfection, without falling into one-sided barrenness. Thus, realizing the vastness of mind-nature is itself provisions for breaking all dharmas. Therefore, this section is called the stage of provisions. “A bodhisattva should simply abide as taught” means that one need only abide in this way. Here the World-Honored One has finished speaking the Dharma; all that follows develops and elaborates upon these provisions.

明法身分第四

Part Four: Clarifying the Dharmakāya

【分义】　度众生者，应先明以何而得度，了解度义，方名成佛。度者破众生知见，开佛智慧是也。众生执于有相，抟取色身，遂为情欲所蔽，首当破之。故如来者，法身实相也。	[Explanation of This Section] To liberate sentient beings, one must first understand by what means liberation is attained. Only by understanding the meaning of liberation can one be said to become a Buddha. To liberate means to break through sentient beings’ views and reveal Buddha-wisdom. Sentient beings cling to appearances and grasp at the physical body; thus they are obscured by emotional desire. This must first be dismantled. Therefore, the Tathāgata is the dharmakāya, the true reality of all appearances.
即如来今日应化示相，亦属幻躯，尚不可取，况世间一切诸相也耶！诸相都属幻化非实，了达此义，实相始证，此惟以慧见了知，即名得度。惟法身虽无相，仍不能离于言说。	Even the Tathāgata’s present manifested appearance in response to the world is an illusory body and must not be grasped; how much less should one grasp at all the appearances of the world! All appearances are illusory and unreal. Only when one thoroughly understands this meaning can true reality be realized. This is known solely through the eye of wisdom, and this is called liberation. Yet although the dharmakāya is formless, it still cannot be divorced from words.
法身亦非如来独有，即末世众生亦可证到，彼之能生信心者，已于千万佛所，种诸善根，已成就如是无量福德，不以其生于末世而轻之，或自弃也。	The dharmakāya is not possessed by the Tathāgata alone; even sentient beings in the latter age can realize it. Those capable of giving rise to faith have

	already planted roots of goodness before countless millions of Buddhas and have already accomplished such immeasurable merit and virtue. They should not be belittled because they are born in the latter age, nor should they abandon themselves.
是诸众生，不但能不取于相，并已能不取乎法，以法亦幻相，借以得度，度则法亦无用。如过江必用筏，到岸不须船，此惟无四相者为能，何可疑也。	These sentient beings are not only able not to grasp at appearances; they are also able not to grasp at dharmas. For dharmas too are illusory appearances, provisionally used to attain liberation; once liberation is attained, dharmas are no longer of use. One must use a raft to cross a river, but upon reaching the shore one no longer needs the boat. Only those free of the four marks can do this; how could there be any doubt?
故曰莫作是说，尔惟以无上菩提为归止，至所谓无上菩提者，乃圣凡同体不二之大悲也，乃不可得之大觉妙净心也。	Therefore it is said: Do not say this. You need only take unsurpassed bodhi as your ultimate destination. So-called unsurpassed bodhi is the great compassion in which sages and ordinary beings share one substance and are nondual; it is the wondrous, pure mind of great awakening that cannot be obtained.
如来证得者，证此不可得也，以毕竟不可得故，乃亦无名可名，无说可说，说者既不可执取于说，闻者又安可执取于法乎。故曰如来所说法，皆不可取不可说，所言不可取者，亦不是不取法也。	What the Tathāgata realizes is this unobtainability. Since it is ultimately unobtainable, there is no name by which it may be named and no teaching that may be taught. Since one who teaches must not grasp at teaching, how can one who hears grasp at dharmas? Therefore it is said that the dharmas taught by the Tathāgata can neither be grasped nor spoken. Yet “cannot be grasped” does not mean that one does not take up the Dharma.
以证此智相法身者，虽同此无为一门，却有分证全证之别，故曰一切贤圣，皆以无为法而有差别。	Those who realize the dharmakāya of wisdom-appearance, though alike entering this single gate of non-contrivance, differ in partial and complete realization. Therefore it is said: All worthy ones and sages differ through the unconditioned dharma.
虽然法身无相，其福德性则不无，不可以世间有相福德为比而论多寡，若以三千七宝布施，尚不如一行偈之究竟与无量，以诸佛诸法，无不依此而出也，无不证得智相福相法身而成就也。	Although the dharmakāya is formless, its nature of merit and virtue is not absent. It cannot be compared with worldly, appearance-based merit and virtue in terms of greater or lesser. Even giving the seven treasures of three thousand worlds does not equal the ultimate and immeasurable value of a single verse-line, for all Buddhas and all dharmas

	arise in dependence upon this, and all attain accomplishment by realizing the dharmakāya of wisdom-appearance and merit-appearance.
但又不可执取实有佛法，以所谓佛法者，如来为证者说，如已证得，即非佛法矣。今姑留此假名，用以流布后末世耳。此分极言开佛知见，以为根本，是以般若称为佛母，而所谓此经者，则又非此五千言之金刚经也，行者试一参之。此分无著判为加行位。	Yet one must not grasp at a truly existing Buddha-Dharma. The so-called Buddha-Dharma is taught by the Tathāgata for those who have not yet realized it; once it has been realized, it is no longer Buddha-Dharma. For the present, this provisional name is retained solely to circulate it among sentient beings in the latter age. This section speaks in the strongest terms of opening the Buddha's knowledge and vision as the foundation. Thus prajñā is called the mother of the Buddhas; and this so-called sutra is not merely this five-thousand-character Diamond Sūtra. Practitioners should investigate this. Asaṅga classified this section as the stage of preparatory practice.
须菩提，于意云何，可以身相见如来不？不也，世尊，不可以身相得见如来。何以故？如来所说身相，即非身相。佛告须菩提，凡所有相，皆是虚妄，若见诸相非相，即见如来。	Subhūti, what do you think? Can the Tathāgata be seen by means of bodily marks?" "No, World-Honored One. The Tathāgata cannot be seen by means of bodily marks. Why? The bodily marks of which the Tathāgata speaks are not bodily marks." The Buddha told Subhūti, "All appearances whatsoever are illusory. If one sees all appearances as non-appearances, one sees the Tathāgata."
【注释】　前云破相见性而成佛，于因地既属无相，则果地亦不应有相矣，然则佛何故又取此身相耶？佛言此身相者，不因圣凡而有异同，一切幻化非实，如来者，法身也，但一切众生同具法身，何以不成如来耶？不知以体论，同具佛性，以烦恼论，自别圣凡，故在凡夫为因心，在如来为果德，是如来者，已圆证法性之佛身也。	[Commentary] Earlier it was said that one becomes a Buddha by breaking through appearances and seeing one's true nature. Since the causal ground is formless, the resultant ground likewise should not have appearances. Why, then, does the Buddha assume these bodily marks? The Buddha says that such bodily marks do not differ between sages and ordinary beings; all are illusory and unreal. The Tathāgata is the dharmakāya, yet all sentient beings equally possess the dharmakāya. Why, then, do they not become Tathāgatas? They do not understand that, in terms of their essence, all equally possess Buddha-nature; but in terms of afflictions, sages and ordinary beings are distinct. Thus, in ordinary beings it is the causal mind, while in the Tathāgata it is resultant virtue. The Tathāgata is the Buddha-body that has completely realized dharmatā.

凡夫执之为有，恒住于有相，以为修因；二乘执为无相，恒住于无相，以为修因；菩萨已知报身非有，法身非无，但趣向佛乘，犹存法爱之相；佛则以法身为真如无为，法体非即非离，未尝来，亦未尝不来，此非眼见，乃属证知。	Ordinary beings cling to it as existent and constantly abide in appearances, taking this as their causal practice. The two vehicles cling to formlessness and constantly abide in formlessness, taking this as their causal practice. Bodhisattvas already know that the reward body is not existent and the dharmakāya is not nonexistent; yet, as they incline toward the Buddha vehicle, the appearance of attachment to dharmas still remains. The Buddha takes the dharmakāya as suchness and non-contrivance: the Dharma essence is neither identical with nor separate from it; it has never come, yet has never not come. This is not seen by the eye, but known through realization.
故不应以外幻虚妄之相见如来，当以内证微妙之相见如来也。由内证故，见义斯圆，法身虽不可取相以见，但亦不可离相见也。	Therefore one should not see the Tathāgata through the outwardly illusory and unreal appearances, but should see the Tathāgata through the subtle appearances inwardly realized. Because of inner realization, the meaning of seeing is thereby complete. Although the dharmakāya cannot be seen by grasping at appearances, neither can it be seen apart from appearances.
今先破色相，谓如来三十二相，乃色身幻相，相即非相，可取而名如来乎？曰否也，不可以色相得见如来。	Now let us first dismantle attachment to physical appearances. The Tathāgata's thirty-two marks are illusory appearances of the physical body; appearance is precisely non-appearance. Can they be grasped and called the Tathāgata? The answer is no: the Tathāgata cannot be seen by means of physical appearances.
佛故许之曰，凡所有相，不问三十二相凡圣等相，一切幻境幻心幻觉，皆属妄相，若以智慧照见诸相非实，了达此义，则廓然开朗，亲见实相矣。实相者，如来也，非别有无相之佛也。	The Buddha therefore confirms this, saying: All appearances whatsoever—whether the thirty-two marks or the appearances of ordinary beings and sages—are all illusory realms, illusory minds, and illusory awakenings; all are false appearances. If, through wisdom, one sees that all appearances are unreal and thoroughly understands this meaning, one becomes open and clear, and directly sees true reality. True reality is the Tathāgata; there is not some separate formless Buddha.
前见字有澄思谛观之妙，后见字有彻了顿悟之境，惟见此见者，同属于相，亦不应取而成法相，故当远离。昔有颂曰：凡相灭时性不灭，真如觉体离尘埃，了悟断常根果别，此名佛眼见如来。此段专言不可取色身，以佛	The earlier word "see" carries the subtle sense of calm reflection and careful contemplation; the later word "see" denotes the state of complete understanding and sudden awakening. Yet even

之三十二相尚不可取，况世人多欲之色身乎！此段总表法身。	this seeing that sees is itself an appearance and should not be grasped and made into a dharma-mark; therefore it should be relinquished. An ancient verse says: “When all appearances vanish, intrinsic nature does not vanish; the awakened essence of suchness is free from dust. Thoroughly awakening to the roots of annihilation and eternalism as distinct—this is called seeing the Tathāgata with the Buddha-eye.” This passage speaks specifically of not grasping at the physical body. Even the Buddha’s thirty-two marks must not be grasped; how much less the desire-laden physical bodies of worldly people! This passage gives a general presentation of the dharmakāya.
须菩提白佛言，世尊，颇有众生，得闻如是言说章句，生实信不？佛告须菩提，莫作是说。如来灭后，后五百岁，有持戒修福者，于此章句，能生信心，以此为实。	Subhūti addressed the Buddha, saying, “World-Honored One, might there be sentient beings who, upon hearing such teachings and passages, give rise to true faith?” The Buddha told Subhūti, “Do not say this. In the last five hundred years after the Tathāgata’s passing, there will be those who uphold the precepts and cultivate merit who, upon these passages, can give rise to faith and take them as true.”
当知是人，不于一佛二佛、三四五佛而种善根，已于无量千万佛所，种诸善根。闻是章句，乃至一念生净信者。须菩提，如来悉知悉见，是诸众生，得如是无量福德。何以故？是诸众生，无复我相、人相、众生相、寿者相。	“You should know that such people have not planted roots of goodness merely before one, two, three, four, or five Buddhas. They have already planted all manner of roots of goodness before immeasurable millions of Buddhas. Upon hearing these passages, they may give rise even to a single thought of pure faith. Subhūti, the Tathāgata fully knows and fully sees that these sentient beings attain such immeasurable merit and virtue. Why? Because these sentient beings no longer have the marks of self, person, sentient being, or life span.”
无法相，亦无非法相。何以故？是诸众生，若心取相，则为著我、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。是故不应取法，不应取非法。以是义故，如来常说，汝等比丘，知我说法，如筏喻者，法尚应舍，何况非法！	“They have no dharma-mark and no mark of non-dharma. Why? If these sentient beings’ minds grasp at marks, they cling to self, person, sentient being, and life span. If they grasp at dharma-marks, they likewise cling to self, person, sentient being, and life span. Why? If they grasp at marks of non-dharma, they likewise cling to self, person, sentient being, and life span. Therefore, one should not grasp at dharmas, nor should one grasp at non-dharmas. For this reason, the Tathāgata always says, ‘You

	bhikshus should know that the Dharma I teach is like a raft. Even the Dharma should be abandoned; how much more so non-dharma!'"
【注释】　言前既不取色身，则法身又将如何证取耶？良由众生具足法身，而不自觉知，非经先觉开示，闻及正法，何由开悟，无著大士所谓欲得言说法身是也。	[Commentary] It is said: since one does not grasp at the physical body, how then is the dharmakāya to be realized? Sentient beings fully possess the dharmakāya, yet are unaware of it. Unless those who have awakened first reveal and instruct them, and they hear the true Dharma, how could awakening arise? This is what the great Asaṅga called the dharmakāya that seeks expression in words.
故虽后末世众生，闻此妙法，一念净信，其人已多生值佛，种诸善根，何可轻慢。	Thus, even sentient beings of the latter age who hear this wondrous Dharma and give rise to a single thought of pure faith have encountered Buddhas through many lives and planted all manner of roots of goodness. How could they be slighted or treated with contempt?
故信根一念，诸佛尽知，如来悉知悉见，虽未具足成就，此时尚称众生，但其福德已属无量，盖能无我人四相者，其人已无颠倒之我，方能如是深信不疑也。	Thus the Buddhas fully know even a single thought of faith. The Tathāgata fully knows and fully sees it. Though such persons have not yet brought their realization to full completion and are still called sentient beings, their merit and virtue are already immeasurable. For only those without the four marks of self and person have relinquished the inverted notion of self, and only they can have such profound and unwavering faith.
若稍存疑惑，即取相取法矣，或偏于不取矣，不可因末世而断为无此等利根人也。是故二字，乃佛告诫决定之辞，谓有法无法，两无自性，如空谷传声，何得妄起有无之情见耶。	If even the slightest doubt remains, one grasps at appearances and dharmas, or one falls one-sidedly into non-grasping. One must not conclude that there can be no such people of sharp faculties merely because it is the latter age. The words "therefore" are the Buddha's decisive admonition: dharmas and non-dharmas both lack inherent nature, like echoes resounding through an empty valley. How can one falsely give rise to the emotional views of existence and nonexistence?
今所言有者，如渡河须用筏，到岸不须船，用舍两无意，有取即成迷，以其立四相也。夫摄有相归无相者，起般若之智用也。	What is here called existent is like using a raft to cross a river and no longer needing the boat upon reaching the shore. Both using and discarding are without fixed intention; once there is grasping, one becomes deluded, because one establishes the

	four marks. To gather appearances into formlessness is the functioning of prajñā-wisdom.
经云：若出生死证涅　界，爱非爱果，法非法因，一切皆舍，虽正因正果，尚在所舍，况非法！至福德云者，言其人已得人无我慧，故不执有为之法相，亦不执无为之非法相，并得法无我慧，人法俱空，量等太虚，故其福德不可量耳。	The sutra says: “If one transcends birth and death and realizes the realm of nirvāṇa, one relinquishes both cherished and uncherished results, dharmas and non-dharmas as causes—one relinquishes all. Even right causes and right results are to be relinquished, how much more so non-dharmas!” As for merit and virtue, such a person has attained the wisdom of the non-self of persons and therefore does not cling to the dharma-marks of conditioned things, nor to the non-dharma-marks of the unconditioned. Having also attained the wisdom of the non-self of dharmas, person and dharma are both empty, and their measure equals vast empty space; therefore their merit and virtue are immeasurable.
是故修无上菩提正因者，不应取法，言不住于有为生死法也；不应取非法，言不住于无为涅　法也，然则二边不住，将取中道耶。曰中依二边而立，取中不异取边，亦不应取也，以有无皆属于法，皆非第一义，故不应取。惟有般若妙用，于经而离经，于法而离法，但离其病，不离其体，通达无我法者，是名菩萨。此段表言说法身。	Therefore, those cultivating the right cause of unsurpassed bodhi should not grasp at dharmas: this means not abiding in the conditioned dharmas of birth and death. They should not grasp at non-dharmas: this means not abiding in the unconditioned dharmas of nirvāṇa. But if one abides in neither extreme, should one grasp at the middle way? The answer is that the middle is established in dependence on the two extremes; to grasp at the middle is no different from grasping at the extremes, and it too should not be grasped. For existence and nonexistence both belong to dharmas and neither is the ultimate truth; therefore neither should be grasped. Only prajñā has wondrous functioning: it relies on the sutra yet is free from the sutra, relies on dharmas yet is free from dharmas. It abandons only the sickness, not the essence. One who thoroughly understands the dharmas of non-self is called a bodhisattva. This passage presents the dharmakāya expressed in words.
须菩提，于意云何，如来得阿耨多罗三藐三菩提耶？如来有所说法耶？须菩提言，如我解佛所说义，无有定法名阿耨多罗三藐三菩提，亦无有定法如来可说。何以故？如来所说法，皆不可取，不可说，非法，非非法。所以者何？一切贤圣，皆以无为法而有差别。	Subhūti, what do you think? Has the Tathāgata attained unsurpassed, complete, perfect awakening? Has the Tathāgata taught any Dharma?” Subhūti said, “As I understand the meaning of what the Buddha has taught, there is no fixed dharma called unsurpassed, complete,

	perfect awakening, nor is there any fixed dharma that the Tathāgata can teach. Why? The dharmas taught by the Tathāgata can neither be grasped nor spoken; they are neither dharmas nor non-dharmas. Why is this so? All worthy ones and sages differ through the unconditioned dharma.”
【注释】　阿耨多罗三藐三菩提者，无上正觉也，惟佛证之，但此无相之大智慧相，本体即空，何有得失。黄檗云：法本不有，莫作无见，法本不无，莫作有见。	[Commentary] Unsurpassed, complete, perfect awakening is unsurpassed right awakening. Only the Buddha realizes it. Yet this great wisdom-appearance, being formless, is empty in its very essence; how could there be gain or loss? Huangbo said: “The Dharma is fundamentally not existent; do not form a view of nonexistence. The Dharma is fundamentally not nonexistent; do not form a view of existence.”
谓无即成断灭，谓有即成邪见，故无著之妙，不可思议，实际理地，一无所得。以利众故，不妨起种种言语声音诸相，然说即无，得即无得，无得之得，斯是智得。	To call it nonexistent becomes annihilationism; to call it existent becomes wrong view. Thus the subtlety of non-abiding is inconceivable: on the ground of ultimate reality, nothing whatsoever is attained. For the benefit of others, one may nevertheless give rise to all kinds of verbal sounds and appearances. Yet teaching is no teaching, and attainment is no attainment. Attainment without attainment is wisdom-attainment.
故说者不可说，听者不可取，良由无上菩提之法，非耳能听，故不可取，非口可道，故不可说。言其有，则无状可名，以无实体故也，此曰非法；言其无，则灵妙难思，以真如实有故，此曰非非法。	Therefore the speaker cannot speak, and the listener cannot grasp. This is because the Dharma of unsurpassed bodhi cannot be heard by the ear and therefore cannot be grasped; it cannot be expressed by the mouth and therefore cannot be spoken. To say that it exists is impossible, for it has no form that can be named and no substantial entity; this is called non-dharma. To say that it does not exist is likewise impossible, for its numinous subtlety is inconceivable and suchness truly exists; this is called not non-dharma.
故不取，亦非不取，名不二取，此无为之极则，最易落于偏空，无为不著作为，故不见有无，无为无可分别，故无得无说，证此理者惟圣位得全证，贤者得分证，此其差别耳。此段表智相法身。	Thus not grasping is also not non-grasping; this is called nondual grasping. It is the ultimate principle of non-contrivance, yet one can most easily fall into biased emptiness. Non-contrivance does not cling to activity, and so it does not see existence or nonexistence. Non-contrivance admits no discrimination, and so there is no attainment and no teaching. Those who realize this principle attain

	it fully only at the stage of sagehood; worthy ones attain it partially. This is their difference. This passage presents the dharmakāya of wisdom-appearance.
须菩提，于意云何，若人满三千大千世界七宝以用布施，是人所得福德，宁为多不？须菩提言，甚多，世尊。何以故？是福德即非福德性，是故如来说福德多。若复有人，于此经中受持乃至四句偈等，为他人说，其福胜彼。何以故？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。须菩提，所谓佛法者，即非佛法，是名佛法。	“Subhūti, what do you think? If someone were to fill a trichiliocosm with the seven treasures and give them as alms, would that person obtain much merit and virtue?” Subhūti replied, “Very much, World-Honored One. Why? Such merit and virtue is not the nature of merit and virtue; therefore, the Tathāgata speaks of much merit and virtue.” “Moreover, if someone receives, upholds, and expounds to others even a four-line verse from this sūtra, that person's merit surpasses the former's. Why? Subhūti, all Buddhas and all the teachings of unsurpassed, complete, and perfect enlightenment attained by the Buddhas arise from this sūtra. Subhūti, what is called the Buddhadharma is not the Buddhadharma; it is merely called the Buddhadharma.”
【注释】　福德有二，一福德相，即世间七宝多珍及名利恭敬者是，但是事福，幻而非实，且有相有为，更有数量，故可言多。	[Commentary] There are two kinds of merit and virtue. The first is the appearance of merit and virtue: the worldly possession of abundant seven treasures, fame, profit, and respect. This is merit and virtue on the level of phenomena; it is illusory and not real. Moreover, it has marks and is conditioned, and it has quantity; thus it may be called great.
二福德性，乃荷担无上菩提，依般若慧，自性清净，不堕诸有，性周法界，其福德亦随之广大无边者是，此是理福，不可以福不福或多与少论也。	The second is the nature of merit and virtue: shouldering unsurpassed bodhi, relying on the wisdom of prajñā, being intrinsically pure, not falling into any mode of existence, and pervading the dharma realm in nature. The merit and virtue that follows from this is likewise vast and boundless. This is merit and virtue on the level of principle; it cannot be discussed in terms of whether it is merit or not, or whether it is great or small.
两相比较，胜劣不可思议，盖一为有限，一为无量；一为有尽，一为无穷；一为添烦恼转堕落，一为出生死超三界；一为速朽，一为究竟。故远不如以少分经义，如一行偈，受持可以利己，为人说可以利他之福德为胜也。	When these two are compared, their superiority and inferiority are inconceivable. One is finite, while the other is immeasurable; one comes to an end, while the other is inexhaustible; one increases afflictions and leads further into downfall, while the

	other frees one from birth and death and transcends the three realms; one quickly decays, while the other is ultimate. Therefore, the merit and virtue of receiving and upholding even a small portion of the sūtra's meaning, such as a single verse line—thereby benefiting oneself—and explaining it to others—thereby benefiting them—is far superior.
是故般若为诸佛之母，成佛成菩提，皆依之而出，出者，成就也，波罗蜜也。此经不得仅指文字，文字是文字，何由而生佛，如香非焚不薰，钟非击不鸣，故经者，心佛相印之妙莲华也。	Therefore, prajñā is the mother of all Buddhas. Buddhahood and bodhi are all brought forth in reliance upon it. “Brought forth” means accomplishment; it means pāramitā. This sūtra must not be taken as referring only to written words. Written words are merely written words; how could they bring forth Buddhahood? Just as incense does not give off fragrance unless it is burned, and a bell does not ring unless it is struck, so the sūtra is the wondrous lotus flower of the mutual sealing of mind and Buddha.
以般若为成佛之资粮，若无资粮，终不可成，若但求文字般若，忘却自性般若，如看人吃饭，自不能饱。	Prajñā is the provision for attaining Buddhahood. Without such provisions, one can never succeed. If one seeks only prajñā in words while forgetting intrinsic prajñā, it is like watching someone else eat: one cannot become full oneself.
依文字经而说，经是世尊说，经固因佛而有，依真智而说，经是一切生佛同具之本德，烦恼则隐，智了则显，佛固由经而出，读经者，万不可死执文字以求也。	Speaking from the standpoint of the sūtra's words, the sūtra was spoken by the World-Honored One; the sūtra indeed exists because of the Buddha. Speaking from the standpoint of true wisdom, however, the sūtra is the fundamental virtue inherently possessed by all sentient beings and Buddhas alike. When afflictions arise, it is concealed; when wisdom is understood, it is revealed. Buddhas indeed arise from the sūtra. Those who read the sūtra must never rigidly cling to its words in seeking it.
近世学佛者众矣，成就则如凤毛麟角，其故由于取相病深，不易变易。如初取恶相，习久不觉，后因悔过，改恶而趋善，又执善相，善未究竟，乃求于佛，求佛者，求自觉也，求究竟也，若又入于佛相，习成依赖，终不能成。	In recent times, many people have studied Buddhism, yet those who attain realization are as rare as phoenix feathers and unicorn horns. The reason is that the sickness of grasping at marks runs deep and is not easily changed. At first, one grasps evil marks; after long habituation, one no longer notices them. Later, through repentance, one reforms evil and turns toward goodness, yet

	one then clings to the marks of goodness. Goodness is not ultimate, so one seeks the Buddha. To seek the Buddha is to seek one's own awakening and to seek the ultimate. But if one again enters into the marks of Buddha, becoming habituated to reliance, one will ultimately be unable to succeed.
及明究竟，还归本性，内求诸己，复著法性，虽内亦外，虽空亦相，仍未离我所故，惟比较执文字者只高一筹耳。	Even after understanding the ultimate and returning to one's original nature, one may seek within oneself and then become attached to dharmatā. Though it is inward, it is still outward; though it is empty, it is still a mark. One has still not departed from what one takes as one's own. Such a person is only one degree higher than one who clings to words.
如取物而食，必以到口亲尝为究竟，虽已开门检物，乃至目见手取，但尚未入口，究其味之如何，仍属千山万水，与未入门未见食物者正等，然则求经与自求，关系得失尚如此，岂可草草忽过，徒执此经为五千余言之金刚般若经哉。	It is like taking food to eat: the ultimate point is to bring it to one's mouth and taste it oneself. Even if one has opened the door and examined the food, or even seen it with one's eyes and taken it in one's hand, so long as it has not entered one's mouth and its flavor has not been tasted, one remains a thousand mountains and ten thousand waters away. This is no different from someone who has not entered the door and has not seen the food. If this is so with seeking the sūtra and seeking for oneself—their relation to gain and loss being thus—how can one pass over it carelessly and merely cling to this sūtra as the Diamond Sūtra of more than five thousand words?
故经亦假名，法亦幻法。所谓佛法者，只为不知者道，约世谛故有，实际本空，何有佛法；约第一义即无，故曰即非佛法，但不废有而偏空，不妨存名，曰是名佛法而已。弥勒偈云，福成第一体，即言佛法出世，其福无比，故成第一。此段表福德法身。合此三分，则性相不二，而法身之体用备矣。	Therefore, “sūtra” too is only a provisional name, and dharma too is an illusory dharma. What is called the Buddhadharma is spoken only for those who do not know. Conventionally, it exists; in actuality, it is originally empty—what Buddhadharma could there be? From the standpoint of the highest truth, it is nonexistent; thus it is said to be not the Buddhadharma. Yet this does not negate conventional existence in favor of one-sided emptiness. There is no harm in retaining the name and simply calling it the Buddhadharma. A verse of Maitreya says, “When merit attains the foremost essence,” meaning that the Buddhadharma appears in the world. Its merit is incomparable; therefore, it is foremost. This section reveals the dharmakāya of merit and virtue. Taken

	together with the preceding three sections, nature and marks are nondual, and the essence and function of the Dharma body are complete.

毋骄慢分第五

Chapter Five: Do Not Be Arrogant and Conceited

【分义】　以下均言修证法身之办法，计分九段。修行目标，在舍我见，则苦厄方度，若自以为有所得，即非得矣。	[Analysis of the Meaning] What follows explains the methods for cultivating and realizing the dharmakāya, divided into nine sections. The aim of practice is to relinquish the view of self; only then can one cross beyond suffering and adversity. If one regards oneself as having attained something, then one has not attained it.
世尊引须菩提自己所证四果而言，若有自以为我已得果之念，可名为证果否？不也，若有自以为我已成阿罗汉道，可名为成道否？不也，以有即名诤，诤则不名乐阿兰那矣。	The World-Honored One cites the four fruits that Subhūti himself realized and asks: if one entertains the thought, “I have attained a fruit,” can this be called realizing a fruit? No. If one entertains the thought, “I have attained the path of arhatship,” can this be called attaining the Way? No. For where there is such a thought, there is contention; and where there is contention, one cannot be called a practitioner who delights in non-contention.
非但此也，即我如来自己，昔在燃灯佛所，虽蒙授记，可自以为得法否，不也，以实无所得，方是证得，斯名广大，故不当自起知见，横生我慢也。以证果成佛者，尚如是谦下，况世间微小之得，细如萤火之光，可骄慢以自障于道耶。	Nor is this all. Even I, the Tathāgata, when I was with Dīpaṃkara Buddha in the past and received a prediction of Buddhahood, did I regard myself as having attained the Dharma? No. Precisely because there was truly nothing attained was it realization; this is what is called vastness. Therefore, one should not give rise to views of one’s own or arbitrarily produce self-conceit. Those who realize a fruit and attain Buddhahood are still so humble; how much more so should this be true of the trifling gains of the worldly person, as slight as the glow of a firefly. How could one become arrogant and thereby obstruct oneself on the Way?
须菩提，于意云何，须陀洹能作是念，我得须陀洹果不？须菩提言，不也，世尊。何以故？须陀洹名为入流，而无所入，不入色、声、香、味、触、法，是名须陀洹。	“Subhūti, what do you think? Can a srotāpanna entertain the thought, ‘I have attained the fruit of srotāpanna’?” Subhūti replied, “No, World-Honored One. Why? Srotāpanna means ‘stream-enterer,’ yet there is no entering. One does not enter into forms,

	sounds, smells, tastes, tactile objects, or dharmas. This is called srotāpanna.”
须菩提，于意云何，斯陀含能作是念，我得斯陀含不？须菩提言，不也，世尊。何以故，斯陀含名一往来，而实无往来，是名斯陀含。须菩提，于意云何，阿那含能作是念，我得阿那含果不？须菩提言，不也，世尊。	“Subhūti, what do you think? Can a sakadāgāmin entertain the thought, ‘I have attained sakadāgāminship’?” Subhūti replied, “No, World-Honored One. Why? Sakadāgāmin means ‘once-returner,’ yet in truth there is no coming or going. This is called sakadāgāmin. Subhūti, what do you think? Can an anāgāmin entertain the thought, ‘I have attained the fruit of anāgāmin’?” Subhūti replied, “No, World-Honored One.”
何以故？阿那含名为不来，而实无不来，是故名阿那含。须菩提，于意云何，阿罗汉能作是念，我得阿罗汉道不？须菩提言，不也，世尊。何以故？实无有法名阿罗汉。	“Why? Anāgāmin means ‘non-returner,’ yet in truth there is no non-returning. Therefore, it is called anāgāmin. Subhūti, what do you think? Can an arhat entertain the thought, ‘I have attained the path of arhatship’?” Subhūti replied, “No, World-Honored One. Why? In truth, there is no dharma called arhat.”
世尊，若阿罗汉作是念，我得阿罗汉道，即为著我、人、众生、寿者。世尊，佛说我得无诤三昧，人中最为第一，是第一离欲阿罗汉。世尊，我不作是念，我是离欲阿罗汉。世尊，我若作是念，我得阿罗汉道，世尊则不说须菩提是乐阿兰那行者，以须菩提实无所行，而名须菩提是乐阿兰那行。	“World-Honored One, if an arhat entertained the thought, ‘I have attained the path of arhatship,’ he would be attached to self, person, sentient being, and life span. World-Honored One, the Buddha has said that I have attained the samādhi of non-contention and am foremost among people; I am the foremost arhat free from desire. World-Honored One, I do not entertain the thought, ‘I am an arhat free from desire.’ World-Honored One, if I entertained the thought, ‘I have attained the path of arhatship,’ then the World-Honored One would not say that Subhūti is a practitioner who delights in non-contention. Yet Subhūti truly practices nothing, and so he is called a practitioner who delights in non-contention.”
【注释】　此分以离我慢障为旨。	[Commentary] This section takes the removal of the obstruction of self-conceit as its central purport.
佛先以须菩提自身所证者为喻，若证果得道，乃自以为有所证得，即立我人众生寿者，无论于人于法，外诤内讼，均属颠倒，不名无诤，以须菩提实无此颠倒行，故名乐阿兰那行，言清净无诤者也，以证果得道之人，尚不应有此，况下此者乎。	The Buddha first uses Subhūti’s own realizations as an illustration. If, upon realizing a fruit or attaining the Way, one considers oneself to have realized or attained something, one thereby establishes self, person, sentient being, and life span. Whether in relation to people or dharmas, outward contention and inward disputation are both inverted views and cannot be called non-contention. Since Subhūti in

	fact has no such inverted conduct, he is called a practitioner who delights in non-contention—that is, one who is pure and free from contention. If even those who realize a fruit and attain the Way should not entertain such thoughts, how much less should those below them do so?
又二乘偏空，以为泯诸法归空，乃属无为，佛则现起诸法而不见其有，并无为亦不可得也，故非住于无为，即可名为究竟也。	Moreover, the two vehicles incline toward biased emptiness, taking the cessation of all dharmas into emptiness to be the unconditioned. The Buddha, however, manifests all dharmas without seeing them as existent; even the unconditioned cannot be obtained. Therefore, merely abiding in the unconditioned cannot be called ultimate.
盖四果差别，各各有得，论果则不无，论相则非有，正应前说佛法者即非佛法，是故动念有取，已尘根缠缚，能所对立，即入凡流矣。四果之中初为见道，次二为修道，后一为无学位，谓心地已明，所作已办，无可再学也。然必再转有学，学世间法，通达人情世故，用以方便度众也。	The four fruits differ, and each has its own attainment. In terms of fruition, they are not nonexistent; in terms of appearances, they are not existent. This accords precisely with the earlier statement that what is called Buddhadharma is not Buddhadharma. Therefore, once a thought arises that grasps at something, one is already bound by the dusts and faculties; once subject and object stand opposed, one has entered the stream of ordinary beings. Of the four fruits, the first is the path of seeing, the next two are the path of cultivation, and the last is the stage beyond learning, meaning that the mind-ground is already clear and what had to be done has been done, leaving nothing further to learn. Yet one must again turn toward learning, studying worldly dharmas and becoming conversant with human affairs, in order to liberate beings skillfully.
佛告须菩提，于意云何，如来昔在燃灯佛所，于法有所得不？不也，世尊。如来在燃灯佛所，于法实无所得。	The Buddha said to Subhūti, “What do you think? When the Tathāgata was with Dīpaṃkara Buddha in the past, did he attain anything in regard to the Dharma?” “No, World-Honored One. When the Tathāgata was with Dīpaṃkara Buddha, he truly attained nothing in regard to the Dharma.”
【注释】　此段世尊表自身在燃灯佛所，证道时之境界也。谓凡自谓有所得有所闻者，已落分别执著，心量已小，不名广大，但名少闻，心行无所行，得无所得，乃为多闻广大矣。	[Commentary] In this passage, the World-Honored One presents his own state when he realized the Way in the presence of Dīpaṃkara Buddha. Anyone who considers himself to have attained or heard something has already fallen into discriminating attachment; his mind-capacity has already become

	narrow. This cannot be called vastness, but only limited learning. When the activity of mind has no activity and attainment is no attainment, this is extensive and vast learning.
此法见之障，亟当远离，况道属自证，离心缘相，故无相可得。	This obstruction created by views of dharmas must be urgently abandoned. Moreover, the Way is personally realized and is free from the objects and appearances grasped by mind; therefore, there is no appearance to be attained.
燃灯授记，亦只言表，言属缘空，离言说相，自亦无相可取，昔世尊自释在燃灯佛所，得无生智，不取于法，如经云：“海慧当知，菩萨有四，所谓初发心菩萨，修行菩萨，不退转菩萨，一生补处菩萨。	Dīpaṃkara’s prediction was only a verbal designation. Words are empty conditions; free from the appearance of speech, there is naturally no appearance to grasp. In the past, the World-Honored One himself explained that, in the presence of Dīpaṃkara Buddha, he attained the wisdom of the unborn and did not grasp at dharmas. As a sūtra says: “Sāgaramati, you should know that there are four kinds of bodhisattvas: bodhisattvas who first arouse the resolve, practicing bodhisattvas, irreversible bodhisattvas, and bodhisattvas in their final existence before Buddhahood.
此中初发心菩萨，见色相如来；修行菩萨，见功德成就如来；不退转菩萨，见法身如来。海慧，一生补处菩萨，非色相见，非功德成就见，非法身见。何以故？彼菩萨以净慧眼而观察故，依净慧住，依净慧行。	“Among these, bodhisattvas who first arouse the resolve see the Tathāgata through form appearances; practicing bodhisattvas see the Tathāgata through the accomplishment of merit and virtue; irreversible bodhisattvas see the dharmakāya Tathāgata. Sāgaramati, bodhisattvas in their final existence before Buddhahood do not see through form appearances, do not see through the accomplishment of merit and virtue, and do not see the dharmakāya. Why? Because such bodhisattvas observe with the eye of pure wisdom, abide in dependence on pure wisdom, and act in dependence on pure wisdom.
净慧者，无所行，非戏论，不复是见。何以故？见非见，是二边，远离二边，是即见佛，若见于佛，即见自身，见身清净，见佛清净，见佛清净者，见一切法皆悉清净，是中见清净智，亦复清净，是名见佛。	“Pure wisdom is without activity; it is not conceptual elaboration and is no longer a matter of seeing. Why? Seeing and non-seeing are the two extremes. To be free from the two extremes is to see the Buddha. If one sees the Buddha, one sees one’s own body; seeing one’s body as pure, one sees the Buddha as pure. To see the Buddha as pure is to see all dharmas as wholly pure. Within

	this, the wisdom that sees purity is itself also pure. This is called seeing the Buddha.
海慧，我如是见燃灯如来，得无生忍，证无得无所得理，即于此时上升虚空，高七多罗树，一切智智，明了现前，断众见品，超诸分别，异分别遍分别，不住一切识之境界，得六万三昧。	“Sāgaramati, thus did I see Dīpaṃkara Tathāgata and attain the forbearance of the unborn. I realized the principle of non-attainment and nothing to be attained. At that time, I rose into the sky to the height of seven tāla trees. The wisdom of omniscience became clearly present before me. I cut off all categories of views, transcended every discrimination and the pervasive discrimination of otherness, did not abide in any realm of consciousness, and attained sixty thousand samādhis.
燃灯如来，即授记我：汝于来世当得作佛，号释迦牟尼。是授记声，不至于耳，亦非余智之所能知，亦非我昏蒙都无所觉。	“Then Dīpaṃkara Tathāgata gave me this prediction: ‘In a future life, you shall become a Buddha named Śākyamuni.’ The sound of this prediction did not reach my ears; nor could it be known by any other wisdom. Yet it was not that I was deluded and wholly unaware.”
然无所得，亦无佛想，无授记说、授记想，乃至广说言无想者，显是智证，而无所取故，想者心法，非是语故，当知此中说智之境界，是故言以净慧眼而观察故。”经言如是，读此当处明了，总言不著四相也。	Yet there was no attainment, no conception of Buddha, no spoken prediction, and no conception of a prediction. Even when it is extensively said that there is no conception, this makes clear that it is a realization by wisdom without anything grasped. For conception belongs to mind-dharmas; it is not speech. You should know that this explains the realm of wisdom. Therefore, it is said that he observed with the eye of pure wisdom.” The sūtra speaks thus. On reading this, one should immediately understand that it means, in sum, not being attached to the four appearances.
燃灯佛系世尊第二劫满时所遇之佛，世尊献五茎宝莲，表示五蕴性空，遂得授记。世尊第一劫满，遇宝髻如来，第三劫满，遇胜观如来也。世尊成佛时，得燃灯佛印可。此证法身成佛时也。	Dīpaṃkara Buddha was the Buddha whom the World-Honored One encountered at the completion of his second kalpa. The World-Honored One offered five stalks of precious lotus flowers, signifying that the nature of the five aggregates is empty, and thereby received his prediction. At the completion of his first kalpa, the World-Honored One encountered Ratnaśikhin Tathāgata; at the completion of his third kalpa, he encountered Viśiṣṭadarśin Tathāgata. When the World-Honored One attained Buddhahood, he received Dīpaṃkara Buddha’s confirmation. This

	was when he realized the dharmakāya and attained Buddhahood.

净佛土分第六

Chapter Six: Purifying Buddha Lands

【分义】　佛土本来庄严，不劳众生再事庄严，若以七宝庄严者，非真庄严也。当以明自性，清净尔心，斯真庄严耳。且此庄严云者，亦假名而已。凡诸菩萨，清净尔心，当见境无住，住即执著。	[Explanation of the Meaning] The Buddha-land is inherently adorned; sentient beings need not undertake further adornment. If it is adorned with the seven treasures, that is not true adornment. One should realize one's own nature and purify one's mind; this alone is true adornment. Moreover, what is called adornment is merely a provisional designation. All bodhisattvas should purify their minds and, when encountering objects, remain without abiding. To abide is to become attached.
又当见境而应，应而不染，以染即系缚，著即颠倒矣。	They should also respond upon encountering objects, yet remain unstained in responding. For defilement is bondage, and attachment is delusion.
有般若智慧者，自然体用一如，于无所住中，不废其心，虽生其心，生即不生，外不住于六尘，内不住于六根，中不住于六识，以无住之广大，非证法身者不足以当之，故曰应无所住而生其心。	Those who possess prajñā wisdom naturally embody the nonduality of essence and function. Amid non-abiding, they do not abandon the activity of their minds. Though they give rise to mind, such arising is non-arising. Outwardly, they do not abide in the six sense objects; inwardly, they do not abide in the six sense faculties; and between these, they do not abide in the six consciousnesses. The vastness of non-abiding cannot be borne by those who have not realized the dharmakāya. Thus it is said: "Give rise to the mind without abiding anywhere."
又如以色身言，身虽大于须弥山王，尚称非身，言尚非法身也，以法身方可名为大身也。是以恒河之沙，沙等恒河，如是沙数三千世界七宝布施，尚不能比拟其福德，则福德性之广大可知矣。所谓有形终不大，无相乃为真，必如是证知，乃名净佛土耳。	Again, speaking in terms of the physical body: although a body may be larger than Mount Sumeru, king of mountains, it is still called a non-body; that is, it is not yet the dharmakāya. Only the dharmakāya may be called the great body. Thus, if the grains of sand in the Ganges were each a Ganges, and one were to fill as many three-thousand-great-thousand worlds as there are grains of sand in those rivers with the seven treasures and give them away, the resulting merit

	and virtue would still be beyond comparison. From this, one may know the vastness of the nature of merit and virtue. As it is said, whatever has form is ultimately not great; only what is formless is true. Only when one realizes this may one be said to have purified the Buddha-land.
须菩提，于意云何，菩萨庄严佛土不？不也，世尊。何以故？庄严佛土者，即非庄严，是名庄严。是故，须菩提，诸菩萨摩诃萨，应如是生清净心，不应住色生心，不应住声、香、味、触、法生心，应无所住而生其心。	Subhūti, what do you think? Do bodhisattvas adorn Buddha-lands?" "No, World-Honored One. Why? To adorn Buddha-lands is not adornment; it is merely called adornment." Therefore, Subhūti, all bodhisattva mahāsattvas should thus give rise to a pure mind. They should not give rise to mind abiding in form, nor should they give rise to mind abiding in sound, smell, taste, touch, or dharmas. They should give rise to the mind without abiding anywhere.
【注释】　佛土有二，庄严亦二：一法相土，谓有形相可得之土；二法性土，谓离相湛寂之真如性也。一形相庄严，谓七宝严饰也；二第一义庄严，谓无分别智，通达实相，内发恒沙清净功德也。	[Notes] There are two kinds of Buddha-land, and likewise two kinds of adornment. First is the land of dharma characteristics, meaning a land whose forms and appearances may be apprehended. Second is the land of dharma nature, meaning the true nature of suchness, free of appearances and serenely quiescent. First, adornment of forms and appearances means decoration with the seven treasures. Second, adornment in the highest meaning means non-discriminating wisdom: penetrating the true reality of all things and inwardly bringing forth merit and virtue as countless as the sands of the Ganges.
此即无相可取，若执以为可取者，此即妄相，住于色境，遂起染心。此段以清净佛土为住，正取自性庄严之意，而以不取为取，无住为住也。心不住色，乃至不住声香味触法等，正是住于清净，故曰应如是生清净心。	This means that no appearance can be grasped. If one clings to it as something graspable, that is a false appearance; abiding in the realm of form, one then gives rise to a defiled mind. This passage takes the purification of the Buddha-land as its point of abiding, precisely conveying the meaning of adorning one's own nature: taking non-grasping as grasping and non-abiding as abiding. When the mind does not abide in form, or even in sound, smell, taste, touch, and dharmas, it is precisely abiding in purity. Thus it says, "They should thus give rise to a pure mind."
但心本无住，亦无所生，不应二字，正显本来之意，生其心者，非真有心可得而生也。言妙用恒沙，非无所起	Yet mind is originally without abiding and without arising. The words "should not" precisely reveal this

也，应无所住，是明其体，而生其心，乃表其用。	original meaning. To “give rise to the mind” does not mean that there is truly a mind that can be brought forth. The wondrous functions are as countless as the sands of the Ganges; it is not that nothing arises. “Without abiding anywhere” clarifies its essence, while “give rise to the mind” indicates its function.
六祖悟此而得全，遂曰：何期自性本不生灭，何期自性能生万法，正表体用一如，后人误执不生与能生为冲突，真所谓不识自心，学法无益，应被五祖所呵。	The Sixth Patriarch awakened to this and thereby attained complete realization. He therefore said: “How unexpected that the self-nature is originally neither arising nor ceasing! How unexpected that the self-nature can give rise to all phenomena!” This precisely expresses the nonduality of essence and function. Later people mistakenly clung to non-arising and the capacity to give rise as contradictory. Truly, if one does not know one’s own mind, studying the Dharma is of no benefit; one deserves the Fifth Patriarch’s rebuke.
南岳云：一切法皆由心生，心无所生，法无所住，若达心地，所作无碍，此真住于净土者矣。前佛说四果而离四果，说燃灯得法而离法，说佛土庄严而离庄严，此皆佛法也。	Nanyue said: “All dharmas arise from mind. Mind has no arising; dharmas have no abiding. If one penetrates the mind-ground, whatever one does is unobstructed.” Such a person truly abides in the Pure Land. Previously, the Buddha spoke of the four fruits while being free from the four fruits; he spoke of Dīpaṃkara’s attaining the Dharma while being free from Dharma; and he spoke of adorning Buddha-lands while being free from adornment. All these are Buddhadharma.
但前云即非佛法，是亦并此而离矣，离一切诸相，即名诸佛，今归到究竟清净，不外无住一法。是故二字，仍郑重告诫，决定所说，尤妙在如是而已。	But earlier it was said, “It is not Buddhadharma”; this too includes freedom from all of these. To be free from all appearances is called the Buddhas. Now, returning to ultimate purity, there is nothing beyond the single dharma of non-abiding. The words “therefore” are again a solemn admonition, decisively affirming what has been said. Most wonderful is simply the phrase “thus.”
此段经文，译文似不甚圆，以心本无生，后世学人，必多误会，误以为另有一心可生矣。若云菩萨如是清净，不住色，不住声香味触法，本无所住，乃起妙用，如此方不落边际，亦合般若宗旨，且圆义中无应不应也。行者当自体会，不必定分文字胜劣，知其义可耳。若标新立异，故改经文，一失其义，则罪莫大焉。	The translation of this passage of scripture does not seem entirely complete. Because mind is originally unborn, later students will inevitably misunderstand it, mistakenly believing that there is another mind that can be brought forth. If it said, “Bodhisattvas are thus pure: they do not abide in form or in sound, smell, taste, touch, or dharmas.

	Originally abiding nowhere, they then give rise to wondrous functioning," then it would not fall into either extreme and would also accord with the purport of prajñā. Moreover, in the complete meaning there is no "should" or "should not." Practitioners should realize this for themselves; there is no need to make a fixed distinction between the superiority and inferiority of wording. It is enough to understand the meaning. But if, seeking novelty and difference, one deliberately alters the scripture and thereby loses its meaning, no offense could be greater.
须菩提，譬如有人，身如须弥山王，于意云何，是身为大不？须菩提言，甚大，世尊。何以故？佛说非身，是名大身。	"Subhūti, suppose there were a person whose body was like Mount Sumeru, king of mountains. What do you think? Would that body be great?" Subhūti said, "Very great, World-Honored One. Why? The Buddha says it is not a body; it is merely called a great body."
【注释】　清洁本然之土，即清净法身，是真大身，所谓佛身充满于法界，不假修证，本自圆成是也。	[Notes] The land that is inherently pure is the pure dharmakāya, the true great body. This is what is meant by the statement that the Buddha's body fills the dharma realm: without reliance on cultivation or realization, it is inherently complete and perfected.
文殊曾问世尊，何名大身？世尊曰，非身是名大身，具一切戒定慧，了清净法身，故名大身，即此大身，亦不可住著，况报化身乎。佛言今以须弥山王喻此法王身，宁可取以为大否？曰不可也。	Mañjuśrī once asked the World-Honored One, "What is called the great body?" The World-Honored One said, "A non-body is called the great body. It possesses all precepts, meditative stability, and wisdom, and realizes the pure dharmakāya; therefore it is called the great body." Even this great body must not be grasped or clung to, much less the sambhogakāya and nirmāṇakāya. The Buddha now uses Mount Sumeru, king of mountains, as an analogy for the body of the Dharma King. Can it be taken to be great? The answer is no.
此显性与相之差别，盖身如须弥山王，指修罗王之大身言，用以为喻，彼身如是大，尚不应取，况下此者乎。此分以譬如有人句，为不舍众生意，言应成熟众生而不舍也，以众生非众生，其大身亦同佛故，皆不应以形相取耳。	This reveals the distinction between nature and appearance. A body like Mount Sumeru, king of mountains, refers to the immense body of the king of the asuras, which is used as an analogy. Such a body is so great, yet it still should not be grasped; how much less should lesser bodies be grasped. This section takes the words "suppose there were a person" to indicate not abandoning sentient beings:

	one should bring sentient beings to maturity without abandoning them. Since sentient beings are not sentient beings, their great bodies are also the same as the Buddha's. Thus none should be apprehended through form and appearance.
须菩提，如恒河中，所有沙数，如是沙等恒河，于意云何，是诸恒河沙，宁为多不？须菩提言，甚多，世尊。但诸恒河，尚多无数，何况其沙。	"Subhūti, suppose all the grains of sand in the Ganges were each a Ganges. What do you think? Would the grains of sand in all those Ganges be many?" Subhūti said, "Very many, World-Honored One. Even the Ganges themselves would be innumerable, much less their grains of sand."
须菩提，我今实言告汝，若有善男子善女人，以七宝满尔所恒河沙数三千大千世界，以用布施，得福多不？须菩提言，甚多，世尊。佛告须菩提，若善男子善女人，于此经中，乃至受持四句偈等，为他人说，而此福德，胜前福德。	"Subhūti, I now tell you truthfully: if a good man or good woman filled as many three-thousand-great-thousand worlds as there are grains of sand in all those Ganges with the seven treasures and gave them away, would that person obtain much merit and virtue?" Subhūti said, "Very much, World-Honored One." The Buddha told Subhūti, "If a good man or good woman were to receive and uphold even a four-line verse from this sūtra and explain it to others, that merit and virtue would surpass the former merit and virtue."
【注释】　此第二次较量功德也。以此恒河沙数之恒河，其各各恒河之沙，数已不可衡量矣。乃以如是沙数之三千大千世界七宝满足，用以布施，其福德更不如四句偈等，岂四句偈之胜功德哉，乃受持此一行偈之功德也。故但布施而无般若，不趋菩提，终属有漏之果，未为胜也。	[Notes] This is the second comparison of merit and virtue. The Ganges are as numerous as the grains of sand in a Ganges, and the grains of sand in each of those Ganges are already beyond measure. Yet even if one filled with the seven treasures as many three-thousand-great-thousand worlds as there are such grains of sand and gave them away, the resulting merit and virtue would still not equal that of a four-line verse. How could this be merely the superior merit and virtue of a four-line verse? It is the merit and virtue of receiving and upholding this single verse. Therefore, giving alone, without prajñā and without moving toward bodhi, ultimately yields only a defiled fruition and is not supreme.

尊正教分第七

Chapter Seven: Honoring the Right Teaching

【分义】　佛法圣量，非同外道散乱诸论，故当依般若修。经虽文字，实不离乎觉性，迷者偏执文字，智者印	[Distinguishing the Meaning] The sacred measure of the Buddhadharma is unlike the miscellaneous

诸心地，以文字般若，印诸自性般若，非一非二。	and confused treatises of non-Buddhist paths; therefore, one should cultivate in reliance on prajñā. Though a sūtra consists of words, it does not in truth depart from awakened nature. The deluded cling one-sidedly to words; the wise seal them in the mind-ground. Using the prajñā of words to seal the prajñā of one's intrinsic nature, they are neither one nor two.
若是经典者，言若是微妙之经典也，则在在处处不离佛性，皆是佛矣。我如是，一切众生皆如是，当互相尊重，自居若弟子也。可见尽虚空遍法界，众生无尽，佛法无尽，即正教无尽。	"Such a sūtra" means such a subtle and wondrous sūtra. Wherever it may be, it never departs from Buddha-nature; all are Buddha. I am thus, and all sentient beings are thus. We should respect one another and regard ourselves as disciples. Thus it may be seen that, throughout empty space and the dharma realm, sentient beings are inexhaustible, the Buddhadharma is inexhaustible, and the true teaching is therefore inexhaustible.
随地随时随人，皆表此无上法王，即一行四句偈之微，亦可受人天供养，如佛塔庙，以言尊贵，固历劫不磨者也。故名金刚，表于文字者，即曰金刚般若波罗蜜经，是一假名耳。	In every place, at every time, and through every person, this unsurpassed Dharma King is manifested. Even the subtlety of a single four-line verse may receive offerings from humans and devas, just as a Buddha stūpa or shrine does. Such is the nobility of the teaching, enduring through kalpas without being worn away. It is therefore called vajra. When represented in words, it is called the Diamond Prajñāpāramitā Sūtra—merely a provisional name.
如来所说法，毕竟性空不可得，故须菩提白佛言，世尊，如来无所说，说且不可得，况五千言之文字耶。知此则知尊正教之意，乃另有所指，不独外论典籍不足取，即此文字般若亦不足取，但存假名假说而已。	The Dharma spoken by the Tathāgata is, in its ultimate nature, empty and unobtainable. Therefore Subhūti addressed the Buddha, saying, "World-Honored One, the Tathāgata has nothing to say. Even speech itself is unobtainable; how much more so the words of five thousand characters?" To understand this is to understand the intent of venerating the true teaching: it points to something else. Not only are the treatises and classics of non-Buddhist paths unworthy of attachment; even this prajñā of words is not to be grasped. It remains only as a provisional name and provisional teaching.
复次，须菩提，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，如佛塔庙，何况有人	Furthermore, Subhūti, wherever this sūtra is spoken, even as little as a four-line verse, you should know that all the devas, humans, and

尽能受持读诵。须菩提，当知是人，成就最上第一希有之法。若是经典所在之处，即为有佛，若尊重弟子。	asuras of the world should make offerings to that place as they would to a Buddha stūpa or shrine. How much more so if someone can fully receive, uphold, read, and recite it. Subhūti, you should know that such a person accomplishes the supreme, foremost, and rare Dharma. Wherever such a sūtra is found, there is a Buddha, or a venerable disciple.
尔时，须菩提白佛言，世尊，当何名此经？我等云何奉持？佛告须菩提，是经名为金刚般若波罗蜜，以是名字，汝当奉持。所以者何？须菩提，佛说般若波罗蜜，即非般若波罗蜜，是名般若波罗蜜。须菩提，于意云何，如来有所说法不？须菩提白佛言，世尊，如来无所说。	At that time, Subhūti addressed the Buddha, saying, “World-Honored One, what shall this sūtra be called? How should we uphold it?” The Buddha said to Subhūti, “This sūtra is called the Diamond Prajñāpāramitā. By this name you should uphold it. Why? Subhūti, what the Buddha calls prajñāpāramitā is not prajñāpāramitā; it is merely called prajñāpāramitā. Subhūti, what do you think? Does the Tathāgata have any Dharma to teach?” Subhūti said to the Buddha, “World-Honored One, the Tathāgata has nothing to teach.”
【注释】　随说者，谓不拘人何地何时何段，乃至一偈之微，凡九法界众生，皆当一心供养，如对佛等，何况尽能受持读诵乎。	[Commentary] “Wherever it is spoken” means without restriction as to person, place, time, or passage; even if it is as little as one verse, all beings in the nine dharma realms should single-mindedly make offerings to it, as though before the Buddha. How much more so if one can fully receive, uphold, read, and recite it.
帝释为天众说法，诸天皆向座恭敬作礼，为重于法，所以尊其处也，凡藏佛舍利为塔，奉佛形像为庙，藏佛经为阁，尽能者，尽通达甚深般若波罗蜜妙义也。	When Śakra teaches the Dharma to the assembly of devas, all the devas face the seat and respectfully bow. Because they revere the Dharma, they honor its place. A stūpa enshrines the Buddha’s relics; a shrine enshrines an image of the Buddha; and a pavilion stores Buddhist sūtras. “Fully able” means fully penetrating the profound and wondrous meaning of prajñāpāramitā.
以成就法身曰最上，成就报身曰第一，成就化身曰希有，胜出诸乘，世间无比，以若是经典所在之处，言必通达若是之经典，非徒五千余言之经文也。	Accomplishing the dharmakāya is called supreme; accomplishing the sambhogakāya is called foremost; accomplishing the nirmāṇakāya is called rare. It surpasses all vehicles and is without equal in the world. “Wherever such a sūtra is found” means that one must surely penetrate such a sūtra; it does not refer merely to a scripture of a little more than five thousand characters.

若是经典者，即三宝具足处，谓经者是法宝，即为有佛者是佛宝，若尊重弟子者即僧宝。众生虽未显三宝之胜德，究其可能本体，实完全具足。然则若是经典者，指经文亦可，指能受持读诵之人亦可，即指一切诸有情亦无不可。	Such a sūtra is a place where the Three Jewels are complete: the sūtra is the Dharma Jewel; “there is a Buddha” is the Buddha Jewel; and “a venerable disciple” is the Saṅgha Jewel. Although sentient beings have not yet manifested the excellent virtues of the Three Jewels, when their potential fundamental nature is examined, they are in fact wholly endowed with them. Thus, “such a sūtra” may refer to the scriptural text, to a person able to receive, uphold, read, and recite it, or indeed to any sentient being.
故人和人，有情与有情，各各自有其具足三宝，彼此互对，互相恭敬，各各自陈为弟子，互相礼敬，又何贪嗔淫杀之恶果哉。晏子久而敬之，称曰善交，以其能全也。我国重礼教，礼尚居于教之先，维持世道人心，此为根本。	Therefore, each person and each sentient being is fully endowed with the Three Jewels. Facing one another, they should mutually revere one another, each presenting himself or herself as a disciple, and mutually pay homage. How then could there be the evil fruits of greed, anger, sexual misconduct, and killing? Yan Ying was long revered and was called skilled in social relations because he was able to preserve this wholeness. Our country values ritual education, and ritual has traditionally been placed before instruction. This is fundamental to sustaining social order and the human heart.
试观社会中下等人，动辄诤斗，以无礼教以范之也，上等人则知互敬之义，而诸佛子，尤当念同体大悲，视一切众生皆本来佛也。隋时蜀民荀氏，尝于空地，虚空手写金刚经，遂感诸天覆护，遇雨此地不湿，牧童藉以避雨。	Observe the lower ranks of society: they readily quarrel and fight because they lack ritual education to guide them. Those of higher standing understand the principle of mutual respect, and Buddhist disciples especially should bear in mind the great compassion of shared identity, seeing all sentient beings as Buddhas from the very beginning. During the Sui dynasty, a man named Xun in Shu once wrote the Diamond Sūtra in the air over an open plot of ground. He thereby moved the devas to protect it with a covering; when it rained, that place remained dry, and shepherd boys sheltered there from the rain.
至唐武德间，有僧语村人曰，此地向来有人书经，诸天设宝盖于上覆护，不可令大作践，后设栏围绕，内供佛像，常闻天乐之声。此亦诸天恭敬说法处之意。此段重在佛法圣量，非可取于外道诸散乱论也。	By the Wude period of the Tang dynasty, a monk told the villagers, “Someone once wrote a sūtra here. The devas set a jeweled canopy above it for protection, so you must not trample upon it.” Later, a railing was erected around it, an image of the Buddha was enshrined within, and celestial music was often heard. This too illustrates the meaning that devas revere a place where the Dharma is

	spoken. This passage emphasizes that the Buddhadharma has sacred authority and is not to be derived from the various confused treatises of non-Buddhist paths.
故当依般若修，不当随顺外论典籍修也，约有五种胜因：一者摄取福德，随说是经，福德已不可思议；二者天人供养；三者成就最上第一希有之法；四者起尊敬之念，如即为有佛等；五者无执取义，言不执于佛不取于法，如佛说般若波罗蜜者，即不可取，故曰即非般若波罗蜜，但不偏空，仍存假名，故曰是名般若波罗蜜。	Therefore, one should cultivate in reliance on prajñā and should not cultivate by following the treatises and classics of non-Buddhist paths. There are five superior reasons: first, it gathers merit and virtue, for the merit and virtue of speaking this sūtra, even in part, are already inconceivable; second, devas and humans make offerings to it; third, it accomplishes the supreme, foremost, and rare Dharma; fourth, it gives rise to reverence, as in the statement that wherever it is found there is a Buddha; fifth, it teaches non-grasping. That is, do not cling to Buddha or grasp at Dharma. What the Buddha calls prajñāpāramitā cannot be grasped; hence it is said to be not prajñāpāramitā. Yet one does not fall into one-sided emptiness, for the provisional name remains; hence it is called prajñāpāramitā.
今所说者，只为未了解者对治法耳，若已明其义，即不必再说，故曰即非。又曰如来无所说，此无所说，正不可称量之胜法，非外论所可比拟于万一也。	What is now being taught is only a remedial Dharma for those who have not yet understood. Once its meaning is understood, there is no need to speak of it further; hence it is said to be not [prajñāpāramitā]. It is also said that the Tathāgata has nothing to teach. This very “nothing to teach” is the supremely excellent Dharma, beyond all measure, and cannot be compared in the slightest with non-Buddhist treatises.

供养给事分第八

Chapter Eight: Making Offerings and Rendering Service

【分义】　世尊住世，为一大事因缘，欲众生了生死，而众生之所以报恩者，若徒取形式上之香花庄严，岂真供养给事哉。必也以养志为先，自己明此大事，求了生死，斯真供养矣。	[Explanation of the Meaning] While the World-Honored One dwelt in the world, it was for the one great cause and condition of enabling sentient beings to transcend birth and death. If, in repaying his kindness, they merely adopt the outward forms of incense, flowers, and adornments, how could that truly be making offerings to and attending upon him? One must first uphold this aspiration:

	personally understand this great matter and seek to transcend birth and death. This is true offering.
原夫众生之所以不能自在如佛者，良以无善巧方便慧，乃抟取色身名身，成此世界，由微尘而世界，由世界而微尘，轮回无尽，苦恼无尽。	The reason sentient beings cannot be as free and at ease as the Buddha is that they lack skillful means and wisdom. They therefore grasp at physical form and nominal identity, thereby forming this world. From motes of dust come worlds, and from worlds come motes of dust; the cycle of rebirth is endless, and so too are suffering and affliction.
不知此乃影像相，如不能离于幻影，则视一切妄相，执为实有，在微尘执微尘，在世界执世界，在佛则执三十二相矣。如是颠倒，自不明一合相圆合而成为实相之理，故当离一切相，以无住为住，是真供养如来者也。	They do not know that these are merely appearances like images and shadows. Unable to separate themselves from these illusory shadows, they regard all delusive appearances as truly existent: they cling to motes of dust as motes of dust, to worlds as worlds, and, in the case of the Buddha, to the thirty-two marks. In such inverted understanding, they naturally fail to comprehend the principle by which the appearance of a composite whole is perfectly combined and becomes true reality. Therefore, one should leave behind all appearances and abide in non-abiding. This is what it means truly to make offerings to the Tathāgata.
须菩提，于意云何，三千大千世界，所有微尘，是为多不？须菩提言，甚多，世尊。须菩提，诸微尘。如来说非微尘，是名微尘，如来说世界，非世界，是名世界。	“Subhūti, what do you think? Are the motes of dust in the trichiliocosm many?” Subhūti replied, “Very many, World-Honored One.” “Subhūti, the Tathāgata says that motes of dust are not motes of dust; they are merely called motes of dust. The Tathāgata says that worlds are not worlds; they are merely called worlds.”
【注释】　世界微尘，同一生灭之幻相，散为微尘，合为世界。其实微尘世界，皆无自性，非有实体，众生执有，抟取色身，假立一合相，但不过影像而已。以抟取色身，故成为世界，不能无名，遂立名身，世人愚痴，无善巧方便慧以破之，不得自在，故佛反问之也。	[Commentary] Worlds and motes of dust are alike illusory appearances that arise and cease. Dispersed, they are motes of dust; combined, they are worlds. In fact, neither motes of dust nor worlds possess inherent nature or substantial reality. Sentient beings cling to them as existing, grasp at physical form, and provisionally posit the appearance of a composite whole; yet they are no more than images and shadows. Because they grasp at physical form, worlds are formed. Since names cannot be dispensed with, nominal identity is then established. Worldly people are foolish and

	lack the wisdom of skillful means to break through this, and thus cannot be free and at ease. This is why the Buddha asks the question in return.
须菩提，于意云何，可以三十二相见如来不？不也，世尊，不可以三十二相得见如来。何以故？如来说三十二相，即是非相，是名三十二相。	“Subhūti, what do you think? Can the Tathāgata be seen by means of the thirty-two marks?” “No, World-Honored One. The Tathāgata cannot be seen by means of the thirty-two marks. Why? The Tathāgata says that the thirty-two marks are not marks; they are merely called the thirty-two marks.”
【注释】　前段佛谓众生之色身名身，不过微尘转世界之一幻起幻灭耳，何可抟取！即今如来之三十二相，非正觉性体，又何尝不是幻身生灭，岂得因佛身为奇特而可分别哉。夫如来者，法身也，不可以取相见，不可以离相求。汝今欲供养如来，若以见相为供养者，非真供养给事者也。行者于此等处细参之，最可发平等智光。	[Commentary] In the preceding passage, the Buddha says that the physical form and nominal identity of sentient beings are no more than an illusory arising and ceasing in the transformation of motes of dust into worlds. How can they be grasped? Likewise, the Tathāgata’s thirty-two marks are not the essential body of perfect awakening. Are they not also an illusory body, arising and ceasing? How, then, can one discriminate on the grounds that the Buddha’s body is extraordinary? The Tathāgata is the dharmakāya. He cannot be seen by grasping at appearances, nor can he be sought by abandoning appearances. If you now wish to make offerings to the Tathāgata, then to regard seeing appearances as an offering is not truly to make offerings to and attend upon him. Practitioners should investigate such points carefully; they are most capable of giving rise to the light of wisdom of equality.

精进分第九

Chapter Nine: Diligence

【分义】　凡修行人之不能深入精进者，由于未断我爱与谋利养，遂生热恼二病，以此闻经而信不清净，当远离之。不清净者，未决定也。四相不离，惊怖畏起，但能离一切相，即名诸佛。	[Analysis of the Meaning] Those practitioners who cannot penetrate deeply and advance diligently have not cut off self-love and the pursuit of gain and support. Thus the two maladies of feverish agitation and vexation arise. Because of this, when they hear the sūtra, their faith is impure; they should keep far from this. Impure means not yet decisively resolved. So long as the four marks have not fallen away, alarm, fear, and dread arise. But one who can be free from all marks is called a Buddha.
今肯以恒沙命身布施，其不谋利养可知。然无金刚般若，则仍存法见，心未清净，实相难显，未离热恼，其福不名为胜。须菩提表如何精进法，发此一大篇议论。	Now, if one is willing to give away as alms bodies and lives as numerous as the sands of the Ganges, it is evident that one does not seek gain and support. Yet without Diamond prajñā, one still retains views of dharmas; the mind is not yet pure, the true mark is difficult to manifest, and one has not escaped feverish agitation and vexation. Therefore, such merit cannot be called supreme. Subhūti, to show what diligent practice is, sets forth this extended discussion.
世尊故印可而重许之曰，如是如是，不独尔如是，若复末世，能不惊不怖者，其人甚为希有。今之妄测他人意境者，即由自己惊怖中来，惊怖由未决定中来，如一旦豁然贯通，囫地一声，桶底脱落，有不欢喜至涕泪悲泣者乎。然涕泪悲泣者，正表在座人初开悟时惊喜意境。此尚未离于热恼，未可名为清净也。	The World-Honored One therefore confirmed and further affirmed this, saying, “So it is, so it is. It is not only you who are thus. If, moreover, in the latter age there are those who are not alarmed, afraid, or terrified, such persons will be exceedingly rare.” Those today who vainly speculate about the inner states of others do so because they themselves are steeped in alarm and fear; alarm and fear arise from not yet being decisively resolved. If one suddenly penetrates through in an instant, with a resounding crash the bottom drops out of the bucket, could one fail to rejoice even to the point of shedding tears and weeping? Yet such tears and weeping precisely express the startled joy experienced by those present when they first awaken. This still does not transcend feverish agitation and vexation and cannot yet be called purity.

须菩提，若有善男子善女人，以恒河沙等身命布施，若复有人，于此经中，乃至受持四句偈等，为他人说，其福甚多。	“Subhūti, if a good man or good woman were to give away as alms bodies and lives equal in number to the sands of the Ganges, and if, moreover, someone were to receive and uphold even a four-line verse from this sūtra and explain it to others, that person’s merit would be far greater.”
【注释】　此段系第三次较量功德，意谓众生贪著利养，视身命太重，故难精进。今言舍身命如是之多，岂复有懈怠利养之可说。然成福之胜因甚多，其福德性未可执以为空也。	[Commentary] This is the third comparison of merits. Its meaning is that sentient beings are greedy for gain and support and regard their bodies and lives as exceedingly important; therefore, it is difficult for them to practice diligently. Now, if one can relinquish bodies and lives in such vast numbers, how could there still be any question of laziness or gain and support? Yet the supreme causes for producing merit are many, and one must not cling to the nature of merit and virtue as emptiness.
且舍身命，徒苦身心，不趋菩提，终成有漏，故不如四句偈为胜。此金刚般若波罗蜜经者，乃最上第一希有之法，但可自信自悟，惟佛与佛，乃能证知，非捐无量七宝可求，亦非舍无数身命可得，必由精进而得。	Moreover, giving up one’s body and life merely causes suffering to body and mind. If it does not lead toward bodhi, it will ultimately become defiled; therefore, it is not as supreme as a four-line verse. This Diamond Prajñāpāramitā Sūtra is the highest, foremost, and rarest Dharma. One can only trust and awaken to it oneself; only a Buddha together with a Buddha can verify and know it. It cannot be sought by giving away immeasurable seven treasures, nor can it be obtained by relinquishing countless bodies and lives. It must be attained through diligent practice.
然得亦无得，得此无得之得，在自性虚通而已，岂可著言语音声文字形相以求者哉。故云实无少法可得，名为阿耨菩提，且于此中，即般若波罗蜜亦不立，无物无人无佛，所谓大千沙界海中沤，一切贤圣如电拂。故知微尘世界，三十二相，恒沙身命，乃至四句偈等，皆属假名而已。	Yet attainment is also no attainment. To attain this attainment of no attainment lies only in the empty and unobstructed functioning of one’s self-nature. How could one seek it by clinging to words, sounds, written characters, forms, and appearances? Hence it is said that in truth there is not even the slightest dharma to be attained; this is called anuttara-bodhi. Moreover, within this, even prajñāpāramitā is not established: there are no things, no persons, and no Buddhas. As it is said, the great thousandfold world is but a bubble in the sea, and all sages and saints are like lightning brushed away. Thus we know that minute particles and worlds, the thirty-two marks, bodies and lives as numerous as

	the sands of the Ganges, and even four-line verses are all merely provisional names.
尔时须菩提闻说是经，深解义趣，涕泪悲泣而白佛言，希有世尊，佛说如是甚深经典，我从昔来所得慧眼，未曾得闻如是之经。世尊，若复有人，得闻是经，信心清净，则生实相，当知是人，成就第一希有功德。	At that time, when Subhūti heard this sūtra expounded, he deeply understood its meaning and import. Shedding tears and weeping, he addressed the Buddha: “Rare indeed, World-Honored One! The Buddha has expounded such a profound sūtra. From long ago until now, though I have attained the wisdom-eye, I have never heard a sūtra such as this. World-Honored One, if someone hears this sūtra and their faith becomes pure, then the true mark arises. Know that such a person has accomplished the foremost and rarest merit and virtue.”
世尊，是实相者，即是非相，是故如来说名实相。世尊，我今得闻如是经典，信解受持，不足为难。若当来世，后五百岁，其有众生，得闻是经，信解受持，是人则为第一希有。	“World-Honored One, this true mark is precisely no mark; therefore, the Tathāgata calls it the true mark. World-Honored One, now that I have heard such a sūtra, to have faith in it, understand it, and uphold it is not difficult. But in the future age, in the last five hundred years, if there are sentient beings who hear this sūtra and have faith in it, understand it, and uphold it, such persons will be the foremost and rarest.”
何以故？此人无我相，无人相，无众生相，无寿者相。所以者何？我相即是非相，人相、众生相、寿者相即是非相。何以故？离一切诸相，即名诸佛。佛告须菩提，如是如是。若复有人，得闻是经，不惊不怖不畏，当知是人，甚为希有。何以故？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。	“Why? Such a person has no mark of self, no mark of person, no mark of sentient being, and no mark of life span. Why is this so? The mark of self is itself no mark; the marks of person, sentient being, and life span are themselves no marks. Why is this so? To be free from all marks is called all Buddhas.” The Buddha told Subhūti, “So it is, so it is. If, moreover, someone hears this sūtra and is neither alarmed nor afraid nor terrified, know that such a person is exceedingly rare. Why? Subhūti, what the Tathāgata calls the foremost pāramitā is not the foremost pāramitā; this is called the foremost pāramitā.”
【注释】　佛说至此，已将金刚胜义，全盘披露，以不著一切相，即得实相，与佛何别。能信解受持者，即是无上威光，为最上第一希有之法，名佛出世可也。须菩提喜极而悲，发挥此一大段议论，以表其所亲证而为大众说也。	[Commentary] By this point, the Buddha has fully disclosed the supreme meaning of the Diamond Sūtra: without clinging to any mark, one attains the true mark—how then is one different from a Buddha? Those able to have faith in, understand, and uphold it possess unsurpassed majestic radiance. This is the highest, foremost, and rarest Dharma; it may be called the appearance of a

	Buddha in the world. Overwhelmed with joy and moved to tears, Subhūti develops this extended discussion in order to express his own direct realization and explain it to the great assembly.
夫眼而能闻，其非肉眼可知，深解义趣者，通达实相也，信心清净者，绝无丝毫疑惑知见存于其中也。实相非相，云何有生，约第一义说，此一切法无生，即真如实际之相；约世谛说，免入断灭，乃假名实相。	That the eye can hear shows that this is not the fleshly eye. To deeply understand the meaning and import is to penetrate the true mark. Purity of faith means that not the slightest doubt or view remains within. The true mark is no mark, so how could there be arising? From the standpoint of ultimate truth, all dharmas are unborn; this is the mark of suchness and ultimate reality. From the standpoint of conventional truth, to avoid falling into annihilation, it is provisionally called the true mark.
若决信诸法无生而不坏假名，即相而离相，即生灭而证不生灭，是真信解受持者矣。此段重在离一切诸相，即名诸佛二句。夫离相即佛可耳，何又曰即名诸佛耶？以佛亦假名，执取有佛，仍未离相故也。	If one has decisively trusted that all dharmas are unborn without destroying provisional names, then one is free from marks within marks, and realizes non-arising and non-ceasing within arising and ceasing. This is one who truly has faith in, understands, and upholds it. The emphasis of this passage lies in the two sentences: “To be free from all marks is called all Buddhas.” It would be enough to say that freedom from marks is Buddhahood; why then say, “is called all Buddhas”? Because Buddha too is a provisional name. To grasp at there being a Buddha is still not to be free from marks.
须菩提分现在闻佛所说与若当来世二见，仍未离我人众生寿者，此正恐世人有此分别耳。即今纷争不已者，正坐此病。故以第一希有许之，极言后五百岁，非无此等人也。	Subhūti distinguishes between those who presently hear the Buddha’s teaching and those who will be in the future age. This still does not leave behind the marks of self, person, sentient being, and life span. This is precisely because he fears that people of the world may make such distinctions. The endless disputes of today arise precisely from this malady. Therefore, they are praised as foremost and rarest, emphasizing in the strongest terms that, even in the last five hundred years, such people will not be absent.
佛亦重许之曰，如是如是，良以甚深微妙之法，贵在信解成就，而信解贵在决定不疑，彻了根源，威力无上，故无惊怖，与不识不知而无惊怖者不同，故名希有。	The Buddha also further affirmed this, saying, “So it is, so it is.” This is because, with a Dharma so profound and subtle, what is precious is the accomplishment of faith and understanding; and what is precious in faith and understanding is decisive freedom from doubt, complete

	penetration of the source, and unsurpassed power. Therefore, there is no alarm or fear. This differs from those who are not alarmed or afraid merely because they neither recognize nor understand; hence it is called rare.
但何又名第一耶？盖一切以法身为大，法身由此成就，无与等者，故曰第一。若约第一义说，即非第一，以无生灭成坏前后来去，谁为第一耶，惟约世谛说，不得不存此假名耳。世尊教人以般若扫除一切见，随说随扫，扫至最微细之法见时，并金刚慧亦不立，是无上，是无等等，有不喜极而涕泪乎。然此表幻法而非情见也。	But why is it also called foremost? All things are based on the dharmakāya as supreme, and the dharmakāya is accomplished through this; nothing equals it, and therefore it is called foremost. From the standpoint of ultimate truth, however, it is not foremost, for without arising and ceasing, formation and destruction, before and after, coming and going, who could be foremost? Only from the standpoint of conventional truth must this provisional name be retained. The World-Honored One teaches people to use prajñā to sweep away all views; as he speaks, he sweeps them away. When he has swept away even the most subtle views of dharmas, not even Diamond wisdom is established. This is unsurpassed, without equal—how could one not rejoice to the point of tears? Yet this expresses the illusory Dharma, not an emotional view.

住忍苦分第十

The Tenth Section: Abiding in the Endurance of Suffering

【分义】　精进深入者，不仅一布施已也，必忍辱以赴之，若有心动，即非忍辱，安名清净。歌利王表贪，凡见色而盲目，闻声而迷耳，是名割截身体，节节支解，心若住于色声六尘，即不名觉，非住于菩提矣。	[Explanation of the Meaning] Those who diligently penetrate more deeply do not merely practice giving; they must also meet it with forbearance. If the mind stirs, it is not forbearance—how could it be called pure? King Kali symbolizes greed: whenever one sees forms, one is blinded by the eyes; whenever one hears sounds, one is deluded by the ears. This is called having one's body cut apart and dismembered joint by joint. If the mind abides in forms, sounds, and the six sense objects, it cannot be called awakening; it does not abide in bodhi.
此降心第一妙诀，先忍幻身受苦之我相，再忍幻心缘起之法相，言离一切相者，不仅此幻身受苦之相也。否则以恒沙身命布施相衡，此尚不得名为忍辱耳，故必除妄生慧。斯名真忍苦，真波罗蜜也。	This is the foremost essential instruction for subduing the mind: first endure the self-image of this illusory body undergoing suffering, then endure the dharma-image arising dependently from the illusory mind. To speak of leaving all

	appearances does not refer only to the appearance of this illusory body undergoing suffering. Otherwise, measured against giving away bodies and lives as numerous as the sands of the Ganges, this would still not deserve to be called forbearance. Therefore, one must dispel delusion and give rise to wisdom. This is called truly enduring suffering, true pāramitā.
须菩提，忍辱波罗蜜，如来说非忍辱波罗蜜，是名忍辱波罗蜜。何以故？须菩提，如我昔为歌利王割截身体，我于尔时，无我相，无人相，无众生相，无寿者相。	“Subhūti, the pāramitā of forbearance, the Tathāgata says, is not the pāramitā of forbearance; thus it is called the pāramitā of forbearance. Why? Subhūti, when in the past King Kali dismembered my body, at that time I had no appearance of self, no appearance of person, no appearance of sentient being, and no appearance of life span.”
何以故？我于往昔节节支解时，若有我相、人相、众生相、寿者相，应生嗔恨。须菩提，又念过去于五百世作忍辱仙人，于尔所世，无我相，无人相，无众生相，无寿者相。	“Why? When I was dismembered joint by joint in the past, had I possessed the appearances of self, person, sentient being, or life span, I would have given rise to anger and hatred. Subhūti, moreover, I recall that in five hundred past lives I was an ascetic practicing forbearance. Throughout those lives, I had no appearance of self, no appearance of person, no appearance of sentient being, and no appearance of life span.”
是故须菩提，菩萨应离一切相，发阿耨多罗三藐三菩提心。不应住色生心，不应住声、香、味、触、法生心，应生无所住心。若心有住，即为非住。是故佛说菩萨心，不应住色布施。须菩提，菩萨为利益一切众生故，应如是布施。如来说一切诸相，即是非相。又说一切众生，即非众生。	“Therefore, Subhūti, bodhisattvas should leave all appearances and arouse the mind of anuttara-samyak-saṃbodhi. They should not give rise to mind while abiding in forms, nor should they give rise to mind while abiding in sounds, smells, tastes, touch, or dharmas. They should give rise to a mind that abides nowhere. If the mind abides anywhere, it is not abiding. Therefore, the Buddha says that a bodhisattva’s mind should not abide in forms when giving. Subhūti, bodhisattvas should give in this way for the benefit of all sentient beings. The Tathāgata says that all appearances are in fact non-appearances. He also says that all sentient beings are in fact not sentient beings.”
【注释】　经文处处说般若，人将疑不必勤苦行度，但持说般若可矣。是将偏于理解而忘却事修也，故云布施，然非单说布施一门也。凡六度万行，无一不相通，无一能离般若，还当住于忍苦处。	[Commentary] The sūtra speaks of prajñā everywhere, and people may come to doubt that there is any need diligently to practice the perfections; they may think it sufficient merely to uphold and expound prajñā. This would incline

	them toward conceptual understanding while forgetting actual cultivation. Thus the sūtra speaks of giving, though it does not refer to giving alone. Among the six perfections and myriad practices, none is disconnected from the others, and none can be separated from prajñā. One must still abide in the place of enduring suffering.
世尊自表往昔所修之苦行，意谓若无般若，即不能行忍而起嗔恨矣。若以节节支解为苦，即有我人四相矣。因世尊此时，已离一切人相也，并离一切布施忍辱诸法相也。	The World-Honored One himself illustrates the ascetic practices of suffering he cultivated in the past. His meaning is that without prajñā, one could not practice forbearance and would instead give rise to anger and hatred. If one regarded being dismembered joint by joint as suffering, one would possess the four appearances of self, person, sentient being, and life span. For at that time the World-Honored One had already left all appearances of persons, as well as all dharma-appearances of giving and forbearance.
是故心不应有住，以根本心不可得，此不可得者，即是菩提。若有所住，即为有心，即立色声香味触法，而不能住于菩提矣。住菩提者，住于无所住也。	Therefore, the mind should not abide anywhere. Since the fundamental mind is unobtainable, this unobtainability is itself bodhi. If there is anything in which one abides, then there is a mind; one thereby establishes forms, sounds, smells, tastes, touch, and dharmas, and cannot abide in bodhi. To abide in bodhi is to abide in non-abiding.
若心有个阿耨菩提可发可成者，即已住色，以其有心也；若心以为无阿耨菩提可发可成者，亦已住色，以其有法也；二者同属于法我，不名离相。然则如何而可？曰先明根本，证得本空。立亦得，不立亦得，立不立都得。	If one thinks there is an anuttara-bodhi that can be aroused and attained, one has already abided in form, because one has a mind. If one thinks there is no anuttara-bodhi that can be aroused and attained, one has likewise already abided in form, because one has a dharma. Both belong to the dharma-self and cannot be called freedom from appearances. How, then, can this be accomplished? First understand the root and realize original emptiness. To posit is also acceptable; not to posit is also acceptable; to posit or not to posit—both are acceptable.
如不明根本，但达理解，未证于事，则立不是，不立亦不是，立不立都不是。此妙用处，不可思议，今我说者，只可言用，无可言妙，以妙在汝边，非关我说。	If one does not understand the root, but merely reaches conceptual understanding without actual realization, then to posit is wrong, not to posit is also wrong, and both positing and not positing are wrong. This sphere of wondrous functioning is inconceivable. What I am saying now can speak

	only of its functioning; there is no way to speak of its wonder, for the wonder lies on your side and has nothing to do with what I say.
又所说离相者，别无他法，曰即诸相离诸相，即众生离众生可耳，倘不会斯义，必死执割股救鸽，投崖饲虎，为即是般若智用矣。世尊为菩萨时，以先有般若，后成忍行，否则忍于一时而非究竟，无慧苦行，仍不离诸相。	Moreover, leaving appearances is no other method: it is simply to leave appearances amid all appearances, and to leave sentient beings amid sentient beings. If one does not understand this meaning, one will surely cling rigidly to cutting off one's thigh to save a dove or leaping from a cliff to feed a tiger, believing these acts themselves to be the functioning of prajñā wisdom. When the World-Honored One was a bodhisattva, he first possessed prajñā and afterward perfected the practice of forbearance. Otherwise, one may endure for a time, but it is not ultimate; ascetic practice without wisdom still does not leave all appearances.
行者当知佛说一切法，每用以表智，歌利王所以表贪，贪动时，见色则坏眼，闻声则坏耳，即名节节支解，故一有我人四相，即已支解而生嗔矣。	Practitioners should know that whenever the Buddha speaks of all dharmas, he uses them to illustrate wisdom. King Kali thus symbolizes greed: when greed stirs, seeing forms ruins the eyes and hearing sounds ruins the ears. This is called being dismembered joint by joint. Therefore, as soon as the four appearances of self, person, sentient being, and life span arise, one has already been dismembered and gives rise to anger.
应生无所住心句，行者切勿误为有心可生，当知实是无心可生，惟幻起之功用耳，更进而知其幻者，则不著功用而成妙用矣。无著大士分此段为忍苦住处，举忍辱以证离相也。忍有三种：一明能忍，谓通达法无我者；二忍相，即引歌利王事；三忍之种类，有极苦忍与相续忍二者是也。	Regarding the phrase "they should give rise to a mind that abides nowhere," practitioners must not mistakenly think that there is a mind that can be generated. Know that in truth there is no mind to be generated; there is only the function that illusorily arises. Going further, if one knows its illusory nature, one does not become attached to its function, and it becomes wondrous functioning. Asaṅga Bodhisattva divides this passage as the place of abiding in enduring suffering, citing forbearance to demonstrate freedom from appearances. There are three kinds of forbearance: first, understanding the one who can endure, namely one who comprehends that dharmas are without self; second, the appearance of forbearance, illustrated by the story of King Kali; and third, the categories of forbearance, namely forbearance of extreme suffering and continuous forbearance.

离寂静分第十一

Chapter Eleven: Leaving the Section on Quiescence

【分义】　学般若法者，在初执有，次则偏空，为说真语、实语、如语、不诳不异等语，世人又执为实有此法矣。	[Explanation of the Meaning] Those who study the Dharma of prajñā first cling to existence and then incline toward biased emptiness. Thus the Buddha speaks words of truth, words of reality, words that accord with things as they are, and words that neither deceive nor differ; yet worldly people then cling to the real existence of this Dharma.
上言布施忍辱等行，恐其执于有也，但处处说幻离相，每言不可取不可说等，又恐其著于空而偏乐寂静禅味，不起大悲之用矣。	Earlier, in speaking of such practices as giving and forbearance, there was concern that they might cling to existence. But when it is repeatedly taught that all is illusory and that one should depart from appearances, and when it is repeatedly said that nothing can be grasped or spoken of, there is concern that they may cling to emptiness, delight one-sidedly in the flavor of tranquil Chan, and fail to give rise to the functioning of great compassion.
不落作病，便入灭病，二病交起，翻成颠倒，真智无由显发，世尊故说此法，无实无虚以圆之，但圆其体，非泯其用，倘偏乐寂静，即不能发般若之妙用。	If they do not fall into the affliction of contrivance, they enter the affliction of cessation. As these two afflictions arise together, they turn instead into inverted views, and true wisdom has no means to manifest. Therefore, the World-Honored One teaches this Dharma as neither real nor unreal, thereby making it complete. Yet this completes its essence; it does not obliterate its function. If one one-sidedly delights in tranquility, one cannot bring forth the wondrous function of prajñā.
此无实无虚一句，如画龙点睛，通体活现，由偏空而转知有，不落两边，不取中道，所谓如语者是也。此义惟大乘人最上乘人始能决定通达，虽每日三时以恒河沙等身命布施，经百千万亿劫，尚不能比其胜也。	This single phrase, “neither real nor unreal,” is like the finishing touch that gives life to a painted dragon: the whole body comes vividly alive. One turns from biased emptiness to understand existence, without falling into either extreme and without grasping even a middle way. This is what is meant by words that accord with things as they are. Only followers of the Mahāyāna and of the supreme vehicle can decisively and thoroughly comprehend this meaning. Even if one gave bodies as numerous as the sands of the Ganges three times every day, throughout hundreds of

	thousands of millions of kalpas, it still could not compare with its excellence.
了此一句义者，必理事双融无碍，其目如日光明照，见种种幻相幻法者，斯足当之，当知是人，则是如来矣。以能荷担如来无上菩提也，乃言与佛不异，一切天人皆应以华香供之。言轻贱罪业果报功德者，正表不废事修。	One who understands the meaning of this single phrase must have principle and phenomena interpenetrate without obstruction. With eyes illumined like sunlight, such a one sees the various illusory appearances and illusory dharmas; only such a person is equal to it. Know that this person is thus a Tathāgata, for they can shoulder the Tathāgata's unsurpassed bodhi. Therefore it is said that they are no different from the Buddha, and that all devas and humans should make offerings of flowers and incense to them. The words concerning the karmic retribution and merit of being disparaged precisely show that practical cultivation is not abandoned.
一切无实无虚，原不应妄生一切有无前后等分别，加以思议，反自生障也。此全经一大关键，非内求诸己，断无成就之理，即世尊于燃灯佛前，供养承事八百四千万亿那由他诸佛，未足为胜，以偏于法相，未臻圆义也。经义宏深，如是如是。	Since all is neither real nor unreal, one originally should not vainly give rise to discriminations such as existence and nonexistence, before and after. To add conceptual deliberation only creates obstructions for oneself. This is a great pivotal point of the entire sūtra. Unless one seeks within oneself, there can be no possibility of attainment. Even the World-Honored One, before Dīpaṃkara Buddha, made offerings to and served eight hundred forty million nayutas of Buddhas, without this being sufficient to count as supreme, because he was still partial to dharma-appearances and had not yet reached the complete meaning. The meaning of the sūtra is vast and profound—just so, just so.
须菩提，如来是真语者，实语者，如语者，不诳语者，不异语者。须菩提，如来所得法，此法无实无虚。	"Subhūti, the Tathāgata is one who speaks true words, speaks real words, speaks words that accord with things as they are, speaks words that do not deceive, and speaks words that do not differ. Subhūti, the Dharma attained by the Tathāgata is neither real nor unreal."
【注释】　不诳语者一句，原文无，系鸠什法师所加入，盖合此土众生之机，以坚其信心也。此法无实无虚，的是真语，惟其无实，故不见诸相可得，众生可度；惟其无虚，故未尝不现起诸相而度众生也。	[Annotation] The sentence "speaks words that do not deceive" is absent from the original text; it was added by Dharma Master Kumārajīva, presumably in accordance with the capacities of sentient beings in this land, in order to strengthen their faith. "This Dharma is neither real nor unreal" is precisely true

	speech. Because it is not real, no appearances can be found or grasped, nor are there sentient beings to be liberated. Because it is not unreal, appearances nevertheless arise, and sentient beings are liberated through them.
是以即诸相离诸相，即众生离众生，斯是真智。实语者，谓说小乘四谛法也。如语者，谓大乘可如而小乘则不能也。不异语者，谓三世一切诸佛，无不同此一道，不离菩提以为因也。总之佛法以通达为主，无所偏执。	Thus, one is at once within appearances and free from appearances; at once among sentient beings and free from sentient beings. This is true wisdom. “Real words” means teaching the four truths of the Hīnayāna. “Words that accord with things as they are” means that the Mahāyāna can accord with suchness, whereas the Hīnayāna cannot. “Words that do not differ” means that all Buddhas throughout the three times are alike in this one path and do not depart from bodhi as their cause. In short, Buddhadharma takes thorough understanding as fundamental and does not cling one-sidedly to anything.
行者往往偏于空虚，喜于寂静，难起大悲妙用，智无由显，此亦多生习气，佛故指出无实无虚之义以融之，希世人远此寂静病，以为住处，恐其入于止病灭病。所谓真实义者，即无实无虚之妙谛耳。	Practitioners often incline toward emptiness and vacuity, delight in tranquility, and find it difficult to arouse the wondrous function of great compassion. Wisdom then has no means to manifest. This too results from habitual tendencies accumulated over many lives. Therefore, the Buddha points out the meaning of neither real nor unreal in order to reconcile this tendency. It is hoped that people will stay far from this affliction of tranquility and not take it as their dwelling place, lest they enter the affliction of stopping or the affliction of cessation. What is called the true meaning is simply the wondrous truth of neither real nor unreal.
须菩提，若菩萨心住于法而行布施，如人入暗，则无所见。若菩萨心不住于法而行布施，如人有目，日光明照，见种种色。须菩提，当来之世，若有善男子善女人，能于此经受持读诵，即为如来，以佛智慧，悉知是人，悉见是人，皆得成就无量无边功德。	“Subhūti, if a bodhisattva practices giving while the mind abides in dharmas, it is like a person entering darkness, who sees nothing. If a bodhisattva practices giving while the mind does not abide in dharmas, it is like a person with eyes, illuminated by sunlight, who sees all kinds of forms. Subhūti, in future times, if good men or good women can receive, uphold, read, and recite this sūtra, the Tathāgata, with the Buddha’s wisdom, will fully know and fully see these people, and they will all accomplish immeasurable and boundless merit and virtue.”

【注释】　前言无实者，以法体本空也。然恒沙德性，妙用不匮，故曰无虚，以有妙用，不废布施，以体空寂，故不住法。若但知布施而不知离相，即住于实，但知离相而不布施，即住于虚。	[Annotation] Earlier, “not real” was stated because the essence of dharmas is originally empty. Yet virtues as numerous as the sands of the Ganges are inexhaustible in their wondrous functioning; therefore it is said to be “not unreal.” Because there is wondrous functioning, giving is not abandoned; because the essence is empty and tranquil, one does not abide in dharmas. If one knows only giving and not freedom from appearances, one abides in the real. If one knows only freedom from appearances and does not practice giving, one abides in the unreal.
一执我，一执空，皆非中道，但著意立一中道，又不离二边矣。故重不得，轻不得，著不得，不著亦不得，惟随行者般若力大小而转，非得根本智者，不能契其妙也。入暗与有目，是两大关键，圣凡之别在此。	One clings to self; another clings to emptiness. Neither is the middle way. Yet if one deliberately establishes a middle way, one still has not departed from the two extremes. Therefore, one cannot give weight to it, cannot take it lightly, cannot cling to it, and cannot even cling to non-clinging. One can only turn in accordance with the measure of one’s prajñā power. Without attaining fundamental wisdom, one cannot accord with its subtlety. Entering darkness and having eyes are the two great pivotal points; here lies the distinction between sages and ordinary beings.
故般若是根本成佛资粮，开目则般若妙用起，方能无住布施，方能非空非有，否则心为尘染，心不知心，心被尘夺，心不见性矣。见种种色者，了一切义也。以了一切义，则心境双破，圆成实显，此真受持读诵者。	Therefore prajñā is the fundamental provision for attaining Buddhahood. When the eyes are opened, the wondrous function of prajñā arises; only then can one practice giving without abiding, only then can one be neither empty nor existent. Otherwise, the mind is defiled by dust; the mind does not know the mind; the mind is carried away by dust; and the mind does not see its true nature. “Seeing all kinds of forms” means understanding every meaning. Because one understands every meaning, both mind and objects are shattered, and the nature of absolute reality and perfection becomes manifest. This is one who truly receives, upholds, reads, and recites.
以受其文，持其义，口读默诵，为人演说，闻思修三法已全，不必其人当佛在世，即后末世有能如是者，其人即已成就无量无边功德。能成就无量无边功德者，其人则是如来无疑。如是胜因，如是妙果，唯佛智慧，悉知悉见，以一切无不与佛相通耳。	To receive its words, uphold its meaning, read it aloud and recite it silently, explain it for others, and hear, contemplate, and cultivate—the three methods are then complete. Such a person need not live while the Buddha is in the world. Even in the latter degenerate age, whoever can do this has

	already accomplished immeasurable and boundless merit and virtue. One who can accomplish immeasurable and boundless merit and virtue is undoubtedly a Tathāgata. Such is the supreme cause, and such is the wondrous result. Only the Buddha's wisdom fully knows and fully sees this, because everything is connected with the Buddha.
须菩提，若有善男子善女人，初日分以恒河沙等身布施，中日分复以恒河沙等身布施，后日分亦以恒河沙等身布施。如是无量百千万亿劫，以身布施。	"Subhūti, if good men or good women gave bodies as numerous as the sands of the Ganges in the first part of the day, again gave bodies as numerous as the sands of the Ganges in the middle part of the day, and also gave bodies as numerous as the sands of the Ganges in the latter part of the day, and continued to give bodies in this way throughout immeasurable hundreds of thousands of millions of kalpas—"
若复有人，闻此经典，信心不逆，其福胜彼，何况书写、受持、读诵，为人解说。须菩提，以要言之，是经有不可思议，不可称量，无边功德。如来为发大乘者说，为发最上乘者说。	"—while another person, on hearing this sūtra, has faith without resistance, that person's blessings surpass theirs. How much more so if they write it out, receive and uphold it, read and recite it, and explain it for others. Subhūti, to state the essential point, this sūtra possesses inconceivable, inexpressible, and boundless merit and virtue. The Tathāgata teaches it for those who have aroused the resolve for the Mahāyāna and for those who have aroused the resolve for the supreme vehicle."
若有人能受持、读诵，广为人说，如来悉知是人，悉见是人，皆得成就不可量，不可称，无有边，不可思议功德。如是人等，即为荷担如来阿耨多罗三藐三菩提。	"If anyone can receive and uphold, read and recite, and extensively explain it for others, the Tathāgata fully knows and fully sees that person. They will all accomplish immeasurable, inexpressible, boundless, and inconceivable merit and virtue. Such people shoulder the Tathāgata's unsurpassed, complete, perfect enlightenment."
何以故？须菩提，若乐小法者，著我见、人见、众生见、寿者见，即于此经不能听受读诵，为人解说。须菩提，在在处处，若有此经，一切世间天人阿修罗所应供养，当知此处即为是塔，皆应恭敬，作礼围绕，以诸华香而散其处。	"Why is this so? Subhūti, those who delight in lesser dharmas cling to the view of self, the view of a person, the view of sentient beings, and the view of a life-span; therefore, they cannot hear, receive, read, recite, or explain this sūtra for others. Subhūti, wherever this sūtra is found, all devas, humans, and asuras in the world should make offerings. Know that such a place is a stūpa; all

	should revere it, bow to it, circumambulate it, and scatter flowers and incense upon that place.”
【注释】　此第四次较量功德，每日三时，各以如是恒河沙等身布施，非仅一日二日，一次二次，乃经百千万亿劫，以身布施，可谓多之至矣，然不如般若之胜也。	[Annotation] This is the fourth comparison of merit and virtue. Three times every day, one gives bodies as numerous as the sands of the Ganges—not for merely one or two days, or one or two occasions, but throughout hundreds of thousands of millions of kalpas. Such giving of one’s body may indeed be called utmost abundance, yet it does not equal the excellence of prajñā.
若于此经，一闻于耳，即已深入，无所犹豫，其福已不思议，况复书写受持读诵，为人解说乎！此等胜事，下劣根器，每不欲闻，亦非声闻等所能共幸，惟顿入菩萨，直趋无上菩提，不落阶级，亦无渐次之大乘人，足以当之。	If, upon hearing this sūtra only once, it penetrates deeply into one’s ear and one has no hesitation, its blessings are already inconceivable. How much more so if one writes it out, receives and upholds it, reads and recites it, and explains it for others! Persons of inferior capacity often do not wish to hear of such supreme matters, nor can śrāvakas and the like share in this good fortune. Only those who enter directly as bodhisattvas, proceed straight toward unsurpassed bodhi, do not fall into stages, and are Mahāyāna followers without gradual steps can be equal to it.
其成就功德，言不可量者至长也，不可称者至重也，无有边者至广也，不可思议者不可以心思拟议也。上求大智，下化大悲，智悲双运，安于精进肩上，从生死海波罗蜜多，自他一齐解脱，方舍此担。	Their accomplished merit and virtue is called immeasurable because it is of utmost length; inexpressible because it is of utmost weight; boundless because it is of utmost breadth; and inconceivable because it cannot be conceived or deliberated upon by the mind. Above, they seek great wisdom; below, they transform through great compassion. With wisdom and compassion operating together, they rest the burden securely upon the shoulders of diligence, cross the ocean of birth and death to the other shore, and liberate both themselves and others together. Only then do they lay down this burden.
故曰荷担如来无上菩提，有此大心，具此大器，人法双空，了无贪著，乃名通达。若有所著，此即小法，四相即不能免，故著不得，著即为情见所覆，解说时，将不能如义而说，听受时，亦不能如义而领会矣。	Therefore it is said that they shoulder the Tathāgata’s unsurpassed bodhi. Only one with this great resolve and such great capacity, in whom both person and dharma are empty and who is wholly without craving or attachment, may be called one of thorough understanding. If there is any attachment, this is a lesser dharma, and one cannot escape the four marks. Therefore one must

	not cling. Once one clings, one is covered over by emotional views; when explaining, one will be unable to explain according to the meaning, and when hearing and receiving, one will likewise be unable to comprehend according to the meaning.
倘彼此互相通达，即在在处处是经是塔庙矣。若有二字，即明言非文字之经，指生佛同体不异之真如，是应受世间人天香华供养者也。	If both parties thoroughly understand one another, then wherever they are, this sūtra is a stūpa or temple. The words “if there is” plainly indicate that this is not a sūtra of written words; they point to suchness, in which Buddhas and sentient beings share one essence and are not different. This is what should receive offerings of incense and flowers from humans and devas in the world.
复次，须菩提，善男子善女人，受持读诵此经，若为人轻贱，是人先世罪业，应堕恶道，以今世人轻贱故，先世罪业，即为消灭，当得阿耨多罗三藐三菩提。	“Furthermore, Subhūti, if good men or good women receive, uphold, read, and recite this sūtra and are disparaged by others, the karmic offenses of their former lives, for which they should have fallen into the lower realms, will be eliminated because they are disparaged by people in this life, and they will attain unsurpassed, complete, perfect enlightenment.”
须菩提，我念过去无量阿僧　劫，于燃灯佛前，得值八百四千万亿那由他诸佛，悉皆供养承事，无空过者。	“Subhūti, I recall that in immeasurable asaṃkhyeya kalpas in the past, before Dīpaṃkara Buddha, I encountered eight hundred forty million nayutas of Buddhas. I made offerings to and served them all, and none was passed by in vain.”
若复有人，于后末世，能受持读诵此经，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。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，或有人闻，心则狂乱，狐疑不信。须菩提，当知是经义不可思议，果报亦不可思议。	“Yet if someone in the latter degenerate age can receive, uphold, read, and recite this sūtra, the merit and virtue they obtain cannot equal one hundredth, one thousandth, one ten-thousandth, or even any numerical calculation or analogy of the merit and virtue I obtained by making offerings to those Buddhas. Subhūti, if good men or good women in the latter degenerate age receive, uphold, read, and recite this sūtra, the merit and virtue they obtain would, if I were to set it forth in full, cause some who heard it to become mentally disturbed, doubtful, and unbelieving. Subhūti, you should know that the meaning of this sūtra is inconceivable, and its karmic result is also inconceivable.”
【注释】　此段于初学人，中途疑退者，关系不小。近世行者，虽是学佛，多半求佛，因何求佛，曰图福报，	[Annotation] This passage is of no small importance for beginners and for those who become doubtful

并求眼前立至之福报，此执取有相之总因也。	and retreat midway. In recent times, though practitioners study Buddhism, most seek the Buddha for blessings. Why do they seek the Buddha? They say it is for blessings, and they seek immediate blessings in the present as well. This is the general cause of clinging to conditioned appearances.
不知求佛并非不可得福报，但有先决条件者二：一、眼前种种都是果，夙世造因而今世受之，顺逆之境，出有偶然，非是定法，汝今受持读诵，系种未来福田，若为人轻贱，是受过去世罪报，不可并论合计也，第受则果消，另转一因果矣。	They do not know that seeking the Buddha does not make blessings unattainable, but there are two prior conditions. First, all present circumstances are results: causes were made in former lives and are received in this life. Favorable and adverse circumstances arise accidentally and are not fixed dharmas. If you now receive, uphold, read, and recite, you are planting a field of blessings for the future. If others disparage you, you are undergoing the karmic retribution of offenses from past lives. These should not be combined and reckoned as one. Once the retribution is received, the result is exhausted, and a different cause and effect begins to turn.
二、福报有二，一无上智慧之福报，以证得菩提为极则，永久勿失勿退者也；二人天有漏之福报，乃一时之得失，终非究竟者也。佛只令汝自求，自造因，自得果，自受报，好坏任汝自由自择，佛非可代为祸福也。	Second, there are two kinds of blessings. One is the blessing of unsurpassed wisdom, whose ultimate standard is realization of bodhi and which is never permanently lost or regressed from. The other is the defiled blessing of humans and devas, a temporary matter of gain and loss and ultimately not final. The Buddha only instructs you to seek for yourself, create your own causes, obtain your own results, and undergo your own retribution. You are free to choose for yourself whether these are good or bad; the Buddha cannot act in your place to bring either calamity or blessings.
故学以正因为第一，因不正则果乱，若不正因，但求有漏之福，则虽供养八百四千万亿那由他诸佛，终属人天有漏之福，其功德之微，远不如明心功德千万亿分之一矣。简言之，不内求诸心而外求诸佛，竟毫无功德是也。	Therefore, in study, correct causes come first. If the cause is not correct, the result becomes disordered. If one has no correct cause and seeks only defiled blessings, then even if one makes offerings to eight hundred forty million nayutas of Buddhas, it remains only the defiled blessings of humans and devas. Its merit and virtue is slight, far less than one thousand-millionth of the merit and virtue of realizing the mind. In brief, if one does not seek within one’s own mind but seeks the Buddha outwardly, there is in fact no merit and virtue at all.

昔初祖不许梁武帝之功德，即是此意。此等议论，劣慧人闻之，决定不信，以乐小法故不信，不信则狐疑，狐疑则狂乱。盖无相功德之大，无法具说，要领会人方能受之。	Long ago, when the First Patriarch denied that Emperor Wu of Liang had any merit and virtue, this was precisely what he meant. People of inferior wisdom, upon hearing such discussions, will certainly not believe them. Because they delight in lesser teachings, they do not believe; because they do not believe, they become doubtful; and because they are doubtful, they become confused and deranged. The greatness of formless merit and virtue cannot be fully explained; only those who comprehend it can receive it.
领会者何？此刹那间相印之功德，即在当下，种种罪业，只是一念，前念为先世，后念为今世，但只一转，即证无上菩提，如作当来论，即失去金刚本旨矣。	What is meant by comprehension? The merit and virtue of this mutual sealing in a single instant is present right here and now. The various karmic offenses are nothing but a single thought: the preceding thought is a former life, and the following thought is the present life. With but one turn, one realizes unsurpassed bodhi. If it is regarded as something to be attained in the future, the essential purport of the Vajra is lost.
如是妙谛，固不可思议，然又不可偏空，因果成律，不可动摇，是亦不可思议。佛说不可思议，世人偏要于思议中求，则所得果报，亦只有思议之果报耳，非佛法真谛也，并不达此中有无实无虚之妙义存也。当字作去声读。	Such a wondrous truth is indeed inconceivable. Yet one must not incline one-sidedly toward emptiness: cause and effect constitute an unfaltering law, and this too is inconceivable. The Buddha spoke of the inconceivable, but worldly people insist on seeking it through discursive thought. Thus, the karmic result they obtain can only be a result of discursive thought; it is not the true meaning of the Buddhadharma. Nor do they understand the subtle meaning that being and nonbeing are in truth not empty fictions. The character 当 should be read in the departing tone.

离喜动分第十二

Section Twelve: Leaving Joy and Movement

【分义】　此分与第二分，文同义别，发无上菩提心者，仍我本体具足之菩提心也。发者，证知之谓也。证者何？证于能所双忘，不住于法而已。	[Distinguishing the Meaning] This section and the second section have the same wording but different meanings. For those who arouse the unsurpassed bodhi mind, it is still the bodhi mind inherently complete within our own fundamental nature. To arouse means to realize and know. What

	is realization? It is the realization in which subject and object are both forgotten, without abiding in dharmas—that is all.
盖在已证道后，不无喜动，自以为有得有证，执住于法，不于此处斩断，则由情见而生热恼，安名降伏。	After one has realized the Way, there may still be stirring delight. One takes oneself to have attained and realized something, clings to dharmas, and abides in them. If this is not cut off at this point, emotional views give rise to feverish vexation. How can this be called subduing the mind?
以微细之喜，顿可引动喜魔，来入心肺，当知修证一事，与未修者比，原若有证有得，第能证之物，能发之者，究为何物乎？幻心非我，幻觉非我，无我则能不立，无能则所自空，根本解决，则证者为谁，虽不废所度之生，已不著能度之心矣。	The slightest delight can at once stir up the demon of delight, allowing it to enter one's heart and lungs. You should know that, compared with those who have not practiced, cultivation and realization seem indeed to involve realization and attainment. But what, after all, is that which realizes, and who is it that arouses the mind? The illusory mind is not self; illusory awareness is not self. When there is no self, the subject cannot be established; when there is no subject, the object is naturally empty. Once this is resolved at the root, who is there to realize? Though this does not negate the sentient beings to be liberated, one no longer clings to the mind that liberates them.
心既空寂，法又安在，且其喜动者，亦法也，仍从有所证得而来，倘以般若谛观而扫荡之，实无有法发阿耨多罗三藐三菩提者。以下所说，重于法空，特点明此眼目以圆其义，盖不圆则不名金刚般若之本来，未证菩提者也。	Once the mind is empty and quiescent, where can dharmas be found? Moreover, this stirring delight is itself a dharma; it still arises from the notion that something has been realized or attained. If it is swept away through true contemplation with prajñā, there is in truth no dharma that arouses anuttara-samyak-saṃbodhi. What follows places emphasis on the emptiness of dharmas. Its distinctive point is to clarify this essential insight so as to complete its meaning. Without this completeness, the original nature of vajra prajñā cannot be said to have been realized; bodhi has not yet been attained.
尔时须菩提白佛言，世尊，善男子善女人，发阿耨多罗三藐三菩提心，云何应住？云何降伏其心？佛告须菩提，善男子善女人，发阿耨多罗三藐三菩提心者，当生如是心，我应灭度一切众生，灭度一切众生已，而无有一众生实灭度者。	At that time Subhūti addressed the Buddha, saying, "World-Honored One, when good men and good women arouse the mind of anuttara-samyak-saṃbodhi, how should they abide? How should they subdue their minds?" The Buddha told Subhūti, "When good men and good women arouse the mind of anuttara-samyak-saṃbodhi, they

	should give rise to this thought: 'I should liberate all sentient beings. Yet, after liberating all sentient beings, there is not a single sentient being who has truly been liberated.'"
何以故？须菩提，若菩萨有我相、人相、众生相、寿者相，即非菩萨。所以者何？须菩提，实无有法，发阿耨多罗三藐三菩提心者。	"Why is this so? Subhūti, if a bodhisattva has the mark of self, the mark of person, the mark of sentient being, or the mark of life span, then he is not a bodhisattva. Why is this so? Subhūti, in truth there is no dharma that arouses the mind of anuttara-samyak-saṃbodhi."
【注释】　于是须菩提复又问曰，善男子善女人，发无上菩提心，究应如何住？如何降伏耶？佛言善男子善女人等，发无上菩提心者，并能发之心，亦不应有，当生如是心曰，我固应灭度一切众生，但无一众生实灭度者。	[Commentary] Thereupon Subhūti again asked, "When good men and good women arouse the unsurpassed bodhi mind, how exactly should they abide, and how should they subdue their minds?" The Buddha said that good men and good women who arouse the unsurpassed bodhi mind should not retain even the mind that arouses it. They should give rise to this thought: "I certainly should liberate all sentient beings, yet there is not a single sentient being who is truly liberated."
又我固已发无上菩提心，但此能发之心，实亦无法可得。我者，指此发无上菩提心之法我也。前分言发心度众，不可执取其事，若以为有众生可度，有心可发，是人我尚存，四相既立，不名菩萨。	Moreover, although I have indeed aroused the unsurpassed bodhi mind, the mind that arouses it is in truth also unobtainable as any dharma. "I" refers here to the dharma-self involved in arousing the unsurpassed bodhi mind. The preceding section said that, when arousing the mind to liberate sentient beings, one must not cling to the matter itself. If one thinks there are sentient beings to be liberated and a mind to be aroused, then attachment to the personal self still remains. Once the four marks are established, one cannot be called a bodhisattva.
此分言发心度众，并不应执取其见，若尚有能度之心，与所度之见，是法我未除，四相宛在，非名究竟。行者于此，已具几分证入。喜动亦属恒情，惟见喜而动，是亦法也，魔来乘便矣。	This section says that, when arousing the mind to liberate sentient beings, one should not cling even to such a view. If there still remains a mind that can liberate and a view of those to be liberated, then attachment to dharmas has not been removed. The four marks remain plainly present, and this cannot be called ultimate. At this point, the practitioner has already gained some measure of realization. Stirring delight is also a common human feeling; but to be moved upon seeing delight is itself a

	dharma, and demons will seize the opportunity to enter.
不以慧剑斩剑，即成剑剑相害，微细之热恼随生，安名无住，又安得言降伏哉。欲扫荡此等微细法垢，非般若功深，不能如是。此分点出空法见之法，以菩提本来面目，实无有少法可得，假名如是云云尔。前分言病在未证前，为说人空，此分言病在证得后，为说法空，截然两事，而文气则甚相似也，若注意几个者字，便通体灵活矣。	If one does not use the sword of wisdom to cut through the sword, the result is swords harming one another. Subtle feverish vexations then arise. How can this be called non-abiding, and how can one speak of subduing the mind? To sweep away such subtle defilements of dharmas requires profound prajñā; otherwise, this cannot be done. This section points out the dharma of emptying views of dharmas: in the original face of bodhi, not even the slightest dharma can truly be obtained. Such expressions are merely provisional names. The preceding section spoke of the illness before realization and therefore taught the emptiness of the person. This section speaks of the illness after attainment and therefore teaches the emptiness of dharmas. They are clearly two different matters, although their wording and tone are very similar. If one pays attention to the several occurrences of the particle zhe, the whole passage becomes alive and clear.

诸法如义分第十三

Chapter Thirteen: The Meaning of All Dharmas as Suchness

【分义】　如者，圆融而无碍也。凡义之有可言说者曰通达，而不可言说之通达，则假名曰如如，此表般若神妙之用，非凡见所可意测，且愈测而愈远，故曰不可思议，言无法思议，亦正不必思议耳。	[Analysis of the Meaning] Ru means being perfectly interfused and unobstructed. Whenever a meaning can be expressed in words, it is called penetration; yet the inexpressible penetration is provisionally termed suchness. This indicates the wondrous function of prajñā, beyond the reach of ordinary views and calculation. The more one tries to calculate it, the farther away one gets. Hence it is called inconceivable: it cannot be conceived or deliberated upon—and indeed need not be conceived or deliberated upon.
世尊于燃灯佛所，谓有法可得耶，无法可得耶？谓有法可得者，则世尊自且不承，何可执实；若谓无法可得，则燃灯佛授记，果为何事，又岂子虚。故惟明体达用，方了无实无虚而如其义矣。	When the World-Honored One was with Dīpaṅkara Buddha, was there a dharma to be attained, or was there no dharma to be attained? If one says that there was a dharma to be attained, the World-Honored One himself would not acknowledge this; how then could one cling to it as real? If one says

	that no dharma was attained, then what was Dīpaṅkara Buddha's prophecy, and how could it have been mere fiction? Therefore, only by clearly understanding the essence and penetrating the function can one realize that there is neither real existence nor emptiness, and thereby accord with the meaning of suchness.
所谓无实者，约体言，诸法空相，原无生灭；无虚者，约用言，证得又未尝不无，第对执有偏空者，随缘而应耳。此在行者自己悟化，非可教授，而不教之教，乃达如如。	What is meant by "not real" is, in terms of essence, that the empty characteristics of all dharmas are originally without arising or ceasing. "Not empty" is, in terms of function, that realization is by no means absent. It is simply that, in response to those attached to existence or biased toward emptiness, one responds in accordance with conditions. This depends on the practitioner's own awakening and transformation; it cannot be taught. Yet teaching without teaching is precisely the penetration of suchness.
是故如来说一切法，皆是佛法，此佛字，应作觉字解，言从大觉中，如义而说之法也。以如义而说者，方不偏于无实，亦不落于无虚，无实无虚，乃诸法如义之本相，如来之妙用，此其所以为牟尼寂默之体，释迦能仁之用焉欤。（以上为证道前，在功用地而说）	Therefore, the Tathāgata says that all dharmas are Buddhadharma. Here, the character Buddha should be understood as awakening: dharmas spoken from great awakening in accordance with the meaning of suchness. Only when spoken in accordance with this meaning does one not lean toward their unreality, nor fall into their non-emptiness. Neither real nor empty is the fundamental appearance of all dharmas according to the meaning of suchness, and the Tathāgata's wondrous function. This is why Muni, "the Silent One," is the essence, while Śākya, "the Capable and Benevolent One," is the function. (The foregoing concerns instruction given before realization, while one is at the stage of functional practice.)
须菩提，于意云何，如来于燃灯佛所，有法得阿耨多罗三藐三菩提不？不也，世尊。如我解佛所说义，佛于燃灯佛所，无有法得阿耨多罗三藐三菩提。佛言，如是如是。须菩提，实无有法，如来得阿耨多罗三藐三菩提。	"Subhūti, what do you think? When the Tathāgata was with Dīpaṅkara Buddha, did he attain anuttarā-samyak-saṃbodhi through any dharma?" "No, World-Honored One. As I understand the meaning of what the Buddha has taught, when the Buddha was with Dīpaṅkara Buddha, there was no dharma through which he attained anuttarā-samyak-saṃbodhi." The Buddha said, "So it is, so it is. Subhūti, in truth there was no dharma through which the Tathāgata attained anuttarā-samyak-saṃbodhi."

须菩提，若有法，如来得阿耨多罗三藐三菩提者，燃灯佛则不与我授记，汝于来世，当得作佛，号释迦牟尼。以实无有法，得阿耨多罗三藐三菩提，是故燃灯佛与我授记，作是言：汝于来世，当得作佛，号释迦牟尼。	“Subhūti, if there had been a dharma through which the Tathāgata attained anuttarā-samyak-saṃbodhi, Dīpaṅkara Buddha would not have bestowed a prophecy upon me, saying, ‘In a future life, you shall become a Buddha named Śākyamuni.’ Because in truth there was no dharma through which anuttarā-samyak-saṃbodhi was attained, Dīpaṅkara Buddha bestowed a prophecy upon me, saying, ‘In a future life, you shall become a Buddha named Śākyamuni.’”
何以故？如来者，即诸法如义。若有人言，如来得阿耨多罗三藐三菩提。须菩提，实无有法，佛得阿耨多罗三藐三菩提。须菩提，如来所得阿耨多罗三藐三菩提，于是中无实无虚，是故如来说一切法，皆是佛法。须菩提，所言一切法者，即非一切法，是故名一切法。	“Why is this so? Tathāgata means the suchness of all dharmas. If someone says that the Tathāgata attained anuttarā-samyak-saṃbodhi, Subhūti, in truth there was no dharma through which the Buddha attained anuttarā-samyak-saṃbodhi. Subhūti, within the anuttarā-samyak-saṃbodhi attained by the Tathāgata, there is neither reality nor emptiness. Therefore, the Tathāgata says that all dharmas are Buddhadharma. Subhūti, what are called all dharmas are not all dharmas; therefore, they are called all dharmas.”
【注释】　世尊问曰，如我昔在燃灯佛所，证得无上菩提时，可自以为有法证得也否？此承上文开示而引以为证也。	[Commentary] The World-Honored One asks: “When I formerly was with Dīpaṅkara Buddha and realized unsurpassed bodhi, could I have regarded myself as attaining it through a dharma?” This follows the preceding exposition and cites it as corroboration.
须菩提曰否，如我已通达了解其义者，佛在燃灯佛所，虽证得无上菩提，但并不执取乎法，以不执取乎法，故得此无得之得，斯证无上菩提也。盖凡夫执有，定谓菩提有法可得，二乘偏空，并执菩提而亦断灭。	Subhūti replies, “No. As I have penetrated and understood its meaning, although the Buddha realized unsurpassed bodhi when he was with Dīpaṅkara Buddha, he did not grasp at any dharma. Because he did not grasp at dharmas, he attained this attainment of non-attainment; this is the realization of unsurpassed bodhi.” Ordinary beings cling to existence and certainly maintain that bodhi has a dharma that can be attained. The two vehicles, biased toward emptiness, likewise cling to bodhi and reduce it to annihilation.
解义者，圆其义也。世尊故印可之曰，如是如是，实无有法如来得者，设以为有法如来得者，当时燃灯佛，即不以释迦牟尼之号授记于我，谓我来世当得作佛，正我不取于法，而亦未尝无证也，故为授记。	To understand the meaning is to make its meaning complete. Therefore, the World-Honored One confirms this, saying, “So it is, so it is. In truth, there was no dharma attained by the Tathāgata.” If it were supposed that there had been a dharma

	attained by the Tathāgata, then Dīpaṅkara Buddha at that time would not have bestowed on me the prophecy of the name Śākyamuni, saying that I would become a Buddha in a future life. Precisely because I did not grasp at dharmas, yet had not failed to realize, he bestowed this prophecy.
且燃灯佛之授记，亦法也，皆不可说，不可取，以言授记则不无，以言乎法则不有，两性皆空，不可执有而言实，亦不可偏空而言虚也。无者，非有无之谓也，不执取之谓也，于一切法，能如其义而通者，即是如来。	Moreover, Dīpaṅkara Buddha's prophecy is also a dharma. None of these can be spoken of or grasped. In terms of the prophecy, it is not absent; in terms of dharmas, it is not existent. Both natures are empty. One must not cling to existence and call them real, nor incline solely toward emptiness and call them empty. "No" does not mean the opposition of being and nonbeing; it means not grasping. One who can penetrate all dharmas in accordance with their meaning is a Tathāgata.
是故如来说，一切法皆是佛法，佛者觉义，无定义义，言皆由觉慧中起见，方知一法无有定法，以无定法故，一切法但存假名而已。又释迦译言能仁，牟尼译言寂默，亦体用一如之意耳。	Therefore, the Tathāgata says that all dharmas are Buddhadharma. Buddha means awakening; it has no fixed meaning. This means that only when one's understanding arises from awakened wisdom does one know that no dharma has a fixed nature. Because there is no fixed dharma, all dharmas exist only as provisional names. Moreover, Śākya is translated as "Capable and Benevolent," and Muni as "Silent One"; this likewise conveys the meaning that essence and function are nondual.
故如义而说，如义而取，如如妙用，入证于道者，是显大身妙相之庄严也。由第五分至此，凡破相见性，无实无虚之波罗蜜行相，一一已具，世尊为证道前在功用地求开示修行法门者而说，为一大段落也。	Therefore, to speak in accordance with the meaning of suchness and to grasp in accordance with the meaning of suchness is the wondrous function of suchness. For one who enters realization of the Way, this reveals the majestic adornment of the wondrous characteristics of the great body. From the fifth section to this point, the prajñāpāramitā practice of breaking through characteristics to see one's true nature, of neither reality nor emptiness, has been set forth in full, point by point. The World-Honored One taught this for those who, before realizing the Way and while at the stage of functional practice, seek instruction in a Dharma gate of cultivation. It forms one major section.

入证道分第十四

Entering the Section on Realizing the Way, Fourteen

【分义】　此入证道时，显法身意境，非可言说。世尊但云譬如人身长大一句，下即无言，意谓譬如有人，证悟到人身长大时，又如何耶。想见当时在座诸众，默然而谛听者久之，须菩提始再徐徐启请也。	[Explanation of the Meaning] When one enters the realization of the Way, the realm of the dharmakāya is revealed; it cannot be expressed in words. The World-Honored One merely said, “Suppose a person’s body were large,” and then said nothing further. This means: suppose someone has realized a large body—then what? One can imagine that all those present sat silently and listened attentively for some time before Subhūti slowly made a further request.
此分为初地菩萨入道位，显发大身之证入，故曰菩萨亦如是。下总结一句曰，是故佛说一切法无我无人无众生无寿者，与上资粮分相呼应也。（此分为初证道时，非可言说者而说）	This section concerns a first-bhūmi bodhisattva entering the stage of the Way and realizing the manifestation of the great body; hence it says, “A bodhisattva is likewise.” The concluding sentence below—“Therefore the Buddha says that all dharmas are without self, without person, without sentient being, and without life span”—echoes the preceding section on provisions. (This section concerns the initial realization of the Way: speaking of that which cannot be spoken.)
须菩提，譬如人身长大。须菩提言，世尊，如来说人身长大，即为非大身，是名大身。须菩提，菩萨亦如是，若作是言，我当灭度无量众生，则不名菩萨。何以故？须菩提，实无有法名为菩萨。是故佛说一切法，无我、无人、无众生、无寿者。	“Subhūti, suppose a person’s body were large.” Subhūti said, “World-Honored One, when the Tathāgata speaks of a person’s body being large, it is not a large body; it is merely called a large body.” “Subhūti, a bodhisattva is likewise. If one were to say, ‘I shall liberate innumerable sentient beings,’ one could not be called a bodhisattva. Why? Subhūti, in reality there is no dharma called a bodhisattva. Therefore the Buddha says that all dharmas are without self, without person, without sentient being, and without life span.”
【注释】　此分为初地菩萨入证道位，显发大身者而言。故世尊曰，譬如人身长大，意谓譬如有人已证到大身时如何耶。下即无言，须菩提答云，所谓证大身者，显法身也，法身无相，非可言说，但具假名而已。	[Notes] This section concerns a first-bhūmi bodhisattva entering the stage of the Way and realizing the manifestation of the great body. Therefore, the World-Honored One said, “Suppose a person’s body were large,” meaning: suppose someone has already realized the great body—then what? He then said nothing further. Subhūti replied that what is called realizing the great body is the

	manifestation of the dharmakāya. The dharmakāya is without characteristics and cannot be expressed in words; it merely possesses a provisional name.
故世尊又告曰，菩萨亦如是。菩萨亦如是，无名可名，名且不可得，况度众而可起度众之念耶。是故一切法皆不应执取，取即四相随立。此句总括前文，直呼应第三分诸菩萨摩诃萨应如是云云，否则即非菩萨，为一总结，非重文也。	Therefore, the World-Honored One further said, “A bodhisattva is likewise.” A bodhisattva is likewise: there is no name that can name it. If even its name cannot be obtained, how much less could one liberate sentient beings while giving rise to the thought of liberating them? Therefore, one should not grasp at any dharma, for once there is grasping, the four marks arise accordingly. This sentence summarizes the preceding text and directly echoes the statement in the third section that all bodhisattva mahāsattvas should be thus and so; otherwise, one is not a bodhisattva. It is a concluding summary, not a repetition.

净土究竟分第十五

Chapter Fifteen: The Ultimate Pure Land

【分义】　自此而后，世尊为须菩提等作最后决定语，意谓必如是而可名究竟登佛地也。心净则佛土净，若取于相，不名庄严，若取于法，亦不名庄严，必通达无我无法二义，是堪利己利他者，名真是菩萨，此是自净其土之究竟当决定者。（以下为已证得后，究竟决定者而说）	[Explanation of the Meaning] From this point onward, the World-Honored One gives Subhūti and the others his final and definitive teaching. Its meaning is that only in this way can one be said to have ultimately ascended to the ground of Buddhahood. When the mind is pure, the Buddha-land is pure. If one grasps at appearances, this cannot be called adornment; if one grasps at dharmas, this likewise cannot be called adornment. One must thoroughly understand the twofold absence of self and dharmas. One who is capable of benefiting oneself and others is truly called a bodhisattva. This is the ultimate and definitive point concerning the purification of one’s own land. (What follows is spoken for those who have already attained realization and reached ultimate certainty.)
须菩提，若菩萨作是言，我当庄严佛土，是不名菩萨。何以故？如来说庄严佛土者，即非庄严，是名庄严。须菩提，若菩萨通达无我法者，如来说名真是菩萨。	“Subhūti, if a bodhisattva says, ‘I shall adorn a Buddha-land,’ that person cannot be called a bodhisattva. Why? The adornment of a Buddha-land of which the Tathāgata speaks is not adornment; it is called adornment. Subhūti, if a bodhisattva thoroughly understands the absence

	of self and dharmas, the Tathāgata says that this person is truly a bodhisattva.”
【注释】　自此以下，世尊为大众究竟决定者而说。意谓最初决定，在先净其土，但不可执取有佛土可庄严，更不可执取有庄严之法，以立四相，则不名菩萨矣。故惟人法两空，通达实相，方可利己利他，如来说名真是菩萨也。此言当净其体，为第一决定者。	[Commentary] From this point onward, the World-Honored One speaks for those in the assembly who have reached ultimate certainty. The meaning is that the initial determination lies in first purifying one’s own land. Yet one must not cling to the existence of a Buddha-land that can be adorned, much less cling to a method of adornment; for if one establishes the four marks, one cannot be called a bodhisattva. Therefore, only by realizing the twofold emptiness of self and dharmas and thoroughly understanding true reality can one benefit oneself and others. The Tathāgata says that such a person is truly a bodhisattva. These words teach that one should purify one’s essence; this is the first definitive point.

佛知见究竟分第十六

Chapter Sixteen: The Ultimate Buddha View

【分义】　成佛当具无上知见，然佛不异于众生者，非无肉眼也，不异于外道者，非无天眼也，以同具色根二性，外相非无所见也。惟有特异者，具慧眼法眼以全其用，四眼具足，乃名佛眼。	[Explanation of the Meaning] To become a Buddha, one must possess unsurpassed knowledge and vision. Yet the Buddha is no different from sentient beings in that he does not lack the physical eye, nor is he different from non-Buddhist practitioners in that he does not lack the heavenly eye. For all alike possess these two kinds of physical faculties; external appearances are not beyond their sight. What is uniquely distinctive is the possession of the wisdom eye and the Dharma eye, which bring their functions to completion. When the four eyes are complete, this is called the Buddha eye.
以佛眼故，遂通诸心非心之义，第假定为过去心现在心未来心耳，实则一切不可得，此福德性，亦非有相之三千七宝布施可喻，更不得以多寡名之。故若干国土，若干种心，如来悉知，则以知见本同体而无圣凡也，此是开佛知见之究竟当决定者。	By means of the Buddha eye, one understands the meaning of all minds being non-mind. They are merely provisionally designated as past mind, present mind, and future mind; in truth, none of them can be obtained. This nature of merit and virtue cannot be compared to the giving of the seven treasures filling three thousand great thousand worlds, much less can it be described in terms of more or less. Thus, the Tathāgata fully knows the various minds of sentient beings in

	however many lands there may be, because knowledge and vision are originally of one substance, with no distinction between sages and ordinary beings. This is the ultimate point that must be decisively established in opening the Buddha's knowledge and vision.
须菩提，于意云何，如来有肉眼不？如是，世尊，如来有肉眼。须菩提，于意云何，如来有天眼不？如是，世尊，如来有天眼。须菩提，于意云何，如来有慧眼不？如是，世尊，如来有慧眼。	Subhūti, what do you think? Does the Tathāgata possess the physical eye? Yes, World-Honored One, the Tathāgata possesses the physical eye. Subhūti, what do you think? Does the Tathāgata possess the heavenly eye? Yes, World-Honored One, the Tathāgata possesses the heavenly eye. Subhūti, what do you think? Does the Tathāgata possess the wisdom eye? Yes, World-Honored One, the Tathāgata possesses the wisdom eye.
须菩提，于意云何，如来有法眼不？如是，世尊，如来有法眼。须菩提，于意云何，如来有佛眼不？如是，世尊，如来有佛眼。须菩提，于意云何，如恒河中所有沙，佛说是沙不？如是，世尊，如来说是沙。	Subhūti, what do you think? Does the Tathāgata possess the Dharma eye? Yes, World-Honored One, the Tathāgata possesses the Dharma eye. Subhūti, what do you think? Does the Tathāgata possess the Buddha eye? Yes, World-Honored One, the Tathāgata possesses the Buddha eye. Subhūti, what do you think? Does the Buddha speak of the sands in the Ganges River as sands? Yes, World-Honored One, the Tathāgata speaks of them as sands.
须菩提，于意云何，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？甚多，世尊，佛告须菩提，尔所国土中，所有众生，若干种心，如来悉知。何以故？如来说诸心，皆为非心，是名为心。	Subhūti, what do you think? Suppose there were Ganges Rivers as numerous as the sands in one Ganges River, and Buddha-worlds as numerous as the sands in all those Ganges Rivers. Would they be many? Very many, World-Honored One. The Buddha said to Subhūti: The Tathāgata fully knows the various kinds of minds of all sentient beings in however many lands there may be. Why is this? The Tathāgata says that all minds are non-mind; they are therefore called minds.
所以者何？须菩提，过去心不可得，现在心不可得，未来心不可得。须菩提，于意云何，若有人满三千大千世界七宝以用布施，是人以是因缘，得福多不？如是，世尊，此人以是因缘，得福甚多。须菩提，若福德有实，如来不说得福德多，以福德无故，如来说得福德多。	Why is this so? Subhūti, past mind cannot be obtained, present mind cannot be obtained, and future mind cannot be obtained. Subhūti, what do you think? If someone were to fill three thousand great thousand worlds with the seven treasures and give them away, would that person thereby obtain much merit and virtue? Yes, World-Honored One, that person would thereby obtain very much

	merit and virtue. Subhūti, if merit and virtue had any real existence, the Tathāgata would not speak of obtaining much merit and virtue. It is because merit and virtue are without real existence that the Tathāgata speaks of obtaining much merit and virtue.
【注释】　肉眼者，凡圣同具之眼也；天眼者，通而无阂，外道亦有之，非佛独具也；慧眼者，具足智慧，识人根器夙命，即开金刚般若之妙用，宗下所谓只眼者是，非外道庸凡之所有也；法眼者，通达法要，总持一切陀罗尼门，开佛知见，诸漏已尽，得大方便，融入不二之眼也。	[Notes] The physical eye is the eye possessed alike by ordinary beings and sages. The heavenly eye has unobstructed penetration and is also possessed by non-Buddhist practitioners; it is not unique to the Buddha. The wisdom eye is endowed with complete wisdom: it discerns people's capacities and past lives, thereby activating the wondrous function of Diamond prajñā. It is what the Chan school calls the "single eye," and is not possessed by ordinary non-Buddhists. The Dharma eye penetrates the essential points of Dharma, upholds all dhāraṇī gates, opens the Buddha's knowledge and vision, exhausts all outflows, attains great skillful means, and enters the eye of nonduality.
外道仅通天眼，佛具足前四，故名佛眼，非佛另有一眼也。此名道通，通达大道，无不悉知。大道者何？如实知自心也，知自心则知众生心，同一不可得也。	Non-Buddhist practitioners possess only the heavenly eye, whereas the Buddha fully possesses the preceding four; hence it is called the Buddha eye. This does not mean that the Buddha has another separate eye. This is called penetration of the Way: penetrating the great Way and knowing everything completely. What is the great Way? It is to know one's own mind as it truly is. To know one's own mind is to know the minds of sentient beings, for they are alike unobtainable.
了达一切不可得，是名知见，并知知见亦属于幻，皆为非心，是名佛知见。佛知见之所以异于凡夫外道者，在觉不在迷，觉即佛，迷即众生，成就佛知见者，为无上福德性，非世间福德相也。故不可言实，不可言多。此言当净其见，为第二决定者。	To thoroughly realize that all things are unobtainable is called knowledge and vision. Moreover, one knows that knowledge and vision itself also belongs to illusion: all are non-mind, and this is called the Buddha's knowledge and vision. The Buddha's knowledge and vision differs from that of ordinary beings and non-Buddhist practitioners in awakening rather than delusion. Awakening is Buddha; delusion is sentient beings. The realization of the Buddha's knowledge and vision is the nature of unsurpassed merit and virtue, not the conditioned appearance of worldly merit and virtue. Therefore, it cannot be called real, nor can it be called much. This teaches that one

	should purify one’s views; it is the second decisive point.

色相究竟分第十七

Chapter Seventeen: The Ultimate Distinction of Form and Appearance

【分义】　凡具足色身与具足诸相者，必内证法身圆满，通达妙理而始显也。故如来不可以色相见，但亦不可以离色相见，法报化三身，总不异一身，为初学人未入不二者，假分为二为三，以其偏执于色相而故矫之也。	[Distinguishing the Meaning] Whoever fully possesses a physical body and all the marks must first inwardly realize the perfection of the dharmakāya and comprehend the wondrous principle before these become manifest. Therefore, the Tathāgata cannot be seen through form and marks; yet neither can the Tathāgata be seen apart from form and marks. The dharmakāya, sambhogakāya, and nirmāṇakāya are, in sum, not different from one body. For beginners who have not entered nonduality, they are provisionally divided into two or three, in order to correct their partial attachment to form and marks.
若初显法身，则当圆证不二之境，即今山河大地，法界遍满处，无一非我法身，而八十种好三十二相，明知幻化非实，然色空不二，佛亦不妨具足而有之。	When the dharmakāya first becomes manifest, one should fully realize the realm of nonduality. Thus, throughout the mountains, rivers, and great earth, wherever the dharma realm pervades, there is nothing that is not my dharmakāya. Although one clearly knows that the eighty minor marks and thirty-two major marks are illusory and unreal, form and emptiness are nondual; thus, there is no impediment to the Buddha's fully possessing them.
未修人每不知法身为何物，初学人又以显法身为菩萨成佛事，非我有分而惊怖之，及修至见法身时，又偏执于法身，惊喜如得至宝，反生厌离色身之想，不能通达实相，若入地菩萨，亲见实相，融入不二。如是无上微妙法，原非肉眼所可梦见，此是圆证色相之究竟当决定者。	Those who have not practiced often do not know what the dharmakāya is. Beginners, moreover, take the manifestation of the dharmakāya to be something belonging to bodhisattvas who become Buddhas, something in which they have no share, and are frightened by it. When they practice until they see the dharmakāya, they become partially attached to it instead; startled and delighted as though they had obtained a supreme treasure, they give rise to thoughts of rejecting the physical body. Unable to comprehend true reality, they differ from bodhisattvas who have entered the bhūmis, who personally see true reality and merge into nonduality. Such a supreme and subtle Dharma was never something the physical eye could dream

	of seeing. This is what must be decisively understood concerning the ultimate full realization of form and marks.
须菩提，于意云何，佛可以具足色身见不？不也，世尊，如来不应以具足色身见。何以故？如来说具足色身，即非具足色身，是名具足色身。须菩提，于意云何，如来可以具足诸相见不？不也，世尊，如来不应以具足诸相见。何以故？如来说诸相具足，即非具足，是名诸相具足。	Subhūti, what do you think? Can the Buddha be seen by means of a complete physical body? No, World-Honored One. The Tathāgata should not be seen by means of a complete physical body. Why? What the Tathāgata calls a complete physical body is not a complete physical body; it is merely called a complete physical body. Subhūti, what do you think? Can the Tathāgata be seen by means of the full possession of all marks? No, World-Honored One. The Tathāgata should not be seen by means of the full possession of all marks. Why? What the Tathāgata calls the full possession of all marks is not full possession; it is merely called the full possession of all marks.
【注释】　世尊问须菩提曰，如来可以具足色身，与具足诸相见否？须菩提言，世尊如是，如来不应以具足色相见也。	[Commentary] The World-Honored One asked Subhūti, “Can the Tathāgata be seen by means of a complete physical body and the full possession of all marks?” Subhūti said, “World-Honored One, it is so. The Tathāgata should not be seen by means of complete form and marks.”
以如来者法身也，不可以色见，不可以相求，然证入法身圆满者，不立内外诸见，凡诸色相，以及山河大地，形形色色，无一而非实相，是如来亦不可离色相见矣。应如是通达，方名具足。	For the Tathāgata is the dharmakāya: it cannot be seen through form, nor sought through marks. Yet one who has entered and fully realized the dharmakāya does not establish views of inside and outside. All forms and marks, as well as the mountains, rivers, and great earth, in all their diverse forms and colors—none is other than true reality. Thus, the Tathāgata also cannot be seen apart from form and marks. One must understand in this way before it can be called complete.
前为初学人执色相者言，不得已而开示说色相具足之理。若已明心而见实相者，不同凡见，彼自知色相非相，但存假名而已。明此则凡所有相，皆是虚妄，若见诸相非相，亦见如来，前不偏有，此不著空，斯正亲见实相融入不二时也。此言当净其相，为第三决定者。	The preceding was spoken for beginners attached to form and marks; out of necessity, it expounded the principle of the full possession of form and marks. But those who have already realized the mind and seen true reality differ from ordinary views. They themselves know that form and marks are not marks, but are merely retained as provisional names. Once this is understood, all marks whatsoever are false and illusory. If one sees all marks as non-marks, one also sees the

	Tathāgata. The preceding does not lean toward existence; this does not attach to emptiness. This is precisely the time of personally seeing true reality and merging into nonduality. This teaching calls for purifying one's conception of marks; it is the third decisive point.

说法究竟分第十八

Chapter Eighteen: The Ultimate Meaning of Teaching the Dharma

【分义】　说法有以不说为究竟者，遂执不开口为说法矣，则木石亦说法也，宁有此理！惟智者了知此义，又名不说说。云何谓不说说耶？谓世尊说法，不关音声言语，如放光分，即说法也。	[Distinguishing the Meaning] Some say that the ultimate teaching of the Dharma is not speaking, and consequently cling to keeping silent as teaching the Dharma. But then wood and stone would also be teaching the Dharma—how could that be reasonable? Only the wise understand this meaning, which is also called teaching without speaking. What is meant by teaching without speaking? It means that when the World-Honored One teaches the Dharma, it does not depend on sounds or words. For example, the division on emitting light is itself a teaching of the Dharma.
若以为有所说法而作是念，此念，即背觉合尘，非正觉也。故曰谤佛，佛指觉言，言轻慢自己觉性也，安名究竟。当知法身无形，内证无言之理，外能为他说，体自空寂，不取相而说，亦不离相而说，如是而说，即真具足，此是说法究竟当决定者。	If one thinks that there is a Dharma to be taught, that thought turns away from awakening and unites with dust; it is not right awakening. Therefore it is called slandering the Buddha. “Buddha” refers to awakening; this means disparaging one’s own awakened nature. How could this be called ultimate? You should know that the dharmakāya is formless. Inwardly, it realizes the principle beyond words; outwardly, it can speak for others. Its essence is itself empty and quiescent. It teaches without grasping at appearances, yet it does not teach apart from appearances. To teach in this way is to be truly complete. This is the decisive point concerning the ultimate of teaching the Dharma.
须菩提，汝勿谓如来作是念，我当有所说法，莫作是念。何以故？若有人言，如来有所说法，即为谤佛，不能解我所说故。须菩提，说法者，无法可说，是名说法。	Subhūti, do not suppose that the Tathāgata has this thought: “I have a Dharma to teach.” Do not entertain this thought. Why? If anyone says that the Tathāgata has a Dharma to teach, that person slanders the Buddha, because he does not understand what I teach. Subhūti, as for teaching

	the Dharma, there is no Dharma that can be taught; this is called teaching the Dharma.
【注释】　佛告须菩提，汝勿谓如来作是念，我当有所说法，盖说法者，谓有相可取也，即执为无法可说者。	[Commentary] The Buddha told Subhūti: “Do not suppose that the Tathāgata has this thought: ‘I have a Dharma to teach.’” For to teach the Dharma is to suppose that there are appearances that can be grasped; this is precisely to cling to the view that there is no Dharma that can be taught.
心中既立此见，亦属有相也，惟说法以不著念为宗，若以为有说法，即著于相矣，著相即背觉矣，即为谤佛，是未解如来真实义也。	Once this view has been established in the mind, it too belongs to appearances. Teaching the Dharma takes nonattachment to thoughts as its principle. If one thinks there is a Dharma to teach, one is attached to appearances. Attachment to appearances turns one away from awakening and constitutes slandering the Buddha. This is not understanding the Tathāgata’s true meaning.
故不应取法，谓说法则说法耳，亦不应取非法，谓不说则不说耳，说不说，两不著取，两皆无心，惟以慧照力，决知其为无法可说，非不开口如木石之无说也。	Therefore, one should not grasp at dharmas, thinking merely, “When teaching the Dharma, simply teach the Dharma”; nor should one grasp at non-dharmas, thinking merely, “When not speaking, simply do not speak.” Whether speaking or not speaking, grasp at neither. Be uncontrived toward both. Relying only on the power of wisdom’s illumination, one decisively knows that there is no Dharma that can be taught. This does not mean remaining silent like wood or stone, which cannot speak.
世尊当涅　时告众曰，谓我曾说法四十九年者，非我弟子；谓我不曾说法者，亦非我弟子。故知说法无形，不取相而说，不离相而说，如是而说，是真说法者。此言说法当净其意，为第四决定者。以下即直证心地，无著菩萨所谓心具足是也。	When the World-Honored One was about to enter nirvāṇa, he told the assembly: “Whoever says that I taught the Dharma for forty-nine years is not my disciple; whoever says that I never taught the Dharma is also not my disciple.” Thus we know that teaching the Dharma is formless: it teaches without grasping at appearances, yet it does not teach apart from appearances. To teach in this way is truly to teach the Dharma. These words teach that, in teaching the Dharma, one must purify one’s intention. This is the fourth decisive point. What follows directly verifies the mind-ground, which is what Bodhisattva Asaṅga meant by “the mind is complete.”

心具足分第十九

Section Nineteen: The Mind Is Complete

【分义〔甲〕】　计分五小段，谓正信，言此理不分正法末世，一切众生皆同真无上平等正信，齐成佛道，不可因末世而疑之。盖约同体论，众生乃假名，不应多所分别，约烦恼论，众生自是众生也。	[Explanation of the Section (A)] This section is divided into five subsections. The first is right faith: it teaches that this principle makes no distinction between the age of the true Dharma and the degenerate age of the Dharma. All sentient beings equally possess the true, unsurpassed, and impartial right faith, and will alike accomplish the Buddha Way; one must not doubt this because it is the degenerate age. From the standpoint of shared essence, sentient beings are merely provisional names and should not be subjected to excessive discrimination. From the standpoint of afflictions, however, sentient beings are indeed sentient beings.
尔时，慧命须菩提白佛言，世尊，颇有众生，于未来世，闻说是法，生信心不？佛言，须菩提，彼非众生，非不众生。何以故？须菩提，众生众生者，如来说非众生，是名众生。	At that time, Subhūti, whose wisdom-life was supreme, addressed the Buddha: “World-Honored One, will there be sentient beings in future ages who, on hearing this Dharma, give rise to faith?” The Buddha said: “Subhūti, they are neither sentient beings nor not sentient beings. Why is this so? Subhūti, what are called sentient beings, the Tathāgata says are not sentient beings; they are merely called sentient beings.”
【注释】　此分考秦译原文失落，不知何故，后以魏译补入此段，至关重要。此分计分五小段，此第一段，言心以正信为具足，信佛与众生，体性无二，无所谓正法末法，毕竟齐成佛道，所谓难信之法，即信此也。	[Commentary] This section is missing from the original Qin translation for reasons unknown; it was later supplied from the Wei translation. It is of crucial importance. This section is divided into five subsections. The first states that the mind is fulfilled through right faith: one should believe that Buddha and sentient beings are not two in essential nature; there is no such thing as an age of true Dharma or an age of degenerate Dharma; and all will ultimately alike accomplish the Buddha Way. The Dharma said to be difficult to believe is precisely faith in this.
须菩提恐大众尚存二见，故特反问曰，未来世，去圣已遥，闻此无上至道，能深信不疑否？佛言彼虽值末世，仍具足佛性，不得即以众生目之，故曰彼非众生，顾以烦恼颠倒而论，又不得谓非众生也。以如来慧眼观故，	Subhūti feared that the assembly might still retain dualistic views, and so deliberately asked in return: in future ages, when people are far removed from the time of the sages, can they hear this

圣凡同体，故曰如来说非众生，惟假名不可废，是名众生而已。能如是实信，非分别，非不分别，乃名正信。	unsurpassed ultimate Way and believe in it deeply without doubt? The Buddha replied that although they may encounter the degenerate age, they still fully possess Buddha-nature; therefore they cannot simply be regarded as sentient beings, hence “they are not sentient beings.” Yet in terms of their afflictions and inverted delusions, neither can they be said not to be sentient beings. Seen through the Tathāgata’s eye of wisdom, sages and ordinary beings share one essence; hence “the Tathāgata says they are not sentient beings.” But provisional names cannot be discarded, so they are merely called sentient beings. To believe truly in this way—neither discriminating nor not discriminating—is called right faith.
【分义〔乙〕】　谓正觉，言无上菩提者，证得无所得之谓也，若以为有少法可得，即起高下之见，心非平等。且一切法，无不从觉性流出，而觉性本来具足，非由外得。所谓法者，言妙用则不无，言真际则不有，遂假名曰法，以无我人四相，斯名无上菩提耳，此言正觉。	[Explanation of the Section (B)] The second is right awakening. It teaches that unsurpassed bodhi means realizing that nothing is obtained. If one thinks that even the slightest dharma can be obtained, one gives rise to notions of superiority and inferiority, and the mind is not impartial. Moreover, all dharmas issue forth from the nature of awakening, which is originally complete and is not gained from outside. As for what is called dharma: in terms of wondrous functioning, it is not nonexistent; in terms of ultimate reality, it is not existent. It is therefore provisionally called dharma. When there are no four marks of self, person, sentient being, and life-span, this is called unsurpassed bodhi. This is right awakening.
须菩提白佛言，世尊，佛得阿耨多罗三藐三菩提，为无所得耶？佛言，如是如是。须菩提，我于阿耨多罗三藐三菩提，乃至无有少法可得，是名阿耨多罗三藐三菩提。	Subhūti addressed the Buddha: “World-Honored One, is the Buddha’s attainment of anuttara-samyak-saṃbodhi an attainment in which nothing is obtained?” The Buddha said: “Thus it is, thus it is. Subhūti, with regard to anuttara-samyak-saṃbodhi, I have not obtained even the slightest dharma. This is called anuttara-samyak-saṃbodhi.”
复次，须菩提，是法平等，无有高下，是名阿耨多罗三藐三菩提。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。须菩提，所言善法者，如来说即非善法，是名善法。	“Furthermore, Subhūti, this Dharma is impartial, with neither high nor low; this is called anuttara-samyak-saṃbodhi. By cultivating all wholesome dharmas without a self, a person, a sentient being, or a life-span, one attains anuttara-samyak-saṃbodhi. Subhūti, what are called wholesome dharmas, the Tathāgata says are not wholesome

	dharmas; they are merely called wholesome dharmas.”
【注释】　此言菩提者，不可以知知，不可以识识，得无所得，斯名正得，觉无所觉，斯为正觉耳。故须菩提问言，佛所得之无上菩提，正以无所得，乃名为菩提耶。	[Commentary] Bodhi cannot be known by ordinary knowing or cognized by ordinary consciousness. To obtain without obtaining is called true attainment; to awaken without anything to awaken to is called right awakening. Thus Subhūti asked whether the Buddha’s unsurpassed bodhi is called bodhi precisely because nothing is obtained.
佛印可之曰，如是如是，凡蒙佛印可者，即表与佛不二，使后人可深信不疑也。佛又重告之曰，我于无上菩提，实无有少法可得，若有所得，即有多寡高下之分，又安名平等耶。此平等者，言绝对无比量分别之谓也。	The Buddha confirmed this, saying, “Thus it is, thus it is.” Whenever the Buddha gives such confirmation, it signifies nonduality with the Buddha, enabling later people to have deep faith without doubt. The Buddha further emphasized: “With regard to unsurpassed bodhi, I truly have not obtained even the slightest dharma. If anything were obtained, there would be distinctions of more and less, high and low. How then could it be called impartial?” This impartiality means the complete absence of relative comparison and discrimination.
若执以为菩提，我有所得，是立我矣；又以为实有菩提可得，是立人矣；我与菩提相对，是立众生矣；此见执持不舍，如保寿命，是寿者矣，此多寡高下不平之所由起也。故惟善巧运用。妙观起修，以一切法，都不离菩提觉性，觉性本来具足，无所谓得与不得，言幻法则不无，言体性自空寂也，觉此觉者，乃名正觉。	If one clings to bodhi as something I have obtained, one establishes a self. If one further thinks that there is truly a bodhi to be obtained, one establishes a person. If self and bodhi stand in opposition, one establishes sentient beings. If one clings to this view and will not relinquish it, as though preserving one’s life, one establishes a life-span. This is the source of inequalities of more and less, high and low. Therefore, one must only apply skillful means: cultivate through wondrous contemplation. Since all dharmas never depart from the awakening nature of bodhi, and that nature is originally complete, there is no question of obtaining or not obtaining. In terms of illusory dharmas, they are not nonexistent; in terms of their essential nature, they are inherently empty and quiescent. Awakening to this awakening is called right awakening.
【分义〔丙〕】　谓正度，意言以大乘法度众起智作证，为成就菩提之正因，非余财施所可及，但佛不复有能度与所度之念矣。随缘外化，度亦假名，佛与凡夫，都非实有，此即大利法施，名正度也。	[Explanation of the Section (C)] The third is right liberation. It means that liberating sentient beings through Mahāyāna Dharma, causing them to give rise to wisdom and realize it, is the proper cause for accomplishing bodhi; it is not comparable to the

	giving of material wealth. Yet the Buddha no longer entertains thoughts of one who liberates and those who are liberated. In responding to conditions and teaching outwardly, liberation too is a provisional name. Buddha and ordinary beings are both not truly existent. This is the great giving of Dharma, and it is called right liberation.
须菩提，若三千大千世界中，所有诸须弥山王，如是等七宝聚，有人持用布施。若人以此般若波罗蜜经，乃至四句偈等，受持读诵，为他人说，于前福德，百分不及一，百千万亿分，乃至算数譬喻所不能及。	“Subhūti, suppose someone gave heaps of the seven treasures as vast as all the Sumeru mountains in a great trichiliocosm. If another person receives, upholds, reads, recites, and explains to others this Prajñāpāramitā Sūtra, even so much as a four-line verse, the former merit and virtue would not equal one hundredth, one thousandth, one ten-thousandth, one hundred-millionth, or even any fraction calculable by number or analogy.”
须菩提，于意云何，汝等勿谓如来作是念，我当度众生。须菩提，莫作是念。何以故？实无有众生如来度者。若有众生如来度者，如来即有我、人、众生、寿者。须菩提，如来说有我者，即非有我，而凡夫之人，以为有我。须菩提，凡夫者，如来说即非凡夫，是名凡夫。	“Subhūti, what do you think? Do not say that the Tathāgata has this thought: ‘I shall liberate sentient beings.’ Subhūti, do not think so. Why? In truth, there are no sentient beings liberated by the Tathāgata. If there were sentient beings liberated by the Tathāgata, the Tathāgata would have a self, a person, a sentient being, and a life-span. Subhūti, what the Tathāgata calls a self is not a self; yet ordinary beings take it to be a self. Subhūti, what are called ordinary beings, the Tathāgata says are not ordinary beings; they are merely called ordinary beings.”
【注释】　前第三分以度众为成佛资粮，是成就无上菩提者，此其正因也，岂财施所可比拟其福德于万一哉。佛度众生，不著能度所度之念者，以实际理地，无有众生为如来度者，如来若立此念，即立四相，不得名为菩提矣。故随缘外化，不废假名，所言我者，凡夫者，乃一时之方便言说，成此大利法施而已，是名正度。	[Commentary] In the preceding third section, liberating sentient beings was presented as the provisions for attaining Buddhahood, the proper cause for accomplishing unsurpassed bodhi. How could its merit and virtue compare, even by one ten-thousandth, with the giving of material wealth? The Buddha liberates sentient beings without clinging to thoughts of a liberator and those liberated because, in the realm of ultimate reality, there are no sentient beings for the Tathāgata to liberate. If the Tathāgata were to establish such a thought, he would establish the four marks and could not be called bodhi. Therefore, in responding to conditions and teaching outwardly, provisional names are not discarded. What are called self and

	ordinary beings are merely expedient expressions for the time being, serving only to accomplish this great giving of Dharma. This is called right liberation.
【分义〔丁〕】　谓正相，言三十二相，属于幻相，以法身为体故，第形于外者，必由于内，以外衡内，法身亦不妨有相好耳，所谓心广则体胖是也。	[Explanation of the Section (D)] The fourth is right marks. It teaches that the thirty-two marks are illusory marks. Since the dharmakāya is the essence, what appears outwardly must arise from within; measuring the inner by the outer, the dharmakāya need not lack excellent marks. As it is said, when the mind is expansive, the body is well nourished.
但一落偏执，徒取相而忘体，则将误认转轮王具有三十二相，是亦如来矣，不几淆惑是非耶，故不许以色见身求，呵为入邪道也。但证得无上菩提者，又岂无具足相乎。	But once one falls into one-sided clinging, merely grasping marks and forgetting the essence, one may mistakenly suppose that, because a wheel-turning king possesses the thirty-two marks, he too is a Tathāgata. Would this not confuse right and wrong? Therefore one is not permitted to seek the Tathāgata by form or appearance, and this is rebuked as entering a wrong path. Yet how could one who has realized unsurpassed bodhi lack complete marks?
若作是念，谓如来不以具足相故，得无上菩提，则又偏空而入断灭，此何可也。故妙用不废，非取有为，非离有为，有为而不著，即是无为，无为而立见，即等有为矣。若世尊行忍布施，即不贪住于涅　也。盖涅　而可住者，岂真涅　哉？不住涅　，生死自了。福德性空，谁为受者，此取相之最正者，乃名正相。	If one thinks, “The Tathāgata attained unsurpassed bodhi not because of complete marks,” one falls instead into one-sided emptiness and annihilationism. How could that be right? Therefore wondrous functioning is not discarded: this is neither grasping at the conditioned nor departing from the conditioned. To be conditioned without attachment is precisely the unconditioned; but to establish a view of the unconditioned is no different from the conditioned. If the World-Honored One practices the giving of forbearance, he does not greedily abide in nirvāṇa. For if nirvāṇa could be abided in, how could it be true nirvāṇa? Without abiding in nirvāṇa, birth and death are naturally resolved. The nature of merit and virtue is empty; who, then, receives it? This is the most correct way of taking marks, and it is called right marks.
须菩提，于意云何，可以三十二相观如来不？须菩提言，如是如是，以三十二相观如来。佛言，须菩提，若以三十二相观如来者，转轮圣王即是如来。须菩提白佛	“Subhūti, what do you think? Can one contemplate the Tathāgata by means of the thirty-two marks?” Subhūti said: “Thus it is, thus it is. One

言，世尊，如我解佛所说义，不应以三十二相观如来。尔时世尊而说偈言：	contemplates the Tathāgata by means of the thirty-two marks." The Buddha said: "Subhūti, if one contemplates the Tathāgata by means of the thirty-two marks, then a wheel-turning sage king would be the Tathāgata." Subhūti addressed the Buddha: "World-Honored One, as I understand the meaning of the Buddha's teaching, one should not contemplate the Tathāgata by means of the thirty-two marks." At that time the World-Honored One spoke this verse:
若以色见我，以音声求我，	If one sees me by form, or seeks me by sound,
是人行邪道，不能见如来。	that person follows a wrong path and cannot see the Tathāgata.
须菩提，汝若作是念，如来不以具足相故，得阿耨多罗三藐三菩提。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。须菩提，汝若作是念，发阿耨多罗三藐三菩提心者，说诸法断灭，莫作是念。	"Subhūti, if you think, 'The Tathāgata attained anuttara-samyak-saṃbodhi not because of complete marks,' do not think so. Do not think that the Tathāgata attained anuttara-samyak-saṃbodhi not because of complete marks. Subhūti, if you think that one who has aroused the mind for anuttara-samyak-saṃbodhi teaches that all dharmas are annihilated, do not think so."
何以故？发阿耨多罗三藐三菩提心者，于法不说断灭相。须菩提，若菩萨以满恒河沙等世界七宝，持用布施。若复有人，知一切法无我，得成于忍，此菩萨胜前菩萨所得功德。何以故？须菩提，以诸菩萨不受福德故。须菩提白佛言，世尊，云何菩萨不受福德？须菩提，菩萨所作福德，不应贪著，是故说不受福德。	"Why? One who has aroused the mind for anuttara-samyak-saṃbodhi does not teach the marks of annihilation with regard to dharmas. Subhūti, suppose a bodhisattva filled worlds as numerous as the sands of the Ganges with the seven treasures and used them for giving. If another person knows that all dharmas are without self and thereby attains the acceptance of the non-arising of dharmas, this bodhisattva's merit and virtue surpass that of the former bodhisattva. Why? Subhūti, because bodhisattvas do not receive merit and virtue." Subhūti addressed the Buddha: "World-Honored One, how do bodhisattvas not receive merit and virtue?" "Subhūti, bodhisattvas should not greedily cling to the merit and virtue they create; therefore it is said that they do not receive merit and virtue."
【注释】　世尊告须菩提曰，汝观念中，果以如来为有三十二相可取也耶？须菩提答言，如是如是，意谓如来虽属法身无相，但终不能离相而见，以余观之，由外衡内，正不妨取如来之三十二相耳。	[Commentary] The World-Honored One said to Subhūti: "In your contemplation, do you indeed take the Tathāgata to possess thirty-two marks that may be grasped?" Subhūti replied, "Thus it is, thus it is," meaning that although the Tathāgata, as

	dharmakāya, is without marks, one cannot ultimately see him apart from marks. Judging the inner from the outer, one may indeed take the Tathāgata's thirty-two marks.
佛告须菩提，如汝所说，但世人未显法身，不解其义，观念中，偏以三十二相为如来，则转轮圣王亦有三十二相，与佛又何别乎。须菩提顿然觉悟，遂曰，如我解佛所说方便之义，是不应率取三十二相以观于如来矣。	The Buddha said to Subhūti: "What you say is so, but worldly people have not revealed the dharmakāya and do not understand its meaning. If, in their contemplation, they one-sidedly take the thirty-two marks to be the Tathāgata, then a wheel-turning sage king also has thirty-two marks. How, then, would he differ from the Buddha?" Subhūti was suddenly awakened and said: "As I understand the expedient meaning of the Buddha's teaching, one should not rashly use the thirty-two marks to contemplate the Tathāgata."
世尊遂重说偈曰，若以色见声求于佛者，是执取佛为有形相也，是其人已离正见不能妙观如来矣。	The World-Honored One then repeated the verse: to see the Buddha by form or seek him by sound is to cling to the Buddha as having material marks. Such a person has already departed from right view and cannot contemplate the Tathāgata wondrously.
世尊此偈，正救众生一时执有之病，下复急急提转，勿使偏空，曰莫作是念，谓如来之得无上菩提，不以具足相也，倘离具足诸相，又安以表现菩提之得不得耶。	This verse of the World-Honored One directly remedies sentient beings' immediate sickness of clinging to existence. He then urgently turns them back so that they will not fall into one-sided emptiness, saying, "Do not think so." That is, do not suppose that the Tathāgata attained unsurpassed bodhi without complete marks. If one were to depart from all complete marks, how could the attainment or nonattainment of bodhi be manifested?
且菩提非内非外，非相非非相，法身非相，亦不离相，法身虽不应取相而见，亦不可离相以见也。偏执于有，自失本体，若复著空，顿成断灭。大德云，诸佛说空法，为度于有故，若复著于空，诸佛所不许，言不许其断灭也。	Moreover, bodhi is neither within nor without, neither marked nor without marks. The dharmakāya is without marks, yet it does not depart from marks. Although the dharmakāya should not be seen by grasping marks, neither may it be seen by abandoning marks. To cling one-sidedly to existence is to lose one's original essence; if one then clings to emptiness, one immediately becomes an annihilationist. A great master said: "The Buddhas teach emptiness in order to liberate those attached to existence. If one then clings to emptiness, the Buddhas do not

	approve." This means that they do not approve of annihilationism.
佛故曰莫作是念，戒之至再，两分合观，其义即圆，以不执有，不落空，是真发无上菩提心而成此福德者。夫菩萨之不贪著福德，正以福德性空，惟成就无生法忍。	Therefore the Buddha said, "Do not think so," repeating the warning. When the two parts are considered together, their meaning is complete: not clinging to existence and not falling into emptiness constitute truly arousing the mind for unsurpassed bodhi and accomplishing this merit and virtue. Bodhisattvas do not greedily cling to merit and virtue precisely because its nature is empty; they seek only to accomplish the acceptance of the non-arising of dharmas.
知一切法无我，能所双忘，体用一如，斯正无上福德，非恒河沙世界七宝之所比也。如是有为而不著，有相而不取，有福德而无染，一切诸相，下而三十二相，上而涅　福德诸相，无不以妙观正之，乃名正相，是取相之最正者也。	To know that all dharmas are without self, with subject and object both forgotten and essence and function united as one, is true unsurpassed merit and virtue, beyond comparison with the seven treasures filling worlds as numerous as the sands of the Ganges. Thus, one acts within the conditioned without attachment, has marks without grasping them, and possesses merit and virtue without defilement. All marks—from the thirty-two marks below to the marks of nirvāṇa and merit and virtue above—are set right through wondrous contemplation. This is called right marks; it is the most correct way of taking marks.
【分义〔戊〕】　谓正行，言行住坐卧者，乃幻身之幻动作也。如来者，妙心也，本无来去生灭，安得以来去坐卧之相，指为如来耶。	[Explanation of the Section (E)] The fifth is right conduct. Walking, standing, sitting, and lying down are merely illusory movements of an illusory body. The Tathāgata is the wondrous mind, originally without coming, going, arising, or ceasing. How, then, could the marks of coming, going, sitting, and lying down be pointed to as the Tathāgata?
而世间一切相，大之世界，小之微尘，总不离法界性，立此一合相，况微尘世界，根本即不有，若依之而更立所谓一合相者，尤不可说矣。惟以妙观故，一合相者，即一法界之实相也。因无一处不是如来，以肉眼观故。一合相者，凡夫认为实有而贪著其事矣，故当一切时，一切不染，乃行住之至净者也。	Yet all appearances in the world—from worlds on the great scale to motes of dust on the small—never depart from the nature of the dharma realm. To posit this as a unified appearance is already untenable; how much more so in the case of dust-mote worlds, which fundamentally do not exist. If, relying on them, one further posits a so-called unified appearance, this is even more inexpressible. Only through sublime contemplation can one see that the unified appearance is the true appearance of the one dharma realm. Since

	nowhere is other than the Tathāgata, when viewed with the physical eye, the unified appearance is taken by ordinary beings to exist substantially, and they become attached to its affairs. Therefore, at all times one should remain unstained by everything; this is utmost purity in walking and abiding.
须菩提，若有人言，如来若来若去，若坐若卧，是人不解我所说义。何以故？如来者，无所从来，亦无所去，故名如来。	Subhūti, if someone says that the Tathāgata comes or goes, sits or lies down, that person does not understand the meaning of what I have taught. Why? The Tathāgata comes from nowhere and goes nowhere; therefore he is called the Tathāgata.
须菩提，若善男子善女人，以三千大千世界，碎为微尘，于意云何，是微尘众，宁为多不？须菩提言，甚多，世尊。何以故？若是微尘众实有者，佛即不说是微尘众。所以者何？佛说微尘众，即非微尘众，是名微尘众。	“Subhūti, if a good man or good woman were to crush the three-thousand great-thousand world system into dust motes, what do you think? Would this multitude of dust motes be great in number?” Subhūti said, “Very great, World-Honored One. Why? If this multitude of dust motes truly existed, the Buddha would not call it a multitude of dust motes. Why is this so? What the Buddha calls a multitude of dust motes is not a multitude of dust motes; it is merely called a multitude of dust motes.”
世尊，如来所说三千大千世界，即非世界，是名世界。何以故？若世界实有者，即是一合相。如来说一合相，即非一合相，是名一合相。须菩提，一合相者，即是不可说，但凡夫之人，贪著其事。	“World-Honored One, the three-thousand great-thousand world system spoken of by the Tathāgata is not a world system; it is merely called a world system. Why? If a world system truly existed, it would be a unified appearance. What the Tathāgata calls a unified appearance is not a unified appearance; it is merely called a unified appearance. Subhūti, a unified appearance is inexpressible, but ordinary beings are attached to its affairs.”
【注释】　此分仍言心不取相，谓如来者，妙心也。以本不生，故曰无所从来，以终不灭，故曰亦无所去，但此一来一去，若坐若卧，乃微尘世界幻化之一合相耳。此一合相，在明心解义之菩萨视之，即亦非相，是名一合相耳。	[Commentary] This section again explains that the mind should not grasp appearances. The Tathāgata is the wondrous mind. Since it is originally unborn, it is said to come from nowhere; since it never perishes in the end, it is said to go nowhere. Yet this coming and going, sitting and lying down, are merely the unified appearance, illusorily transformed from dust-mote worlds. To bodhisattvas who have realized the mind and understood the meaning, this unified appearance is

	likewise not an appearance; it is merely called a unified appearance.
此一合相，可慧见而不可言说，在凡夫，以肉眼分别之，即认为实有。	This unified appearance may be seen through wisdom, but it cannot be spoken of. Ordinary beings discriminate through the physical eye and thus take it to exist substantially.
故有人言，如来有来去坐卧之相，是执来去坐卧为如来也，不知世间一切幻相，散之为三千大千微尘，合之为三千大千世界，散合都幻，非有实体，不得已，假名之曰一合相耳。	Thus, when someone says that the Tathāgata has the appearances of coming and going, sitting and lying down, that person clings to coming and going, sitting and lying down as the Tathāgata. They do not know that all illusory appearances in the world, when dispersed, become dust motes of the three-thousand great-thousand world system, and when gathered, become the three-thousand great-thousand world system. Both dispersion and aggregation are illusory and have no substantial entity. Only because there is no alternative do we provisionally call this a unified appearance.
至如来之幻身动作，约幻相言之，自有来去坐卧，如自天而降为王太子，弃王位入道，山中六年，登金刚台，睹明星成佛，说法四十九年，双林示疾而逝，分布舍利等等，不必定执无诸来去相也。	As for the movements of the Tathāgata's illusory body, speaking in terms of illusory appearances, there naturally are coming and going, sitting and lying down: descending from heaven to become a royal prince, renouncing the throne to enter the Way, spending six years in the mountains, ascending the Diamond Seat, seeing the morning star and attaining Buddhahood, teaching the Dharma for forty-nine years, manifesting illness and passing away in the Twin Sala Grove, distributing relics, and so forth. One need not rigidly insist that there are no such appearances of coming and going.
但约实际言之，尽十方虚空遍法界，终不出如来藏性之所建立，由微尘而世界，由世界而微尘，一切一切，皆属虚妄；即如来四十九年来去之幻相，亦属以幻度幻，终非实有，佛故不立微尘世界为微尘世界，但存诸名而已。	But speaking in terms of ultimate reality, throughout the emptiness of the ten directions and pervading the dharma realm, nothing lies outside what is established by the nature of the Tathāgata-garbha. From dust motes to worlds, and from worlds to dust motes, everything is illusory. Even the illusory appearances of the Tathāgata's coming and going during forty-nine years are using illusion to liberate through illusion; ultimately, they are not truly existent. Therefore, the Buddha does not establish dust-mote worlds as dust-mote worlds, but merely retains their names.

是以世界为实有者，只不过是一合相，而此一合相者，即是实相，不可执取，不可言说也。今之行住坐卧诸相，亦为一合相耳，心无执取贪著，是名正行。如是五正，不离此心，心毕竟不可得，是名具足。具足者，具足无染无著之圆通大智慧也。	Therefore, to take the world as substantially existent is merely to take it as a unified appearance. Yet this unified appearance is the true appearance: it cannot be grasped and cannot be spoken of. The present appearances of walking, abiding, sitting, and lying down are likewise merely a unified appearance. When the mind neither grasps nor becomes attached, this is called right conduct. These five kinds of rightness do not depart from this mind. The mind ultimately cannot be obtained; this is called completeness. Completeness is the perfect, penetrating great wisdom that is fully free from defilement and attachment.

应如是决定分第二十

Section Twenty: Thus Should One Resolve

【分义】　此最后决定者，言诸法本空，无我无法，众生妄执为有，佛为破执，假说我法，今世尊为人演说者，以化身而不住涅　，演说而不取诸相，是以如如不动。	[Explanation of the Meaning] This final determination states that all dharmas are originally empty, with neither self nor dharmas. Sentient beings mistakenly cling to them as existent; in order to break this attachment, the Buddha provisionally speaks of self and dharmas. Now, when the World-Honored One expounds the teaching for people, he does so in a manifestation body without abiding in nirvāṇa; he expounds without grasping at any appearances. Thus he is suchness, unmoving.
最初谓应如是住，如是降伏，今既广演一切竟，所谓法者，在汝自己活用，但应如所教住，曰如是知，如是见，如是信解而已。	At the outset, it was said that one should abide thus and subdue the mind thus. Now that the entire teaching has been extensively expounded, the so-called Dharma is for you yourself to apply flexibly. You need only abide as instructed: know thus, see thus, and have faith and understanding thus.
非不取于法也，虽取而不起法相诸见也，故曰不生法相，然法相则不立，妙观又不无，更无有为无为之见，斯真般若如如之妙用矣。又不动者，不惑也，不惑则明，是故众苦只缘取相，最乐无过明心，三千七宝，未足为胜，闻法至此，有不皆大欢喜而决定信受奉行者乎！	This does not mean not taking up the Dharma. Though one takes it up, one does not give rise to views of dharma appearances; hence it is said, “Do not give rise to dharma appearances.” Yet dharma appearances are not established, while wondrous contemplation is not absent. Furthermore, there is

	no view of either the conditioned or the unconditioned. This is the wondrous functioning of true prajñā-suchness. “Unmoving” also means free from delusion; freedom from delusion is clarity. Therefore, all suffering arises solely from grasping at appearances. There is no joy greater than realizing the mind. Even the seven treasures filling three thousand worlds would not surpass it. Having heard the Dharma to this point, could anyone fail to rejoice greatly, resolutely accept it in faith, and put it into practice?
须菩提，若人言，佛说我见、人见、众生见、寿者见。须菩提，于意云何，是人解我所说义不？不也，世尊，是人不解如来所说义。	“Subhūti, if someone says that the Buddha teaches views of self, person, sentient being, and life span, what do you think? Does that person understand the meaning of what I have taught?” “No, World-Honored One. That person does not understand the meaning of what the Tathāgata has taught.”
何以故？世尊说我见、人见、众生见、寿者见，即非我见、人见、众生见、寿者见，是名我见、人见、众生见、寿者见。须菩提，发阿耨多罗三藐三菩提心者，于一切法，应如是知，如是见，如是信解，不生法相。	“Why not? The World-Honored One teaches views of self, person, sentient being, and life span; yet these are not views of self, person, sentient being, and life span. They are merely called views of self, person, sentient being, and life span. Subhūti, those who have aroused the mind of unsurpassed, perfect enlightenment should thus know, thus see, and thus have faith and understanding with regard to all dharmas, without giving rise to dharma appearances.”
须菩提，所言法相者，如来说即非法相，是名法相。须菩提，若有人以满无量阿僧祇世界七宝，持用布施。若有善男子善女人，发菩提心者，持于此经，乃至四句偈等，受持读诵，为人演说，其福胜彼。云何为人演说？不取于相，如如不动。何以故？	“Subhūti, what are called dharma appearances, the Tathāgata says are not dharma appearances; they are merely called dharma appearances. Subhūti, if someone were to fill innumerable asaṃkhyeya worlds with the seven treasures and offer them as a gift, and if a good man or good woman who has aroused bodhicitta were to uphold this sūtra, even as little as a four-line verse, receive and retain it, recite it, and explain it to others, that person’s merit would surpass the former’s. How should one explain it to others? Without grasping at appearances, suchness unmoving. Why?”
一切有为法，如梦幻泡影，	“All conditioned dharmas are like dreams, illusions, bubbles, and shadows,”

如露亦如电，应作如是观。	“Like dew and like lightning. One should contemplate them thus.”
佛说是经已，长老须菩提，及诸比丘比丘尼，优婆塞优婆夷，一切世间天人阿修罗，闻佛所说，皆大欢喜，信受奉行。	After the Buddha had spoken this sūtra, the elder Subhūti, together with the bhikṣus and bhikṣuṇīs, the upāsakas and upāsikās, and all the devas, humans, and asuras in the world, having heard what the Buddha had taught, rejoiced greatly, accepted it in faith, and put it into practice.
【注释】 此分佛为大众最后决定，问须菩提曰，我今说法已竟，若复有人，意谓我说此法，亦有我人等四见，则其人为能真解我所说义否？须菩提云，否也，世尊，是人不解如来说法之用意矣。	[Commentary] In this section, the Buddha makes a final determination for the assembly. He asks Subhūti: “Now that I have finished teaching the Dharma, if someone should again think that, in teaching this Dharma, I have also taught the four views of self, person, and so forth, would that person truly understand the meaning of what I have taught?” Subhūti replies: “No, World-Honored One. That person does not understand the intention of the Tathāgata’s teaching.”
何也？以世尊说我人等四见者，为未解人说，原非得已，明眼人自知一切法，都不可执取，即非四见，但具四见之假名而已。佛故曰然，凡发无上菩提心者，于一切法，但应如所教住可矣。	Why? When the World-Honored One speaks of the four views of self, person, and so forth, he does so for those who have not understood; it is originally only an expedient necessity. Those with clear eyes naturally know that none of the dharmas may be grasped at. Thus they are not the four views, but merely bear the provisional names of the four views. Therefore the Buddha says that all who have aroused the mind of unsurpassed bodhi need only abide in all dharmas as instructed.
所谓如是知，如是见，如是信解是也，但若执取如何知见信解，则又起法相矣。今以法授人，为人演说，当不执法相，不废法相，湛然不动，是名不取于相，以说法者如，受法者如，合于真如，故曰如如。	This is what is meant by knowing thus, seeing thus, and having faith and understanding thus. But if one clings to some manner of knowing, seeing, faith, and understanding, one again gives rise to dharma appearances. Now, when one transmits the Dharma to others and explains it for them, one should neither cling to dharma appearances nor discard dharma appearances, but remain serenely unmoving. This is called not grasping at appearances. The one who teaches the Dharma is such, and the one who receives the Dharma is such; both accord with suchness. Therefore it is called “suchness.”

虽然，我说诸法，正为度有，不依有为法，何以入无为，弥勒菩萨偈意，不取不为，不废有为，是为涅　，但起妙观之用，观境境空，观心心忘，九种有为，无一非幻，如是活泼自在，斯合金刚般若之用而体自显矣。	Nevertheless, I teach all dharmas precisely in order to liberate those who exist conventionally. Without relying on conditioned dharmas, how could one enter the unconditioned? The meaning of Maitreya Bodhisattva's verse is that one neither grasps at nor acts contrarily to them, yet does not discard the conditioned; this is nirvāṇa. One need only employ wondrous contemplation: contemplate circumstances as empty in every circumstance, and contemplate the mind until each thought of mind is forgotten. Of the nine kinds of conditioned phenomena, not one is other than illusion. In this way one is lively, free, and at ease; this accords with the functioning of Diamond prajñā, and its essence reveals itself.
佛说至此，大众开悟，得未曾有，大欢喜者，证入轻安欢喜之至也，是在正信，是在实受，以事证理，是为奉行，岂无量阿僧祇世界七宝布施，所可比拟者哉！释义竟。	When the Buddha had taught to this point, the assembly awakened and attained what they had never before attained. Their great joy was the utmost realization of ease and joy. This lies in right faith and in actual acceptance; realizing principle through phenomena is what it means to put the teaching into practice. How could an offering of the seven treasures filling innumerable asaṃkhyeya worlds compare with it? The explanation is complete.
有僧问越州大珠慧海禅师：说何法度人？师曰：贫道未曾有一法度人。曰：禅师家浑如此。师却问：大德说何法度人？曰：讲金刚经。师曰：讲几座来？曰：二十余座。	A monk asked Chan Master Dazhu Huihai of Yuezhou, "What Dharma do you teach in order to liberate people?" The master replied, "This poor monk has never had a single dharma with which to liberate people." The monk said, "Chan masters are all like this." The master then asked, "Venerable, what Dharma do you teach in order to liberate people?" The monk replied, "I lecture on the Diamond Sūtra." The master asked, "How many times have you lectured on it?" The monk replied, "More than twenty times."
师曰：此经是阿谁说？僧抗声曰：禅师相弄，岂不知是佛说耶。师曰：若言如来有所说法，则为谤佛，是人不解我所说义，若言此经不是佛说，则是谤经，请大德说看。僧无对。	The master said, "Who spoke this sūtra?" The monk raised his voice and said, "Chan Master, you are making sport of me. Do you not know that it was spoken by the Buddha?" The master said, "If you say that the Tathāgata taught any Dharma, you slander the Buddha; such a person does not understand the meaning of what I have taught. If you say that this sūtra was not spoken by the

	Buddha, you slander the sūtra. Please, Venerable, explain it.” The monk had no reply.
读者至此，试代此僧解围，说一句看。	Readers, having come to this point, try to rescue this monk from his predicament: say one sentence.

金刚经参句

Reflections on the Diamond Sūtra

如是世尊说法，于不可说时，但如是说；于无可表时，惟如是表。盖如是则如是耳，岂更有何种道理耶。此惟内证者，方悟言语道断，心行处灭之旨，宗下手舞足蹈，用表如是之法，亦惟会者通得，世尊著衣持钵，入城乞食一段，正表般若妙用。如是如是，说如是妙法，心盲者不闻也，行者何不敷座而坐，息下狂心，一参本来乎。	Thus the World-Honored One taught the Dharma: when nothing can be spoken, he simply spoke thus; when nothing can be expressed, he simply expressed it thus. For thus is simply thus—what further principle could there be? Only one who has inwardly realized this can awaken to the meaning that the way of words is cut off and the activity of mind comes to rest. In the Chan school, hand gestures and footwork are used to express this Dharma of thusness; only those who understand can comprehend it. When the World-Honored One put on his robe, took up his bowl, and entered the city to beg for food, this precisely expressed the wondrous functioning of prajñā. Thus, thus: this wondrous Dharma is spoken thus, yet those blind in mind do not hear it. Why does the practitioner not spread out a seat and sit down, quiet the frantic mind, and investigate the Original Face?
【希有世尊】　且问希有是何所指而赞叹，世尊曰善哉善哉，是何所见而欢喜？	Rare World-Honored One　What exactly does “rare” refer to in this praise? When the World-Honored One says, “Excellent, excellent,” what does he see that gives him joy?
【如汝所说】　此如字，岂仅指空生前所道者而言耶，盖呼应希有之妙耳。	Just as you have said　Does the character ru, “thus” or “as,” refer merely to what Subhūti had just spoken? It echoes the wonder of “rare.”
【实无众生得灭度者】　实无二字，何等干净，直点出本来，以有无二边，本属相对，如言如是灭度无量众生句，约性固空，约事又有，然毕竟性体绝对空寂，有无皆不立，故言实无，与下文即非菩萨句，同一着力。	In truth, no sentient beings are liberated　How utterly clean are the words “in truth, no.” They point directly to the original nature. The two sides of existence and nonexistence are inherently relative. Thus, in the statement, “Thus I liberate immeasurable sentient beings,” it is empty from the standpoint of nature, yet existent from the standpoint of phenomena. Ultimately, however, the

	nature-essence is absolutely empty and quiescent; neither existence nor nonexistence can be established. Therefore it says, “in truth, no.” This has the same force as the later phrase, “is not a bodhisattva.”
【菩萨但应如所教住】　试问除如世尊所教住之外，更有何法?	A bodhisattva should only abide as instructed　Let us ask: apart from abiding as the World-Honored One has instructed, is there any other Dharma?
【凡所有相皆是虚妄若见诸相非相即见如来】　既然诸相非相，世尊何故从三昧起，幻起诸相，住世八十年耶，且问见个什么道理?	All appearances are illusory. If one sees all appearances as non-appearances, one sees the Tathāgata　Since all appearances are non-appearances, why did the World-Honored One arise from samādhi, illusorily manifest all these appearances, and remain in the world for eighty years? What principle is to be seen here?
【法尚应舍何况非法】　问何者是法？何者是非法？世人解法为正法，不知何者又是正法，况应舍亦属于法，又将何舍耶?	Even the Dharma should be relinquished, how much more what is not Dharma　What is Dharma, and what is not Dharma? Worldly people take Dharma to mean the true Dharma, without knowing what the true Dharma itself is. Moreover, “should be relinquished” also belongs to Dharma—so what is to relinquish what?
【如来所说法皆不可取不可说非法非非法】　上言无有定法，故不可取，然则行者读金刚经时，还取不取，听不听。	The Dharma spoken by the Tathāgata cannot be grasped or spoken of; it is neither Dharma nor non-Dharma　Above it says that there is no fixed Dharma, and therefore it cannot be grasped. Yet when practitioners read the Diamond Sūtra, do they grasp it or not? Do they listen or not?
【皆从此经出】　此指什么经？若言金刚经，则经是世尊所说，世尊又从何处出？彼修东藏密者，则必曰佛母，更问佛母又从何处出?	All arise from this sūtra　To which sūtra does this refer? If it means the Diamond Sūtra, that sūtra was spoken by the World-Honored One; from where, then, did the World-Honored One arise? Those who practice Eastern Tibetan Esoteric Buddhism would surely say, “the Buddha Mother.” But from where did the Buddha Mother arise?
【实无所行】　问既称实无所行，何又名须菩提是乐阿兰那行?	In truth, there is no practice　If it is called “in truth, there is no practice,” why is Subhūti also said to delight in the practice of noncontention?
【应无所住而生其心】　不必人人学六祖，但问自己的清净心如何生法。经言心本无生，何以经文相背如是，为文字相背耶？抑经义相背耶?	One should give rise to that mind without abiding anywhere　Not everyone need imitate the Sixth Patriarch, but ask how your own pure mind gives rise to dharmas. The sūtra says that mind is

	originally unborn. Why, then, does the text appear to contradict itself? Is it merely a contradiction in words, or a contradiction in the meaning of the sūtra?
【若是经典所在之处即为有佛若尊重弟子】　若是经典所在之处，即为有佛，若尊重弟子，若是经典，又在何处？又谁是佛，谁是弟子，试举看？	Wherever this sūtra is found, there is a Buddha, or a venerable disciple　If wherever this sūtra is found there is a Buddha or a venerable disciple, then where is this sūtra? And who is the Buddha, and who is the disciple? Please point them out.
【以是名字】　正为以是名字，劳他阿难尊者，忙了半世，我人又费了许多唇舌，读经三十年，字还不曾识得，却教我奉持个什么。	By these names　It is precisely because of these names that the venerable Ānanda was kept busy for half his life, while we too have spent so many words on them. After reading sūtras for thirty years, we still have not recognized the characters; so what, exactly, are we being told to uphold?
【信心清净则生实相】　还是生了实相，然后信心再清净呢？还是信心清净了，然后再生实相呢？	When faith is pure, the true mark arises　Does the true mark arise first, after which faith becomes pure? Or does faith become pure first, after which the true mark arises?
【离一切诸相即名诸佛】　即名诸佛，就不曾离一切诸相。	To be free from all appearances is called all Buddhas　If one is merely called “all Buddhas,” one has not yet left all appearances.
【不惊不怖不畏】　以何因缘而能如是？	Neither startled, frightened, nor afraid　Through what causes and conditions can one be thus?
【节节支解时】　问痛不痛，若痛是凡夫，不痛是木石，应如何而可？	When the body is dismembered joint by joint　Does it hurt or not? If it hurts, one is an ordinary being; if it does not hurt, one is wood or stone. What then is the right way to be?
【若心有住即为非住】　若心无住，亦为非住，应如是住。	If the mind abides in anything, that is not true abiding　If the mind abides in nothing, that too is not true abiding. One should abide thus.
【此法无实无虚】　此句为一切经之眼目，参透即通诸法如义之妙。	This Dharma is neither real nor unreal　This sentence is the essential eye of all sūtras. Penetrate it in meditation, and one will comprehend the wondrous meaning of “the Dharma-nature is thus.”
【则为如来】　此句在如来下，何以往往不点断读，是人既得成就无量无边功德，又能荷担如来阿耨多罗三藐三菩提，则不是如来，却又是谁？且问哪个是如来？	Then one is a Tathāgata　This phrase comes after “Tathāgata.” Why is it so often not punctuated separately? If this person has already accomplished immeasurable and boundless merit and virtue, and can bear the Tathāgata’s unsurpassed, complete,

	and perfect awakening, then if he is not a Tathāgata, who is he? And which one is the Tathāgata?
【信心不逆其福胜彼】　问如来何不逆法，福又何以胜彼?	One whose faith does not oppose it has merit surpassing theirs　Why does the Tathāgata not oppose the Dharma, and why does that merit surpass theirs?
【不能听受读诵为人解说】　可知听受者，亦不可甘自暴弃。	Unable to listen, receive, recite, or explain it to others　From this we know that those who listen and receive should not willingly abandon themselves.
【在在处处若有此经】　既在在处处有经，大众为何不见?	Wherever this sūtra may be found　If the sūtra is found everywhere, why does the assembly not see it?
【当得阿耨多罗三藐三菩提】　试问既当下即是，又从何处再分三大阿僧　劫?	Will attain unsurpassed, complete, and perfect awakening　If it is immediately so in the present moment, why further distinguish three great asaṃkhyeya kalpas?
【当知是经义不可思议果报亦不可思议】　经义与果报，为一抑为二，同此不思议，谁为思议者。	Know that the meaning of this sūtra is inconceivable, and its karmic result is also inconceivable　Are the meaning of the sūtra and its karmic result one or two? Since both are inconceivable, who is it that conceives?
【实无有法发阿耨多罗三藐三菩提心者】　此分眼目在一者字，计共有四者字，点明此不可得之幻心幻法也，因此时行者渐次证入，正吃紧在破法我，原文虽与第二分略同，其义则各别也。此句斩金截铁，毫不拖泥带水，若微细执有，便落喜动矣。此句宜常常诵之，能见这者字否?	In truth, there is no dharma that arouses the mind of unsurpassed, complete, and perfect awakening　The crucial point of this section lies in the Chinese character zhe, “one who.” This character occurs four times, making clear the illusory mind and illusory dharmas that cannot be obtained. At this stage practitioners gradually enter realization, and the urgent task is precisely to break attachment to a dharma-self. Although the original wording is slightly similar to that in the second section, its meaning is different in each case. This sentence cuts through gold and severs iron, without the slightest redundancy. If one subtly clings to existence, one falls into delighted agitation. This sentence should be recited often. Can you discern this character zhe?
【如来者即诸法如义】　曾有人问如何是如义？即诵经曰，须菩提，如来所得阿耨多罗三藐三菩提，于是中无	Tathāgata means the suchness of all dharmas　Someone once asked, “What is the meaning of suchness?” He then recited the sūtra: “Subhūti, in

实无虚，是故如来说一切法，皆是佛法。又此佛字义，应作何解?	the unsurpassed, complete, and perfect awakening attained by the Tathāgata, there is neither reality nor unreality. Therefore the Tathāgata says that all dharmas are Buddha-Dharma." How, then, should the meaning of the word "Buddha" be understood here?
【通达无我法者】　此为初证人法两空者而说，若问如何而可通达，则反问之曰，如何是人身长大?	One who comprehends the dharma of no-self This is spoken for those who initially realize the twofold emptiness of self and phenomena. If one asks how such comprehension can be attained, answer with a question: How is it that a human body is tall and large?
【过去心不可得现在心不可得未来心不可得】　既心不可得，又谁分过去未来现在耶? 总言不可得，则不必更分过去等等矣，此正破众生情见，彼固执为有也，但若告以不可得，彼又执为无有而落断灭矣。不知真空不空，妙有非有，以无自性故空，以属生灭故幻，幻有非无，只不可得耳。上言肉眼等五眼，解此义者，为何种眼耶?	The past mind is unobtainable, the present mind is unobtainable, and the future mind is unobtainable　If mind is unobtainable, who distinguishes past, future, and present? If one simply says "unobtainable," there is no need to divide it further into past and so forth. This directly breaks through the sentimental views of sentient beings, who obstinately cling to mind as existing. Yet if told that it is unobtainable, they cling instead to its nonexistence and fall into annihilationism. They do not know that true emptiness is not empty, and wondrous presence is not fixed existence. It is empty because it lacks inherent nature; it is illusory because it belongs to arising and ceasing. Illusory existence is not nonexistence; it is simply unobtainable. Earlier, the five eyes, beginning with the fleshly eye, were mentioned. What kind of eye understands this meaning?
【若人言如来有所说法即为谤佛不能解我所说故】　若人言如来无所说法，是不是谤佛? 又如何谓谤? 佛又指谁? 试举看。	If someone says that the Tathāgata has spoken Dharma, that person slanders the Buddha, for they cannot understand what I have said　If someone says that the Tathāgata has spoken no Dharma, does that slander the Buddha? And what is meant by slander? Who, moreover, is the Buddha? Please point him out.
【彼非众生非不众生】　究竟是什么? 若婴儿处胎，不得叫做人，不得叫做非人，毕竟是什么?	They are not sentient beings, yet are not not sentient beings　What, ultimately, are they? If an infant is in the womb, it cannot be called a human being, nor can it be called a nonhuman being. What, ultimately, is it?

【乃至无有少法可得】　了义经绝无半点通融，绝对不可得，无多分少分也。	Even to the extent that not the slightest dharma can be obtained　Definitive-meaning sūtras allow not the slightest compromise: absolutely nothing can be obtained, whether a great portion or a small portion.
【修一切善法】　是善巧方便圆融无碍法也，劣慧人遂误解为行善去恶之法，但一切方便善巧法，正是行善去恶之法，若分世法佛法，显有胜劣，是法不平等，有高下矣。	Cultivate all wholesome dharmas　This is an expedient Dharma that is skillful, harmoniously integrated, and unobstructed. Those of inferior understanding therefore misconstrue it as a teaching merely to do good and reject evil. Yet all skillful and expedient dharmas are precisely dharmas of doing good and rejecting evil. If one divides worldly dharmas from Buddhist dharmas, one plainly establishes superiority and inferiority; the Dharma then lacks equality and has high and low.
【须菩提言如是如是以三十二相观如来】　试问须菩提此言，果有语病否？须菩提宁不知如来无相可取，乃反说耶，须放一眼，观须菩提，勿上其当也。	Subhūti said: “So it is, so it is. One contemplates the Tathāgata by means of the thirty-two marks.”　Ask whether Subhūti’s statement truly contains a flaw in expression. Could Subhūti not have known that no appearance of the Tathāgata can be grasped, and yet have said this instead? Keep your eyes open when considering Subhūti; do not be taken in by him.
【若以色见我以音声求我是人行邪道不能见如来】　若改四句云：若证正道时，如来处处见，见色与音声，尽是如来面。如此妄改，可乎不可？又世人最怕邪道，不知何者是邪，又何者是正？	If one sees me by form or seeks me by sound, that person follows a deviant path and cannot see the Tathāgata　Suppose the four lines were altered to read: “When one realizes the true path, the Tathāgata is seen everywhere; forms and sounds are all the Tathāgata’s face.” Would such an arbitrary alteration be permissible or not? People most fear a deviant path, yet do not know what is deviant or what is true.
【如来不以具足相故得阿耨多罗三藐三菩提】　此文全重在不字，当见别注，误以不字为非原文所有者，此真大误，如来原不可以相见，亦不可以离相见也。如来证得无上菩提，原不取具足诸相，然亦不废具足诸相而证得也。倘偏执一边，落于空无，遂成断灭，必二边不著，空有双融，是真发阿耨菩提心者。	The Tathāgata does not attain unsurpassed, complete, and perfect awakening by virtue of possessing the complete marks　The entire weight of this passage rests on the word “not.” See the separate commentaries: those that take this word “not” as absent from the original text are gravely mistaken. The Tathāgata cannot originally be seen by means of appearances, nor can he be seen by abandoning appearances. The Tathāgata realizes unsurpassed awakening without grasping the

	complete marks; yet neither does this preclude realization while possessing the complete marks. If one clings one-sidedly, one falls into emptiness and nothingness, thus becoming annihilationism. One must cling to neither side and harmonize emptiness and existence; this is to truly arouse the mind of unsurpassed awakening.
【得成于忍】　惟证于无生法忍者，方能决定彻知一切法，本来无我，知法无我者，是名福德。菩萨无贪著，故不受之受，斯真无上福德。	Attains acceptance　Only one who realizes the acceptance of the non-arising of dharmas can decisively and thoroughly know that all dharmas are originally without self. One who knows that dharmas are without self is called one of merit and virtue. Because a bodhisattva has no attachment, receiving without receiving is truly unsurpassed merit and virtue.
【一合相者即是不可说】　一合为圆义，即实相也，无形可表无言可示，何可说耶。上言微尘世界者，正圆合其义，在证者自知自印。此等处，文字述义，已极难矣，辗转译义，岂不更苦，故读经切不可执取文字，在证得后会意可耳。	A unified appearance is inexpressible　“Unified” has the meaning of completeness; it is precisely the true mark. It has no form that can be expressed and no words by which it can be indicated—how could it be spoken of? The earlier reference to motes of dust and worlds is precisely an integrated expression of this meaning. Those who realize it know it for themselves and confirm it for themselves. In such places, even explaining the meaning in writing is exceedingly difficult; how much more difficult it is to translate an explanation repeatedly. Therefore, when reading sūtras, one must never cling to words. After realization, one may understand their intent.
【发阿耨多罗三藐三菩提心者于一切法应如是知如是见如是信解不生法相】　此佛最后嘱咐，呼应前文所言一切法者，又何曾会离却行住坐卧，所谓处处风光是也。古人学道，无时不游戏自在，无一刻放松忘失也，且既云不生法相，却有许多知见信解的法相，岂不叫人上当。	Those who arouse the mind of unsurpassed, complete, and perfect awakening should thus know, thus see, and thus faithfully understand all dharmas, without giving rise to dharma-appearances　This is the Buddha’s final instruction, echoing the earlier statement concerning all dharmas. How could they ever be apart from walking, standing, sitting, and lying down? This is what is meant by “scenery everywhere.” In ancient times, those who studied the Way were freely at play at every moment; not for a single instant did they relax or lose mindfulness. Yet though it says not to give rise to dharma-appearances, it speaks of so many dharmas of knowing, seeing, faith, and understanding. Does this not lead people astray?

【不取于相如如不动】　不取者，非言废除不用也，正取相时，亦无所动。不动者，非言死定如木石也。正动作时，不问前境顺逆如何，怪相如何，只是不惊不怖不畏，此皆由内证不惑所致，故云如如不动。若有所取，或所不取，都被境夺，不是如如。	Do not grasp at appearances; be suchness, unmoving　“Not grasping” does not mean discarding appearances and making no use of them. Precisely while grasping appearances, there is nothing that moves. “Unmoving” does not mean being fixed and dead like wood or stone. Precisely while acting, regardless of whether preceding circumstances are favorable or adverse, or how strange the appearances may be, one is simply neither startled, frightened, nor afraid. All this arises from inward realization and freedom from delusion; hence it is called suchness, unmoving. If there is something grasped, or something not grasped, one has been carried away by circumstances and is not in suchness.
【应作如是观】　作如是观，不废有为也。观者何？观于空也，是不取有为也。有为无为，都不取于相，斯真无为之极则，诸如来涅　之相，如是如是。	One should contemplate thus　To contemplate thus does not discard conditioned activity. What is contemplation? It is contemplating emptiness; it is not grasping conditioned activity. Whether conditioned or unconditioned, do not grasp at appearances. This is the ultimate standard of non-contrivance, the mark of the nirvāṇa of all Tathāgatas. Thus, thus.
【皆大欢喜】　问何者为大，何者为欢喜？世间有漏之法，如露电梦影，即出世间无上妙法，亦如露电梦影，然则欢喜个什么？这个欢喜的，又是什么？虽然，实无有法，发阿耨多罗三藐三菩提心者。	[All Rejoice Greatly] What is meant by “great,” and what is meant by “rejoicing”? The defiled dharmas of the worldly realm are like dew, lightning, dreams, and illusions; even the unsurpassed wondrous Dharma beyond the world is likewise like dew, lightning, dreams, and illusions. So what is there to rejoice in? And what is this that rejoices? Nevertheless, in truth there is no dharma called one who arouses the mind of anuttarā-samyak-saṃbodhi.
参句竟。	The investigation of the phrase is complete.

金刚经释字

An Explanation of the Diamond Sūtra’s Title

【金刚】　帝释之宝杵，具坚利明三德，以喻般若，坚是体，利是用，明是相，言无所不破，即无一法不扫荡净尽也。	[Vajra] Indra’s precious vajra, possessing the three virtues of hardness, sharpness, and brightness, is used as a metaphor for prajñā: hardness is its essence, sharpness its function, and brightness its

	characteristic. It breaks through everything; that is, there is not a single dharma it does not sweep away completely.
【般若】　此言智慧，然非智慧二字所可解，当云：“通达世出世法圆融无碍恰到好处之大智慧”十八字，稍可申般若之义，故仍用梵文原字，尊重之而不翻译。又般若有实相观照二种，以觉性不坏，未尝生灭，是实相般若之坚；以照诸法空，无明顿破，是观照般若之利，由这二义，似彼金刚也。	[Prajñā] This means wisdom, yet it cannot be explained merely by the two characters for “wisdom.” It should be called “the great wisdom that thoroughly comprehends worldly and supramundane dharmas, harmoniously and without obstruction, perfectly and appropriately”—an eighteen-character phrase that somewhat conveys the meaning of prajñā. Therefore, the original Sanskrit word is retained out of respect and not translated. Prajñā also has two aspects: reality-characteristic prajñā and contemplative prajñā. The indestructibility of awakened nature, which has never arisen or ceased, is the hardness of reality-characteristic prajñā; illuminating the emptiness of all dharmas, whereby ignorance is suddenly shattered, is the sharpness of contemplative prajñā. In these two respects, it resembles the vajra.
【波罗】　彼岸也，由生死烦恼此岸，度至涅　清净彼岸也。	[Pāra] The other shore: crossing from this shore of birth-and-death and afflictions to the pure other shore of nirvāṇa.
【蜜】　到也，即蜜多也，此简称蜜，心经蜜多二字相连，多言上。蜜多，言到彼岸之上也。	[Mi] Means “arrived”; that is, it is part of “mìduō.” Here mi abbreviates miduo. In the Heart Sūtra, the two characters mi and duo are joined, with duo expressing “above.” Miduo is explained here as reaching and going ashore on the other shore.
【经】　常道也，贯摄也，贯穿所应说义，摄持所化众生。	[Sūtra] The constant path; also, that which threads together and gathers in. It threads together the meanings that should be taught and gathers in the sentient beings to be transformed.
【如是我闻一时】　佛告阿难，结集时必以此数字冠诸经之首，如是者，表佛说皆如，所谓诸法如义，我闻是阿难自称，以凭信实也。	[Thus have I heard, at one time] The Buddha instructed Ānanda that, when the sūtras were compiled, these words must be placed at the beginning of every sūtra. “Thus” indicates that all the Buddha’s teachings are suchness—the suchness of all dharmas. “I have heard” is Ānanda’s self-reference, serving as testimony to their authenticity.

一时，言说法时也，佛说般若经六百卷，凡四处十六会，一王舍城鹫峰山七会，二给孤独园七会，三他化天宫摩尼宝藏殿一会，四王舍城竹林园白鹭池侧一会。计九会放光，是光即智慧光。见是光者，皆得无上菩提，佛说此甚深经，独不放光，以显平等无相智光而众不见也。	“At one time” means the time when the Dharma was taught. The Buddha taught the six hundred fascicles of the Prajñā Sūtras in sixteen assemblies at four locations: seven assemblies on Vulture Peak in Rājagṛha; seven assemblies in Anāthapiṇḍada’s Park; one assembly in the Maṇi Treasury Hall of the Heaven of Those Who Delight in Others’ Emanations; and one assembly beside the Egret Pool in the Bamboo Grove at Rājagṛha. In nine of these assemblies, light was emitted; this light was the light of wisdom. All who saw it attained unsurpassed bodhi. Yet when the Buddha taught this profound sūtra, he did not emit light, thereby revealing the wisdom-light of equality and nonappearance, which people do not see.
【舍卫国】　国名，在东天竺，有九亿家，其国多智慧人，其王即波斯匿王。	[Śrāvastī] The name of a country in eastern India. It had nine hundred million households and many wise people. Its king was King Prasenajit.
【　树给孤独园】　时舍卫国王太子　陀有园，其地平正多树，宜建精舍。有大臣名须达者，家巨万，好给济孤独，期买以供佛，太子戏云：卿若以黄金布地，令无空间，便当相与。须达如约布金，太子感其诚，即语须达云：园属卿，树属我，我自为佛造宝门楼也。此园地广十里，谓　陀施树，给孤独施园，故得此名。	[The Jeta Grove of Anāthapiṇḍada] At that time, Prince Jeta, son of the king of Śrāvastī, had a park. Its land was level and covered with many trees, making it suitable for building a vihāra. There was a wealthy minister named Sudatta, who delighted in aiding the lonely and destitute and wished to buy it as an offering to the Buddha. The prince jokingly said, “If you cover the ground with gold so that no space remains, I will give it to you.” Sudatta spread out gold as agreed. Moved by his sincerity, the prince said to him, “The park belongs to you, and the trees belong to me. I myself will build a jeweled gate-tower for the Buddha.” The park extended ten li in all directions. Since Jeta gave the trees and Anāthapiṇḍada gave the park, it received this name.
【大比丘众】　有五大：一名称大，二住次大，三修行大，四功德大，五徒众大。比丘乃出家之男，众乃群众也。	[Great Assembly of Bhikshus] There are five senses in which they are great: great in renown, great in seniority, great in cultivation, great in merit and virtue, and great in followers. A bhikshu is a man who has left home; an assembly is a multitude.
【千二百五十人】　此指常随诸众，佛初度[性-生+乔]陈如等五人，二时度耶舍五十人，三时度舍利弗等百人，四时度目犍连等百人，五时度优楼频螺迦叶五百	[One Thousand Two Hundred and Fifty People] These were the Buddha’s regular followers. He first liberated Kauṇḍinya and four others; then fifty people including Yaśas; one hundred including

人，六时度迦耶迦叶二百九十五人，七时度那提迦叶二百人，共千二百五十人。	Śāriputra; one hundred including Maudgalyāyana; five hundred including Uruvilvā Kāśyapa; two hundred and ninety-five including Gayā Kāśyapa; and two hundred including Nadī Kāśyapa—a total of one thousand two hundred and fifty.
【俱】　同来集会也，言非同等资格程度，彼自不欲与会也，弥陀经与诸上善人俱会一处之俱字同义。	[Together] Means that they came together to the assembly. The implication is that someone without comparable qualifications or attainments would not naturally wish to join the gathering. It has the same meaning as the word “together” in the Amitābha Sūtra’s phrase, “together assembled in one place with all the supremely good people.”
【世尊】　佛号之一，世所最尊者也。佛之别名有十二，曰：如来，应供，正遍知，明行足，善逝，世间解，无上士，调御丈夫，天人师，佛，世尊，婆伽梵。	[World-Honored One] One of the Buddha’s titles, meaning the one most revered in the world. The Buddha has twelve other names: Tathāgata, Worthy of Offerings, Perfectly Enlightened One, Perfect in Knowledge and Conduct, Well-Gone One, Knower of the World, Unsurpassed One, Tamer of Men, Teacher of Humans and Devas, Buddha, World-Honored One, and Bhagavān.
【食时】　午时也，因佛过午不食也。又食时者，寅卯辰为天食时，已午未为人食时，申酉戌为鬼神食时，亥子丑为畜生食时。	[Mealtime] This is noon, because the Buddha did not eat after noon. Mealtimes are also as follows: the hours of yin, mao, and chen are the mealtime of devas; the hours of si, wu, and wei are the mealtime of humans; the hours of shen, you, and xu are the mealtime of ghosts and spirits; and the hours of hai, zi, and chou are the mealtime of animals.
【著衣】　著二十五条大衣也。	[Putting on the Robe] Putting on the great robe of twenty-five strips.
【持钵】　持昔成道时四天王所献绀琉璃钵也。	[Holding the Bowl] Holding the dark-blue crystal bowl presented by the Four Heavenly Kings when he attained the Way.
【敷座而坐】　佛自敷座也，此表本心不动，凡佛说般若时，表敬般若，显平等智，不由弟子敷座也。	[Spreading the Seat and Sitting Down] The Buddha spread the seat himself. This signifies that the original mind is unmoving. Whenever the Buddha taught prajñā, he did this to show reverence for prajñā and reveal the wisdom of equality; he did not have disciples spread the seat.
【长老】　德高曰长，年高曰老。	[Elder] One advanced in virtue is called “elder,” and one advanced in years is called “senior.”

【须菩提】　此云空生，又云善现，本东方青龙陀佛，现声闻身，证大阿罗汉，居八地菩萨位，幻化而来此世界，助佛应化也。	[Subhūti] This is translated as “Born of Emptiness,” and also as “Well Manifested.” Originally the Blue Dragon Buddha of the East, he appeared in the body of a śrāvaka, realized great arhatship, and occupied the stage of an eighth-bhūmi bodhisattva. He manifested in this world to assist the Buddha’s responsive transformation.
【在大众中即从座起】　于众中出座也，表二乘不究竟，起入大乘，亦应机而起也。	[Then, in the Midst of the Assembly, He Rose from His Seat] He rose from his place among the assembly. This signifies that the two vehicles are not ultimate, and that one rises to enter the Mahāyāna; it also signifies rising in response to the capacities of beings.
【右肩右膝】　表降伏其生死，因众生作恶，每从右，为有力也。	[Right Shoulder and Right Knee] These signify subduing birth and death. When sentient beings commit evil, they generally do so from the right side, as it is the stronger side.
【合掌恭敬】　表尊重法故，听者与说者，心心相印合也。	[Joining His Palms Reverently] This signifies reverence for the Dharma. The minds of listener and speaker are mutually joined and sealed.
【而白佛言】　代世人因疑而启请于佛也，有六义：一断疑；二起信；三欲入甚深义故；四不退转；五为使众生开幽闷，生喜心故；六为正法久住故。	[Then Addressed the Buddha] On behalf of people in the world, Subhūti makes a request of the Buddha because of doubt. This has six meanings: to dispel doubt; to arouse faith; to enter the profound meaning; to avoid retrogression; to free sentient beings from hidden distress and give rise to joyful minds; and to enable the true Dharma to abide long in the world.
【希有】　此赞叹佛于无言中显露般若妙用之机为希有也，有四义：一时；二处；三德；四事，皆希有也。	[Rare and Extraordinary] This praises the Buddha’s rare and extraordinary capacity to reveal the wondrous function of prajñā amid wordlessness. There are four rare and extraordinary aspects: the time, the place, the virtues, and the event.
【护念】　佛对大菩萨，其根已熟者，加持其身也，凡无功德及中途退失者，不加持也。	[Protecting in Mind] When the roots of great bodhisattvas have matured, the Buddha blesses their bodies. Those without merit and virtue, or those who regress midway, do not receive such blessing.
【菩萨】　即菩提萨　之简称也，言自利利他，菩萨有四：一初发心菩萨；二修行菩萨；三不退转菩萨；四一生补处菩萨。	[Bodhisattva] The Chinese term pusa abbreviates putisaduo (bodhisattva), meaning one who benefits oneself and benefits others. There are four kinds of

	bodhisattvas: bodhisattvas who have first aroused the resolve; bodhisattvas engaged in cultivation; irreversible bodhisattvas; and bodhisattvas in their final lifetime before Buddhahood.
【付嘱】　佛嘱大菩萨对小菩萨，凡得与未得，嘱其增进不退也。	[Entrusting] The Buddha instructs great bodhisattvas concerning lesser bodhisattvas. Whether they have attained realization or not, they are entrusted to advance without retrogression.
【阿耨多罗三藐三菩提】　阿耨多罗，无上也；三藐，正等也；三菩提，正觉也。佛对菩萨为无上，对罗汉为正等，对众生为正觉。	[Anuttarā-samyak-saṃbodhi] Anuttarā means unsurpassed; samyak means rightly equal; and saṃbodhi means right awakening. In relation to bodhisattvas, the Buddha is unsurpassed; in relation to arhats, rightly equal; and in relation to sentient beings, right awakening.
【发菩提心】　有五：一发心菩提，指凡夫位；二伏心菩提，指三贤位；三明心菩提，指登地位；四出到菩提，指等觉位；五无上菩提，指妙觉位。发菩提心如破竹之初节，以下皆破，故初发心即算成佛也。	[Arousing Bodhicitta] Five stages are distinguished: first, the bodhi of arousing the resolve, corresponding to ordinary beings; second, the bodhi of subduing the mind, corresponding to the three stages of worthiness; third, the bodhi of realizing the mind, on entering the bhūmis; fourth, the bodhi of going forth and reaching the goal, at equal enlightenment; and fifth, unsurpassed bodhi, at wondrous enlightenment. Arousing bodhicitta is like splitting the first joint of bamboo: once it is split, all those below split as well. Thus, the initial arousal of the resolve already counts as becoming a Buddha.
【应云何住】　此住非下文无住之住，乃问住心何处，是为发心，此无著菩萨所以分十八住也。	[How Should One Abide?] This abiding is not the non-abiding spoken of below. It asks where the mind should abide; that is, it concerns arousing the resolve. This is why the bodhisattva Asaṅga divided it into eighteen abidings.
【降伏其心】　此心是发心前之心也，有四义：一广大心，二第一心，三常心，四不颠倒心。而发此心前，有四种因缘：一见闻佛法功德胜利；二闻菩萨六度诸行藏教；三末法时，见佛法衰微，可感诸苦；四末劫时，悯众生痴恶，而欲发心救度也。	[Subdue Their Minds] This mind is the mind before arousing the resolve. It has four meanings: a vast mind, a foremost mind, a constant mind, and an undistorted mind. Before arousing this mind, there are four kinds of causes and conditions: seeing or hearing of the superior merits and benefits of the Buddhadharma; hearing the teachings on the six pāramitās and other bodhisattva practices; seeing the decline of the Buddhadharma in the Dharma-ending age and thereby sensing the many sufferings; and, in the final age, pitying the delusion

	and evil of sentient beings and wishing to arouse the resolve to liberate them.
【如汝所说】　佛印可其说也。	[Just as You Have Said] The Buddha confirms what he has said.
【谛听】　恭敬至诚而听也。	[Listen Attentively] Listen with reverence and utmost sincerity.
【唯然】　须菩提答言是也，曾子曰唯，即此意。	[Yes] Subhūti replied in the affirmative. When Zengzi said “Yes,” it had this same meaning.
【摩诃萨】　大也，多也，胜也。	[Mahāsattva] Means great, many, and supreme.
【卵生】　鸟等类。	[Egg-Born] Beings such as birds.
【胎生】　人等类。	[Womb-Born] Beings such as humans.
【湿生】　鱼虫等类。	[Moisture-Born] Beings such as fish and insects.
【化生】　诸天及地狱等类	[Transformation-Born] Beings such as devas and hell beings.
【有色】　欲界及色界天。	[With Form] The desire realm and the devas of the form realm.
【无色】　无色界空无边处天。	[Without Form] The deva realm of infinite space in the formless realm.
【有想】　识无边处天。	[With Perception] The deva realm of infinite consciousness.
【无想】　无所有处天。	[Without Perception] The deva realm of nothingness.
【非有想非无想】　非想非非想处天，三界众生，此九种为摄者也。又十法界中，自菩萨以至地狱道，皆称众生。	[Neither With Perception nor Without Perception] The deva realm of neither perception nor nonperception. Among sentient beings in the three realms, these nine kinds are included. Moreover, among the ten dharma realms, all beings from bodhisattvas down to those in the hell realms are called sentient beings.
【涅　】　了生死入清净海也，有四种：一自性涅　，凡圣同有；二有余依涅　，即二乘出烦恼障，有苦依身故；三无余依涅　，即二乘灰身灭智，身出生死，苦无依故，此三种根本不彻底，仍为有余；四无住处涅　，悲智双运，不住菩萨变易生死，不住二乘断灭涅　，乃真无住处，此为无余涅　，即佛境界，又名究竟涅　。	[Nirvāṇa] Transcending birth and death and entering the ocean of purity. There are four kinds: first, nirvāṇa of intrinsic nature, possessed equally by ordinary beings and sages; second, nirvāṇa with remainder, in which practitioners of the two vehicles have escaped the obstacle of afflictions but still have a body dependent on suffering; third, nirvāṇa without remainder, in which practitioners of the two vehicles reduce body to ashes and

	extinguish wisdom, leaving birth and death behind because suffering has no basis on which to depend. These first three kinds are fundamentally not ultimate and still contain remainder. Fourth is nirvāṇa of non-abiding, in which compassion and wisdom operate together: one does not abide in the transformational birth and death of bodhisattvas, nor in the annihilationist nirvāṇa of the two vehicles. This is true non-abiding, the nirvana without remainder, the realm of the Buddha, also called ultimate nirvāṇa.
【灭度】　救度之，登涅　彼岸也。	[Extinguishing and Liberating] To liberate them and bring them to the other shore of nirvāṇa.
【有】　执有也，非有无之有也，下无字即同此义。	[Existence] This means attachment to existence, not existence as opposed to nonexistence. The word “nonexistence” below has the same meaning.
【我相】　自以为我能度众生，此执我之相也。	[Mark of Self] Thinking that one oneself can liberate sentient beings: this is the mark of attachment to self.
【人相】　见有众生为可爱，执他为人相也。	[Mark of Person] Seeing sentient beings as lovable and attaching to others as persons.
【众生相】　人我合之为众，蕴合不舍之相也。	[Mark of Sentient Beings] “Multitude” is formed by combining person and self; it is the mark of the aggregates combined without being relinquished.
【寿者相】　坚固执持如寿命，不舍之相也。	[Mark of a Life Span] The mark of firmly grasping and maintaining, like clinging to life, without relinquishing it.
【复次】　再者。	[Furthermore] Again; moreover.
【不住】　毫无执著也，不执著于一切法也。	[Non-Abiding] Having no attachment whatsoever; not being attached to any dharma.
【色声香味触法】　此外六尘也，眼耳鼻舌身意，内六根也，根尘相对而六识起，所谓眼识耳识等，合之为十八界也。不独此六尘不住，凡五蕴十八界十二因缘，四谛法三十七助道品，至菩提涅　等八十一科，一切均无所住也。	[Forms, Sounds, Smells, Tastes, Tangibles, and Dharmas] These are the external six objects. The eyes, ears, nose, tongue, body, and mind are the internal six sense faculties. When faculties and objects interact, the six consciousnesses arise—the eye consciousness, ear consciousness, and so forth—forming the eighteen realms altogether. One does not merely refrain from abiding in these six objects; among the five aggregates, eighteen realms, twelve links of dependent origination, four

	noble truths, thirty-seven aids to the Way, and the eighty-one categories up to bodhi and nirvāṇa, one abides nowhere in any of them.
【虚空】　空间也，虚空无尽，此喻心量之广大。	[Empty Space] Space itself. Empty space is boundless; this illustrates the vastness of mind-capacity.
【福德性】　此言无相之福德性也，以无相之清净心为福德性也。	[Nature of Merit and Virtue] This means the nature of merit and virtue without marks: taking the pure mind without marks as the nature of merit and virtue.
【思量】　计议量度也。	[Thought and Measure] Calculating, deliberating, and measuring.
【身相】　有形相之报身也，报身有生灭，终必坏灭，惟有法身永无生灭，圣凡平等，只是迷悟之别。	[Physical Marks] The reward body has physical form. Because the reward body arises and ceases, it will ultimately perish. Only the dharmakāya is forever without arising or ceasing. Sages and ordinary beings are equal in this respect; the sole difference is between delusion and awakening.
【凡所有相】　言一切的一切，不但是身相，连山河大地，形形色色诸相，以至心中妄念所起诸法，都属诸相，都是生灭幻景，非有实体，不名实相也。	[All That Has Marks] This means every single thing: not only bodily marks, but also mountains, rivers, the great earth, and all forms and appearances, as well as all dharmas produced by deluded thoughts in the mind. All belong to the category of marks; all are illusory scenes of arising and ceasing, without any substantial reality, and thus are not called true reality.
【虚妄】　假也，不实也，幻化也。	[Delusive] False, unreal, and illusory.
【灭后后五百岁】　灭后，佛涅　后也。佛涅　后，最初五百年，为正法，次一千年为像法，再后一千五百年为末法，此指一千五百年之最后五百年，为斗诤牢固时代，言此时代，人类惟坚执于斗争也。	[The Latter Five Hundred Years After Extinction] “After extinction” means after the Buddha’s nirvāṇa. During the first five hundred years after the Buddha’s nirvāṇa, there was the age of the True Dharma; the following thousand years were the age of the Semblance Dharma; and the subsequent fifteen hundred years were the age of the Dharma Decline. This refers to the last five hundred years of those fifteen hundred years, the age in which contention is firmly established, meaning that people in this age stubbornly cling only to conflict.
经上每言末法为一万年，然今察诸现状，与佛说末法时代之境像，都到眼前，恐不能等到一万年，意者一万年后，或并佛号而不闻耳。	The sūtras often say that the Dharma-Decline age will last ten thousand years. Yet, when we examine present conditions, the features of the Dharma-

	Decline age described by the Buddha have all appeared before our eyes. I fear we may not be able to wait ten thousand years; perhaps after ten thousand years, even the Buddha's name will no longer be heard.
又正法时，佛法有三种皆全，曰听法行法证法；但像法时，只有听法行法，而少证法；末法时代，只有听法而少行证，徒具形式，是可痛也。五百年有五：初五百年中，一解脱牢固，二禅定牢固，三多闻牢固，四塔寺牢固；后五百年，斗诤牢固也。	Moreover, in the age of the True Dharma, three aspects of the Buddhadharma were all complete: hearing the Dharma, practicing the Dharma, and realizing the Dharma. In the age of the Semblance Dharma, there were only hearing and practice, while realization was rare. In the Dharma-Decline age, there is only hearing, while practice and realization are rare; there are merely outward forms, which is lamentable. There are five periods of five hundred years: in the first five hundred years, liberation is firmly established; in the second, dhyāna is firmly established; in the third, extensive learning is firmly established; in the fourth, stupas and monasteries are firmly established; and in the final five hundred years, contention is firmly established.
【一念生净信者】　言深信勿疑也，此一念，即是无念之念，有二念，便是计较思量疑惑起矣。此紧要处，在不可轻视后学，末法时代，亦有一念净信之利根人也。	[Those Who Give Rise to Pure Faith in a Single Thought] This means to have deep faith without doubt. This single thought is the thought of no-thought; once a second thought arises, calculation, deliberation, and doubt arise. The crucial point is not to slight later students. Even in the Dharma-Decline age, there are people of sharp faculties who give rise to pure faith in a single thought.
【不应取法】　言不应执著法也，法亦相也，不住于生死法也。	[One Should Not Grasp at the Dharma] This means that one should not cling to the Dharma. Dharma, too, is a mark; one should not abide in the dharmas of birth and death.
【不应取非法】　连不应执著之法，亦不应执著也，以非法亦法也，不住于涅　法也，所谓二边不住也。	[One Should Not Grasp at Non-Dharma] Even the dharma of not clinging should not be clung to, for non-dharma is also dharma. One should not abide in the dharmas of nirvāṇa. This is what is meant by not abiding in either extreme.
【如筏喻者】　如过江用船筏，到彼岸即舍去无用也。	[The Parable of the Raft] It is like using a boat or raft to cross a river: upon reaching the other shore, one abandons it, since it is no longer useful.

【法尚应舍何况非法】　法指正法言，正法尚幻，不可执著，况实相以外之邪法乎。	[Even the Dharma Should Be Abandoned, Much Less Non-Dharma] Dharma here refers to the true Dharma. Even the true Dharma is illusory and must not be clung to; how much less should one cling to erroneous dharmas outside true reality?
【解】　解识也，了解也，音假音显，均可。此经以无相为体，无住为宗，不必拘执音字也。	[Jie] Jie means knowing and understanding. It may be pronounced jiă or xiăn. This sūtra takes signlessness as its essence and non-abiding as its principle; there is no need to rigidly adhere to pronunciation or written characters.
【差别】　不同也，言果位不同，非修证菩提有二也。	[Difference] This means distinction: the stages of fruition differ, not that there are two kinds of cultivating and realizing bodhi.
【三千大千世界】　合四洲为一世界，如是一千世界，为一小千；合如是一千个小千，为一中千；又合如是一千个中千，为一大千，共三个千数世界，故云三千大千世界。	[Three-Thousand Great Thousand World-System] Four continents together constitute one world. A thousand such worlds make one small thousand world-system; a thousand such small thousand world-systems make one middle thousand world-system; and a thousand such middle thousand world-systems make one great thousand world-system. Since it comprises three levels of thousandfold world-systems, it is called a three-thousand great thousand world-system.
【四句偈】　言一行也，梵文以四句偈为一行，言少至一行，并非执定何四句为偈也。	[Four-Line Verse] This means one verse line. In Sanskrit, a four-line verse constitutes one verse; thus it means as little as one verse, not that one must rigidly designate any particular four lines as a verse.
【须陀洹】　声闻乘四果之第一，正断三界见惑尽之果位也。	[Srotāpanna] The first of the four fruits of the śrāvaka vehicle: the stage at which the views-based delusions of the three realms are completely eliminated.
【入流】　从凡夫地入圣人流，故名入流，又名预流。	[Entering the Stream] One enters the stream of the noble ones from the state of an ordinary being, and is therefore called a stream-enterer; it is also called entering the stream.
【斯陀含】　四果第二，于欲界九品思惑中，断前六品，后三品犹在，更一番受生也。	[Sakadāgāmin] The second of the four fruits. Of the nine grades of delusions of thought in the desire realm, the first six grades have been eliminated, while the final three remain; one must undergo rebirth once more.

【一往来】　更来一番受生，名一往来，断尽欲界烦恼，未来世即生于色界无色界也。	[Once-Returner] To return once more for rebirth is called once-returning. Having completely eliminated the afflictions of the desire realm, one will in a future life be born in the form realm or formless realm.
【阿那含】　四果之第三，再不生于欲界也。	[Anāgāmin] The third of the four fruits; one will no longer be born in the desire realm.
【阿罗汉】　四果中之极果也，一作杀贼，杀烦恼贼也；二作应供，应受人天供也；三作不生，永入涅　，不受生死也。	[Arhat] The highest fruit among the four fruits. First, it is rendered “slayer of enemies,” meaning one who destroys the enemies of affliction; second, “worthy of offerings,” meaning one worthy to receive offerings from humans and devas; third, “non-returning to birth,” meaning one enters nirvāṇa forever and no longer undergoes birth and death.
【无诤三昧人中】　谓安住于空理，与他无诤之正定也，于无诤正定诸大弟子中为第一。此人，非指普通人言也。	[Among Those in the Samādhi of Noncontention] This means abiding in the principle of emptiness and in the correct samādhi of having no contention with others. Among the great disciples in this samādhi of noncontention, he was foremost. “This person” does not refer to an ordinary person.
【乐阿兰那行】　言行于无诤也，乐寂静也。	[Delighting in the Practice of Noncontention] This means practicing noncontention and delighting in tranquility.
【燃灯佛】　是释迦佛第二阿僧　劫满时所事师也，释迦佛献五茎宝莲，而得授记，佛自表五蕴已空，获无生忍也。又佛第一劫满，遇宝髻如来。第三劫满，遇胜观如来。	[Dīpaṅkara Buddha] He was the teacher served by Śākyamuni Buddha at the completion of his second incalculable eon. Śākyamuni Buddha offered five stalks of precious lotus flowers and received a prediction of future Buddhahood. The Buddha himself thereby indicated that the five aggregates had already become empty and that he had attained the forbearance of the unborn. At the completion of his first eon, he encountered Ratnaśikhin Tathāgata; at the completion of his third eon, he encountered Vijitāvin Tathāgata.
【佛土】　佛土有二：一法相土，如塔庙等；二法性土，即指本心地。	[Buddha-Land] There are two kinds of Buddha-land: first, the land of dharma marks, such as stupas and shrines; second, the land of dharma nature, which refers to the original mind-ground.
【庄严】　七宝严饰也，有二义：一形相庄严，如香花供养，七宝庄严等；二第一义相庄严，以清净为庄严	[Adornment] Ornamentation with the seven treasures. It has two meanings: first, adornment of

也。	physical marks, such as offerings of incense and flowers and adornment with the seven treasures; second, adornment of ultimate meaning, in which purity is itself the adornment.
【须弥山王】　此喻法王身也。须弥山译作妙高，顶上为帝释所居，半腹为四天王所居，入水出水，各八万由旬。	[Mount Sumeru, King of Mountains] This symbolizes the body of the Dharma King. Mount Sumeru is translated as “Wonderful High.” Its summit is the dwelling place of Indra; its middle slopes are the dwelling place of the Four Heavenly Kings. Both its submerged and emerged portions measure eighty thousand yojanas.
【恒河】　又名恒伽，为印度之大河，东南流五百里，入印度洋，为印度数千年文化中心。	[Ganges River] Also called the Gaṅgā, it is India’s great river. Flowing southeast for five hundred li, it enters the Indian Ocean and has been a center of Indian culture for several thousand years.
【阿修罗】　魔道众生也，译作非天，又言不端正，其人好斗诤，常与诸天战，其福报又与天等，为六道之一。	[Asura] A sentient being in the realm of māras. It is translated as “non-deva” and is also said to mean “not handsome.” Such beings delight in contention and constantly battle the devas. Their karmic reward is equal to that of the devas, and they are one of the six realms.
【三十二相】　佛肉体上应身之妙相也。	[The Thirty-Two Marks] The wondrous marks on the Buddha’s physical responsive body.
【不惊不怖不畏】　因闻难信之法而不生疑惑恐怖也，如自信是佛等。	[Neither Alarmed, Frightened, nor Afraid] Upon hearing a Dharma that is difficult to believe, one does not give rise to doubt, alarm, or fear—for example, on hearing that one oneself is a Buddha.
【歌利王】　好猎之王，表贪也。	[King Kali] A king fond of hunting, representing greed.
【割截】　以刀割之，使节节支解也。	[Cutting and Severing] Cutting with a knife, dismembering the body joint by joint.
【真语者】　谓说佛身大菩提法也。	[One Who Speaks Truth] This means one who teaches the great bodhi Dharma of the Buddha-body.
【实语者】　谓说小乘四谛法也，谛是实义。	[One Who Speaks Reality] This means one who teaches the Hīnayāna Dharma of the Four Noble Truths; “truth” has the meaning of reality.
【如语者】　谓说大乘法有真如，而小乘无也。	[One Who Speaks Thus] This means one who teaches that the Mahāyāna has suchness, whereas the Hīnayāna does not.

【不异语者】　谓说三世授记等事，更无差谬也。	[One Who Does Not Speak Otherwise] This means one who teaches matters such as predictions across the three periods of time, without any error or discrepancy.
【不诳语者】　梵文原本无，罗什法师特加此句，以总说四语之非妄。	[One Who Does Not Speak Deceptively] This phrase is absent from the original Sanskrit. Dharma Master Kumārajīva added it specifically to state collectively that the four kinds of speech are not false.
【无实无虚】　无实者，非实有为相故，无虚者，如来得彼菩提故。又以不可如言而取，故曰无实，非可离言以求，故曰无虚。	[Neither Real nor Unreal] “Not real” means that marks are not truly existent conditioned phenomena. “Not unreal” means that the Tathāgata has attained that bodhi. Further, because it cannot be grasped according to words, it is called not real; because it cannot be sought apart from words, it is called not unreal.
【入暗】　言入暗室，昏不见物也。	[Entering Darkness] This means entering a dark room, where one is dimly unable to see objects.
【受持读诵】　受者受其文，持者持其义，对文曰读，暗念曰诵，欲受其文故先读，欲持其义故先诵。受持者闻慧，诵者思慧，皆依经而有此胜德。	[Receiving, Upholding, Reading, and Reciting] “Receiving” means receiving its text; “upholding” means upholding its meaning. Reading from the text is called reading, while reciting from memory is called recitation. One first reads in order to receive its text, and then recites in order to uphold its meaning. Receiving and upholding are the wisdom arising from hearing; recitation is the wisdom arising from reflection. All rely on the sūtra and possess these excellent virtues.
【初日分中日分后日分】　言一日中，分早午晚三时也。	[The First Part of the Day, the Middle Part of the Day, and the Latter Part of the Day] This means that a day is divided into three times: morning, noon, and evening.
【不逆】　谓生深信心，莫逆于心也。	[Not Contrary] This means giving rise to deep faith, without inner resistance.
【荷担】　以大乘菩萨，智悲双运，克能负荷此如来事业也。	[Bearing the Burden] Great Vehicle bodhisattvas, in whom wisdom and compassion operate together, are indeed capable of shouldering this work of the Tathāgata.
【乐小法者】　四谛因缘名为小法，声闻缘觉，即是乐小法之人，因彼滞情法执，乃名为乐，故不能回小向大。	[Those Who Delight in Lesser Dharmas] The Four Noble Truths and dependent origination are called lesser dharmas. Śrāvakas and pratyekabuddhas are those who delight in lesser dharmas. Because they

	are attached to dharmas, they are said to delight in them; thus they cannot turn from the lesser to the greater.
【轻贱】　不贵重也，在此当言受苦报烦恼，即是随恶道，不必定言生三恶道也。	[Despised] Not esteemed. Here it should mean undergoing the karmic retribution of suffering and affliction, which is equivalent to following the evil destinies; it need not necessarily mean being born in the three lower realms.
【消灭】　消除也，此言顿空，以罪业由心，无生处，故无灭处，当体即空不可得也。	[Eliminated] Removed. Here it means suddenly empty: since karmic offenses arise from mind and have no place of arising, they have no place of cessation. In their very substance they are empty and unobtainable.
【先世今世】　在此当以先世作前念，今世作后念，后念起，前念即消灭也。	[Former Lives and This Life] Here, “former lives” should be understood as the preceding thought and “this life” as the subsequent thought. When the subsequent thought arises, the preceding thought is immediately eliminated.
【阿僧　劫】　无央数之劫也，劫乃年时之名，多至不可计也，正言不必以时计也。	[Asaṃkhyeya Kalpa] An incalculable eon. A kalpa is a designation for a period of time, so vast as to be beyond calculation; properly speaking, it need not be measured in terms of time.
【那由他】　数名，或言万亿千亿，或言数千万不一。	[Nayuta] A numerical term whose value is variously given as a trillion, a hundred billion, or several tens of millions; accounts differ.
【供养承事】　以四事供奉而事也。	[Making Offerings and Serving] Serving by making offerings of the four requisites.
【授记】　佛对于明心之菩萨，授与将来必当作佛之记，曰授记。	[Prediction] When the Buddha gives bodhisattvas who have realized the mind a prediction that they will certainly become Buddhas in the future, this is called a prediction.
【诸法如义】　真如者，即诸法通义，以真如是佛故，如来即是实性真如之异名，本自不生，本自不灭，以无颠倒，故名实性，以无改变，故名真如。	[The Meaning of Suchness of All Dharmas] Suchness is the common meaning of all dharmas. Since suchness is Buddha, Tathāgata is another name for the true nature of suchness. It is originally unborn and originally unceasing; because it is free from inversion, it is called true nature, and because it is unchanging, it is called suchness.
【大身】　以体大故名，又烦恼障所知障二障已无，故名圆具身，即是具足法身也。此有二义：一者真如之	[Great Body] It is called great because its essence is great. Moreover, because the two obscurations—

性，遍一切境而不异，一切众生，咸共有故；二者功德大，谓修行功德，不可思议，与大体相应，故名大身也。即非大身者，言无妄想分别之身，不见其身，安有于大。是名大身者，指佛三身言也。	the afflictive obscuration and the cognitive obscuration—have been eliminated, it is called the perfectly complete body; this is the complete dharmakāya. This has two meanings: first, the nature of suchness pervades all objects without difference and is shared by all sentient beings; second, its merit and virtue are great, for the merit and virtue of cultivation are inconceivable and correspond to the great essence, hence it is called the great body. “Not a great body” means a body free of deluded thought and discrimination; if one does not see a body, how could there be greatness? “It is called a great body” refers to the Buddha’s three bodies.
【通达无我法者】　无我法有二种：一是众生所有法。一是菩萨所有法，若能自智信者，通达一切法无性，不但离人我，且离法我，是真无相无住，是真菩萨。	[Those Who Thoroughly Understand the Dharma of No-Self] There are two kinds of dharma of no-self: the dharmas possessed by sentient beings and the dharmas possessed by bodhisattvas. If one can trust one’s own wisdom, one thoroughly understands that all dharmas are without inherent nature. One not only relinquishes the personal self, but also relinquishes the dharma-self. This is genuine signlessness and non-abiding; this is a true bodhisattva.
【肉眼】　肉身所有之眼。（肉眼阂非通）	[Physical Eye] The eye possessed by the physical body. (The physical eye is obstructed and not penetrating.)
【天眼】　色界天所有之眼，修禅定而得之，远近内外昼夜皆能见。（天眼通非阂）	[Deva Eye] The eye possessed by devas of the form realm, attained through cultivating dhyāna. It can see far and near, within and without, by day and by night. (The deva eye has supernormal power and is unobstructed.)
【慧眼】　二乘人照见真空无相之理之智慧。（慧眼直缘空）	[Wisdom Eye] The wisdom by which practitioners of the two vehicles perceive the principle of true emptiness and signlessness. (The wisdom eye directly apprehends emptiness.)
【法眼】　菩萨度众，照见一切法门之智慧。（法眼唯观俗）	[Dharma Eye] The wisdom by which bodhisattvas liberate sentient beings and perceive all dharma gates. (The Dharma eye observes only conventional truth.)
【佛眼】　具备前四眼即佛眼也。（佛眼如千日，照异体还同，普明法界内，无处不含容。）	[Buddha Eye] Possessing the preceding four eyes constitutes the Buddha eye. (The Buddha eye is like

	a thousand suns: it illuminates differences, yet their substance is the same; it universally illumines the dharma realm, leaving nowhere that it does not encompass.)
【心不可得】　以心必依境而起法，前境若空，心依何处，法又安立，故云不可得，非同木石之无心也。	[The Mind Cannot Be Obtained] The mind necessarily arises in dependence on objects. If the object before it is empty, on what can the mind depend, and how can dharmas be established? Hence it is said to be unobtainable. This is not the same as the mindlessness of wood or stone.
【谤佛】　毁谤也，迷也，迷觉性也。	[Slandering the Buddha] This means reviling; it is delusion—delusion regarding awakened nature.
【尔时慧命须菩提】　至是名众生一节，原本秦译无，魏译有，于唐长庆二年，在濠州钟离寺石碑上查得，遂补入，故文不同，须菩提上有慧命二字也。	[At that time, the venerable Subhūti]—the section up to “this is called sentient beings”—is absent from the original Qin translation but present in the Wei translation. It was discovered on a stone stele at Zhongli Temple in Haozhou in the second year of the Changqing era of the Tang dynasty and was therefore added; hence the wording differs, and the two characters huiming (“wisdom-life”) precede Subhūti.
【转轮圣王】　此王身具三十二相，能飞行于空中，转其金银铜铁四轮宝，以降伏四方。于增劫至人寿八万岁以上时出世，即金轮王四洲，银轮王东西南三洲，铜轮王东南二洲，铁轮王南阎浮提一洲也。	[Wheel-Turning Sage King] This king possesses the thirty-two marks and can fly through the air. He turns the four precious wheels of gold, silver, copper, and iron to subdue the four quarters. He appears in the world during an increasing kalpa, when the human life span reaches eighty thousand years or more. The gold-wheel king rules the four continents; the silver-wheel king, the eastern, western, and southern continents; the copper-wheel king, the eastern and southern continents; and the iron-wheel king, the single southern continent of Jambudvīpa.
【断灭】　即断见是也，属于邪见中之极恶者，今之自杀者，即此断灭邪见，其愚亦可哀矣。	[Annihilation] This is the annihilationist view. It is among the most pernicious of wrong views. Those who commit suicide today hold precisely this annihilationist wrong view; their folly is indeed pitiable.
【得成于忍】　知一切无我，无我有二义，人无我，法无我，得此二空，更不复生，名之为无生法忍。	[Attaining the Forbearance] One knows that all things are without self. This absence of self has two meanings: the absence of a personal self and the absence of a dharma-self. Having attained these

	two emptinesses, one no longer arises again; this is called the forbearance of the non-arising of dharmas.
【一合相】　言一之而不二，合之而不分，本无体可说。但凡夫分别，有分合之见，遂谓有一合相，不知一合相者，即实相也。	[The Mark of a Unified Whole] It means being one and not two, united and not divided; originally, it has no substance that can be spoken of. Yet ordinary beings discriminate and hold views of division and combination, and thus suppose there to be a mark of a unified whole. They do not know that the mark of a unified whole is precisely the true mark.
【贪著】　认妄为真，执之勿舍也。	[Greedy Attachment] Taking what is false to be true, clinging to it and refusing to let it go.
【我见人见众生见寿者见】　与四相同，以见则属法相也。	[Views of Self, Person, Sentient Being, and Life Span] These are the same as the four marks; when they are termed views, they belong to the marks of dharmas.
【不取于相】　参观不应取法，不应取非法。	[Not Grasping at Marks] See the passage: one should not grasp dharmas, nor should one grasp non-dharmas.
【如如不动】　以不取于相，如彼真如，湛然不动，说法者如，受法者如，合于真如，故曰如如。	[Thusness, Undisturbed] Because one does not grasp at marks, one is like suchness itself, clear and undisturbed. The one who teaches the Dharma is thus; the one who receives the Dharma is thus. Both accord with suchness; hence it is called “thusness, thusness.”
【一切有为法】　共有九喻：一见如星；二相如翳；三识如灯；四器界如幻；五身如露；六受用如泡；七过去如梦；八现在如电；九未来如云。	[All Conditioned Dharmas] There are altogether nine similes: first, seeing is like a star; second, appearances are like an eye disease; third, consciousness is like a lamp; fourth, the material world is like an illusion; fifth, the body is like dew; sixth, enjoyments are like a bubble; seventh, the past is like a dream; eighth, the present is like lightning; and ninth, the future is like a cloud.
【比丘比丘尼】　出家男女二众也。	[Bhikshus and Bhikshunīs] The two assemblies of men and women who have left home.
【优婆塞优婆夷】　在家修行男女二众也。	[Upāsakas and Upāsikās] The two assemblies of men and women who practice while remaining householders.