

The Gospel of Thomas

side-by-side with

The Diamond Sutra

Scrolling both texts together,

sequentially similar

thoughts, words, and rhetoric are

highlighted using similar colors.

Like a present-day Conversation

between Two Cultures

Jesus and the Buddha.

Compare and **Contrast**.

Using the highlighted text,

bring the two together as one.

The Gospel of Thomas

Translated
by
Mark M. Mattison

gospels.net/thomas

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The Diamond Sutra

With an Introduction
& Notes
By William Gemmell

gutenberg.org

Translated
from the Chinese

Chin-Kang-Ching)
or Prajna-Paramita

"The Gospel of Thomas"

Chinese translation -

Mainland Public Version

by Tian Tongxin

& Huang Ximu

blog.sina.com.cn

The Diamond Sutra

金刚经

The Vajracchedika-prajna-
paramita Sutra

Chinese text

Xuefo.net

(Note: When comparing these texts “online” it is helpful to use the “two page view” within the PDF viewer.)

<p style="text-align: center;">Prologue The hidden sayings The living Jesus spoke</p>	<p style="text-align: center;">[Chapter 1] I heard Our Lord Buddha</p>
<p>These are the hidden sayings that the living Jesus spoke and Didymos Judas Thomas wrote down.</p>	<p>Thus have I heard [1] concerning our Lord Buddha:</p>

<p style="text-align: center;">Saying 1 Whoever discovers won't taste death</p>	<p style="text-align: center;">Buddha sojourned in Shravasti (the abode of <u>immortals</u>.)</p>
<p>And he said, "Whoever discovers the meaning of these sayings won't taste death."</p>	<p>— Upon a memorable occasion, the Lord Buddha [2] sojourned in the kingdom of Shravasti, [3] lodging in the grove of Jeta, [4] (C.f. Shravasti is the abode of <u>immortals</u>.)</p>

Prologue
The hidden sayings
The living Jesus spoke

多马福音：
以下是在世的耶稣不为人所知的話，
而低土马·犹太·多马将它记录下来。

[Chapter 1]
I heard
Our Lord Buddha

如是我闻。

Saying 1
Whoever discovers
won't taste death

一、
他说：
“理解这些话的人都不会尝死味”。

Buddha sojourned
in Shravasti
(the abode of immortals.)

一时佛在舍卫国。

Saying 2
Whoever
seeks, finds.
They reign over
the All

All
whom attained to
degrees of wisdom...
with the Lord...
assembled.

Jesus said,
"**Whoever seeks**
shouldn't stop
until **they find.**

When they **find,**
they will be
disturbed.

When **they** are
disturbed, they
will be [...] **amazed,** and
reign over the
All."

a park within **the imperial**
domain, which Jeta, **the**
heir-apparent, bestowed
upon Sutana, [5] a
benevolent Minister of
State, renowned for his
charities and benefactions.

With **the Lord** Buddha,
there were assembled
together twelve hundred
and fifty mendicant
disciples, [6] **all of whom**
had **attained to eminent**
degrees of spiritual
wisdom.

Saying 2

Whoever seeks, finds.
They reign over the All

二、
耶稣说：“寻找的人，
不要停止寻找，
直到找到；他们找到了，
就会苦恼；
他们倘若感到苦恼，
就会感到惊讶，
至终他们会统治万有”。

（自“他们倘若…… 后有另一文本作
“他们何时感到惊讶，何时就会统治；
他们统治后，就会安息”。）

All whom attained to degrees of wisdom...
with the Lord... assembled.

祇树给孤独园。与大比丘众。
千二百五十人俱。

Saying 3
The kingdom is
within.
Know yourselves.
You're the children

Within
the great city
accept the
honoured seat
by **his disciples**

Jesus said, "If your leaders tell you, 'Look, **the kingdom** is in **heaven**,' then the birds of **heaven** will **precede** you.

If they tell you, 'It's in **the sea**,' then the fish will **precede** you. Rather, **the kingdom** is **within** you and outside of you.

"When you **know yourselves**, then **you'll be known**, and you'll realize that **you're the children** of the living Father.

But if you don't **know yourselves**, then **you live in poverty**, and **you are the poverty**."

As it approached the hour for the morning meal, **Lord Buddha**, **Honoured of the Worlds**, [7] attired himself in a mendicant's robe, [8] and bearing an alms-bowl in his hands, **walked towards the great city of Shravasti**, which he entered to beg for food. [9] **Within** the city he **proceeded** from door to door, [10] and received such donations as the good people severally bestowed. [11] Concluding this religious exercise, the **Lord Buddha** returned to the grove of Jeta, and partook of the frugal meal [12] received as alms. Thereafter **he divested himself of his mendicant's robe, laid aside the venerated alms-bowl**, [13] bathed his sacred feet, and **accepted the honoured seat reserved for him** by **his disciples**.

(C.f. **Shravasti** is the abode of immortals.)

Saying 3
The kingdom is within.
Know yourselves. You're the children

三、
耶稣说：

“倘若带领你们的对你们说：
‘看哪！天国就在天’上，那么，
天上的飞鸟就要比你们先进入。
倘若他们说：‘天国就在海里’，
这样，鱼就要比你们先进入。
然而，天国就在你们里面，也在你们外面。
你们认识自己，就会被人所认识，
你们就知道你们是那永活之父的儿女。
但倘若你们不认识自己，便活在贫穷里，
你们就贫穷”。

Within the great city
accept the honoured seat by his disciples

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。

Saying 4
**The older
person
will live.
They will
become one**

[Chapter 2]
**The venerable
Subhuti
rising knelt
pressing
together the palms**

Jesus said, "**The older person** won't hesitate to ask a little seven-day-old child about **the place of life**, and **they'll live**, because many who are **first will be last**, and **they'll become one**."

(C.f. **Pressing together hands** - See Hands **becoming One**, [Saying 22](#).)

Upon that occasion, **the venerable Subhuti** [1] occupied **a place in the midst of the assembly**.

Rising from his seat, with cloak **arranged** in such manner that his right shoulder was disclosed, Subhuti knelt upon his right knee, then **pressing together the palms of his hands**,

Saying 4
The older person will live.
They will become one

四、
耶稣说：
“年长的人会毫不犹豫地
向只有七日大的
婴儿问生命的所在，
而他仍然会活下去。
因为很多在前的人，
将要在后，
他们都会成 为一体”

[Chapter 2]
The venerable Subhuti rising knelt
pressing together the palms

善现祈请分第二
时，长老须菩提在大众中即从座起，
偏袒右肩，
右膝著地，

Saying 5
**What's hidden
from you**
will
**be revealed
to you**

**Thou art of
transcendent
wisdom**
among
**enlightened
disciples**

Jesus said,
"Know **what's
in front of
your face**, and
**what's hidden
from you** will
**be revealed to
you**, because
there's nothing
hidden that
won't **be
revealed.**"

**he respectfully raised
them towards Lord
Buddha**, saying:
**"Thou art of
transcendent
wisdom**, Honoured of
the Worlds! With
wonderful solicitude,
Thou dost preserve in
the faith, and instruct in
the Law, this
illustrious assembly of
enlightened disciples.
[2]

Saying 5
**What's hidden
from you**
will **be revealed to you**

五、
耶稣说：
“要留意你们面前的事情，
向你们隐藏的事将要向你们显露；
因为隐藏的，
没有不被看见的”。

**Thou art of
transcendent wisdom**
among **enlightened disciples**

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。

Saying 6
His Disciples
Do what
is Revealed

Enabled
Enlightened
Disciples

His disciples said to him, "Do you **want** us to fast? And how **should** we **pray**?"

Should we make donations? And **what** food **should** we avoid?"

Jesus said, "**Do** not lie, and **do** not **do** what you hate, because **everything is revealed** in the sight of heaven; for there's nothing hidden that won't **be revealed**, and nothing covered up that will stay secret."

Honoured of the Worlds! If a **good disciple**, whether man or woman, [3] **seeks** to obtain supreme spiritual wisdom, [4] **what** immutable Law shall sustain the mind of **that disciple**, and bring into **subjection every inordinate desire**?" [5] **The Lord Buddha replied** to Subhuti, saying: "Truly a most excellent theme! As you affirmed, I preserve in the faith, and instruct in the Law, this **illustrious** assembly of **enlightened disciples**. Attend diligently unto me, and **I shall enunciate** a Law whereby the mind of a **good disciple**, whether man or woman, **seeking** to obtain supreme spiritual wisdom, [6] shall be adequately sustained, and **enabled** to bring into **subjection** [7] **every inordinate desire**."

Saying 6
His Disciples Do what is Revealed

六、
他的门徒问他，对他说：
“你要我们禁食吗？
我们当怎样祷告？怎样周济穷人？
怎样遵守饮食规矩？耶稣说：
“不可说谎，不可做你们恨恶的事，
因为所有事情都会对天显露。
因为隐藏的，没有不被显露出来的”；
遮掩的，没有能一直不被揭露的”。

Enabled Enlightened Disciples

世尊！善男子、善女人，
发阿耨多罗三藐三菩提心
应云何住？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。

Saying 7
The lion
eaten
by **a human**

Every inordinate desire
brought
into subjection
by **the person**

Jesus said,
"Blessed is **the**
lion that's **eaten** by
a human and then
becomes human,
but how awful for
the human who's
eaten by a lion,
and **the lion**
becomes human."

(C.f. A **destructive**
consuming
transforming
light, Saying 11
and 61.)

Subhuti was gratified,
and signified glad
consent. Thereupon, **the**
Lord Buddha, with
majesty of person, [8]
and **perfect**
articulation, proceeded
to deliver the text of this
Scripture, [9] **saying**:—

[Chapters 3 and 4]

"By this wisdom shall
enlightened disciples
be enabled to **bring**
into subjection every
inordinate desire!

Saying 7
The lion eaten
by **a human**

七、
耶稣说：“被人吞噬、
然后变成人的狮子有福了；
但如果某人被
（凡间一尘注：似乎应该是“将”）
狮子吞噬而这头狮子又变成了人的话，
某人就有祸了”。

Every inordinate desire
brought into subjection
by **the person**

唯然。世尊！愿乐欲闻。
大乘正宗分第三
THREE
佛告须菩提：
诸菩萨摩诃萨应如是降伏其心！

Saying 8
**Easily choosing
the large fish
(the one who
has ears)**
from among
all the little fish
of **the sea**

You,
**(the enlightened
disciples)**
shall be delivered from
every species of life
from an
**illimitable world
of sentient life**

He said, "The human being is like a wise fisher who cast a net into **the sea** and **drew it up** from **the sea** full of **little fish**.

Among them the wise fisher found **a fine large fish** and cast **all the little fish** back down into **the sea**, **easily choosing the large fish**.

Anyone who has ears to hear should hear!"

Every species of life, whether hatched in the egg, formed in the womb, evolved from spawn, produced by metamorphosis, with or without form or intelligence, possessing or devoid of natural instinct—from these changeful [1] conditions of being, **I command you** to **seek deliverance**, [2] in the transcendental concept of Nirvana. [3] Thus, **you shall be delivered** from an immeasurable, innumerable, and **illimitable world of sentient life**; but, in reality, there is no **world of sentient life** from which to seek deliverance. And why? Because, **in the minds** [4] **of enlightened disciples** there have ceased to exist such arbitrary concepts of phenomena as an entity, a being, a living being, or a personality." [5]

Saying 8

Easily choosing the large fish

(the one who has ears)

from among **all the little fish** of **the sea**

八、

他说：“那人就好像一个聪明的渔夫，他将网撒在海里然后把满载小鱼的渔网从海里拉上来。聪明的渔夫在当中找到一条又大又肥的鱼，他就毫不吝嗇地将所有小鱼丢回海里，拣选了大鱼。凡有耳的，就应当听”。

You, (the enlightened disciples)

shall be delivered from every species of life

from an **illimitable world of sentient life**

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，

我皆令入无余涅槃而灭度之。

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。

妙行无住分第四

Saying 9
**A sower
went out &
scattered seed.
It produced fruit.**

[Chapter 4]
**An enlightened disciple
exercised
charity.
He will realise a merit.**

Jesus said, "Look, **a sower went out, took a handful of seeds, and scattered them**. Some fell on **the roadside**; the birds came and gathered them. Others fell on **the rock**; they didn't take root in the soil and ears of grain didn't rise toward heaven. Yet others fell on **thorns**; they choked the seeds and worms ate them. Finally, others fell on good soil; **it produced fruit up toward heaven, some sixty times as much and some a hundred and twenty.**"

(C.f. **Sensuous & illusive forms of phenomena** explained, [Mark 4:16-19](#).)

"Moreover, Subhuti, **an enlightened disciple ought to act spontaneously in the exercise of charity**, [6] uninfluenced by **sensuous phenomena** [7] such as **sound, odour, taste, touch, or Law**. [8]

Subhuti, it is imperative that **an enlightened disciple, in the exercise of charity**, should act independently of **phenomena**.

And why? Because, **acting without regard to illusive forms of phenomena, he will realise in the exercise of charity, a merit inestimable and immeasurable.**"

Saying 9
A sower
went out & scattered seed.
It produced fruit.

九、
耶稣说：“看！
有一个撒种的人出去，满手拿着种子去撒种。
有落在路旁的，飞鸟就来叼走了。
有落在石头里的，既不能在地里扎根，
也不能向天长出穗来。
有落在荆棘里的，种子给荆棘挤住，
又被虫吃掉了。
亦有落在好土里的，就向天结出好果实来；
果子有结实六十倍的，有结实一百二十倍的

[Chapter 4]
An enlightened disciple
exercised charity.
He will realise a merit.

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。

Saying 10
Watching
over it
(**The world**)

Estimate
the universe
of space
(**The Worlds**)

Jesus said,
"I've cast fire
on **the world**,
and look, **I'm**
watching over
it until it blazes."

(C.f. "What
think you?" with
"Maybe people
think," Saying
16 with 10.)

"Subhuti, **what**
think you?

Is it possible
to **estimate**
the distance
comprising
the illimitable
universe of
space?" [9]

Subhuti replied,
saying: "Honoured
of **the Worlds!**

Saying 10
Watching over it
(The world)

十、
耶稣说：
“我来是把火丢在世上；
看哪！我要看守着，
直至火燃烧起来”。

Estimate
the universe of space
(The Worlds)

须菩提！于意云何？
东方虚空可思量不？
不也，世尊！

Saying 11
Heaven
will disappear.
When **the living**
are in the light
what will you do?

The seductive influences of
the illimitable universe
(do not disturb)
an enlightened disciple,
who discharges the
exercise of charity

Jesus said, "**This**
heaven will
disappear, and the
one above it will
disappear too.

Those who are dead
aren't alive, and **those**
who are living won't
die. In the days when
you ate what was dead,
you made it alive.

When **you're in the**
light, what will you
do? On the day when
you were one, you
became divided. But
when you **become**
divided, what will you
do?"

It is impossible **to estimate**
the distance comprising the
illimitable universe of space."
The **Lord Buddha** thereupon
discoursed, **saying:** "It is
equally impossible **to**
estimate the merit [[10](#)] of
an enlightened disciple,
who discharges the exercise
of charity, unperturbed by
the seductive influences of
phenomena. Subhuti, the
mind of **an enlightened**
disciple ought thus to be
indoctrinated." [[11](#)]

[Chapter 5]

The Lord Buddha
interrogated Subhuti, saying:
"What think you?

Saying 11

Heaven will disappear.
When **the living** are in the light
what will you do?

十一、
耶稣说：“这个天将要过去，
在其上的（更高的）天也要过去；
死人不再活着，活着的人也不会死。
在那些日子，你们吞噬已死的，
却把它变作有生命的。
你们来就光的时候，你们会如何？
在那日，你们是一个的，已变成两个。
但当你们变成两个，你们会如何？”

**The seductive influences of
the illimitable universe**
(do not disturb) **an enlightened disciple,**
who discharges the exercise of charity

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。
如理实见分第五
FIVE
须菩提！于意云何？

Saying 12
We **know**
Heaven
and earth
came into **being**.

Clear perception
(beyond)
the Worlds,
every form,
or **his physical body**.

The disciples said to Jesus, "We **know** you're going to leave us. **Who will lead us then?**"

Jesus said to them, "Wherever you are, you'll go to **James the Just**, for whom **heaven and earth** came into **being**."

(C.f. "**Who will lead us?**" Saying 108.)

Is it possible that by means of **his physical body**, [1] **the Lord Buddha** may be **clearly perceived**?" Subhuti replied, saying: "No! Honoured of **the Worlds!** It is impossible that by means of **his physical body**, **the Lord Buddha** may be **clearly perceived**. And why? Because, what **the Lord Buddha** referred to as **a physical body**, is in reality not merely **a physical body**." Thereupon: "**Every form or quality of phenomena** is transient and illusive.

Saying 12
We **know** **heaven and earth**
came into **being**.

十二、
门徒对耶稣说：
“我们知道你将要离我们而去，
谁会带领（“或 高于”）
我们呢？耶稣对他们说：
“无论你们是从哪里来的，
都要到义者雅各那里，
天地均是因他而有的”。
（“义者雅各”多认为是指耶稣之弟雅各。）

Clear perception
(beyond) **the Worlds, every form,**
or **his physical body**.

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。

Saying 13
Who would you say I'm like?
An angel, a wise philosopher?
Become intoxicated
by **the bubbling spring?**

The Lord
may be clearly perceived.
With **minds sincere**
in **beings destined.**
Conceive a pure
and holy faith

Jesus said to **his disciples**, "If you were to compare me to someone, **who would you say I'm like?**" Simon Peter said to him, "You're like a just **angel.**" Matthew said to him, "You're like **a wise philosopher.**" Thomas said to him, "Teacher, **I'm completely unable** to say whom you're like."

Jesus said, "I'm not your teacher. Because you've drunk, you've **become intoxicated by the bubbling spring I've measured out.**" He took him aside and told him three things.

When Thomas returned to **his companions**, **they** asked, "**What did Jesus say to you?**" Thomas said to them, "If I tell you one of the **things he said to me**, you'll pick up stones and cast them at me, and **fire will come out** of **the stones** and burn you up."

(C.f. "**The remote period of five centuries subsequent to the Nirvana of the Lord Buddha**" is also the time of Jesus and his disciples.)

When the mind realises that the phenomena of life are not real phenomena, **the Lord Buddha may then be clearly perceived.**" [2]

[Chapter 6]

Subhuti enquired of the Lord Buddha, saying: "Honoured of the Worlds! In future **ages**, when this scripture is proclaimed, amongst those **beings destined** to hear, shall any conceive within their **minds a sincere**, unmingled faith?" [1]

The Lord Buddha replied to Subhuti, saying: "Have no such **apprehensive thought!** Even at the remote period of five centuries subsequent to the Nirvana of the Lord Buddha, [2] there will be **many disciples observing the monastic vows**, [3] and assiduously devoted to good works. [4] **These**, hearing **this scripture proclaimed**, will believe in its immutability, and similarly **conceive** within their minds **a pure, unmingled faith**. Besides, it is important to realise that faith [5] thus conceived, is not exclusively in virtue of the insular thought of any particular Buddha, but because of its affiliation with the concrete [6] thoughts of myriad Buddhas, throughout **infinite ages**. Therefore, amongst the **beings destined** to hear **this Scripture proclaimed**, many, by momentary reflection, will intuitively [7] **conceive a pure and holy faith.**"

Saying 13
Who would you say I'm like?
An angel, a wise philosopher?
Become intoxicated by the bubbling spring?

十三、
耶稣对门徒说：“把我做个比较，
告诉我，我像什么？”
西门彼得对他说：
“你好像一位公义的天使”。
马太对他说：“你好像一位有智慧的贤士”
多马对他说：“主人！
我无法用嘴巴清楚说明你像什么。
” 耶稣说 “： 我不是你的主人！
因为你喝醉了，你陶醉在我量给你的汨汨泉水里了。
” 于是，耶稣拉着他离开了，与他说了三句话。
多马回到同伴那里，他们问他：
“耶稣对你说了什么” 多马对他们说：
“假使我将他对我说的任何一句话转告你们，
你们都会拿石头掷我！
火也会从石头冒出来把你们烧光”。

The Lord may be clearly perceived.
With minds sincere in beings destined.
Conceive a pure and holy faith

若见诸相非相，则见如来。正信希有分第六
SIX
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，
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，

Saying 14
Those who are sick
Bring **guilt** upon
yourselves
**Fasting, praying, &
making donations**

**These
assume the
permanency of
phenomena & ideas
coincident
with Law**

Jesus said to **them**, "If you **fast**, you'll bring **guilt** upon yourselves; and if you **pray**, you'll be condemned; and if you **make donations**, you'll harm **your spirits**.

"If they welcome you when you enter any land and go around in the countryside, heal **those who are sick among them** and eat whatever they give you, because it's not **what goes into** your mouth that will defile you.

What comes out of your mouth is what will defile you."

"Subhuti, the Lord Buddha by his prescience, [8] is perfectly cognisant of all such potential **disciples**, and for these also there is reserved an immeasurable merit. And why? Because, **the minds** of these **disciples** will not revert to such **arbitrary concepts of phenomena** as an entity, a being, a living being, a personality, qualities or **ideas coincident with Law**, or existing apart from the idea of Law. And why? Because, **assuming the permanency and reality of phenomena, the minds of these disciples would be involved in such distinctive ideas** as an entity, a being, a living being, and a personality. Affirming the permanency and reality of qualities or **ideas coincident with Law**, their minds would inevitably be involved in **resolving these same definitions**.

Saying 14

Those who are sick

Bring **guilt** upon yourselves

Fasting, praying, & making donations

十四、

耶稣对他们说：“你们禁食的话，
会为自己带来罪；你们祈祷，会被判罪；
你们捐献，会伤害自己的灵。
无论你们进入哪地方，进入哪地区，
倘若当地的人接待你们，
你们就吃摆在面前的食物，
也要医治那里的病人。
因为入口的总不会玷污你们，
惟独从你们口中出来的，
才会玷污你们”。

（对这一段要注意从耶稣预料使徒们各处传道时可能遇到的困难这一角度来正确理解。）

**These assume the permanency of
phenomena & ideas coincident with Law**

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。
无法相，亦无非法相。

Saying 15
When
you see
that **person**;
That's **your Father**

Postulating ideas
of abstruse
distinctions like
a living being,
and **a personality**

Jesus said, "**When**
you see the **one**
who wasn't born
of **a woman**, fall
down on your face
and worship that
person. That's
your Father."

(C.f. The "**living**
father," Saying 3
and 50.)

Postulating the
inviolable nature
of qualities or
ideas which have
an existence apart
from the Law,
there yet remain
to be explained
these abstruse
distinctions—**an**
entity, a being, a
living being, and
a personality.

Saying 15
When you see
that **person**;
That's **your Father**

十五、
耶稣说：
“你们看见一个不是由女人所生的人的时候，
要俯伏在地上，敬拜他。
这人
就是你们的父 ” 。

Postulating ideas
of abstruse distinctions like
a living being, and **a personality**

何以故？
是诸众生若心取相，
即为著我人众生寿者。

Saying 16
Maybe people think
and **they**
don't know.
Jesus said,
I've come to
cast fire.
They'll stand
up & be one

Enlightened
disciples
ought not affirm
nor postulate.
Buddha
invariably
repeated words.
Thus,
we are enabled

Jesus said, "**Maybe people think** that I've come to cast peace on the world, and **they don't know** that I've come to **cast** divisions on the earth: **fire**, sword, and war.

Where there are five in a house, there'll be three against two and two against three, father against and son and son against father. **They will stand up and be one.**"

Therefore, **enlightened disciples ought not to affirm** the permanency or reality of qualities or ideas coincident with Law, **nor postulate** as being of an inviolate nature, qualities or ideas having an existence apart from the concept of Law."

"Thus, **we are enabled** to **appreciate the significance of those words** which the Lord Buddha **invariably repeated** to **his followers**:

(C.f. "**Cast... fire**," words repeated in Saying [10](#) & [16](#). The "**words... invariably repeated.**")

Saying 16

**Maybe people think
and they don't know.**

Jesus said, I've come to **cast fire.**
They'll stand up & be one

十六、
耶稣说：

“人或会以为我来是要带平安给世上，
不晓得我来其实是会引起种种纷争，
如火灾、刀剑、战争。
一所房子里有五个人，三人与两人相争，
两人与三人相争，父亲与儿子相争，
儿子和父亲相争，各人都会形单影只”

**Enlightened disciples ought not affirm
nor postulate.**

Buddha **invariably repeated words.**
Thus, **we are enabled**

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：

Saying 17
I'll give
you what
no human
mind
has ever
thought

I presented
you disciples
ideas before
your minds
which **must**
inevitably
be abandoned

Jesus said, "**I'll give**
you what no eye has
ever seen, no ear has
ever heard, no hand has
ever touched, and **no**
human mind has ever
thought."

(C.f. "The Law — having
fulfilled its function...
must inevitably be
abandoned" is like
"The law was our
schoolmaster to bring us
unto [or until] Christ,"
[Galatians 3:34](#).)

'**You disciples** must
realise that the Law
which **I** enunciated,
was presented
before **your minds** in
the simile of a raft. [9]
If the Law—having
fulfilled its function in
bearing **you** to the
other shore (Nirvana)
[10] —with its
coincident qualities
and **ideas must**
inevitably be
abandoned, [11]

Saying 17
I'll give
you what
no human mind
has ever
thought

十七、
耶稣说：
“我将要赐给你们的，
是眼未曾见，
耳未曾听，
手未曾摸，
人心也未曾想到的”。

I presented
you disciples
ideas before
your minds which
must inevitably be abandoned

汝等比丘，
知我说法，
如筏喻者，
法尚应舍，

Saying 18
Have you discovered that **the end is where the beginning is?** **They'll know**, and **won't taste death**

Has the Lord Buddha really attained?
Has he **a system of doctrine?**
Knowledge is not **supreme spiritual wisdom**

The disciples said to Jesus, "Tell us about **our end**. How will it come?"

Jesus said, "**Have you discovered** the beginning so that **you can look** for the end?"

Because **the end will be where the beginning is**.

Blessed is the one who will stand up in the beginning.

They'll know the end, and **won't taste death**."

how much more inevitable must be the **abandonment of qualities or ideas which have an existence** apart from the Law?"

[Chapter 7]

The Lord Buddha addressed Subhuti, saying: "What think you? Has the Lord Buddha really attained to supreme spiritual wisdom? Or has he **a system of doctrine** which can be specifically formulated?"

Subhuti replied, saying: "As **I understand the meaning of the Lord Buddha's discourse**, he has no system of doctrine which can be specifically formulated; nor can **the Lord Buddha express**, in explicit terms, **a form of knowledge** which can be described as **supreme spiritual wisdom**."

Saying 18

Have you discovered that
the end is where the beginning is?
They'll know, and **won't taste death**

十八、
门徒对耶稣说：“我们的结局将要怎样呢？”
耶稣说：“你们真的已经发现了开端，
因而要寻索终结吗？因为开端在哪里，
终结也在哪里。站在开端的有福了！
他会知道自己的终结，却不会尝死味”。

Has the Lord Buddha really attained?
Has he **a system of doctrine?**
Knowledge is not **supreme spiritual wisdom**

何况非法。无得无说分第七
[Chapter 7]
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。

Saying 19
Jesus said,
Become my
disciples.
Whoever knows
won't taste death

Buddha adumbrated,
Wise disciples
exemplify the
intuition of their minds
attaining to
spiritual wisdom

Jesus said,
"Blessed is the one
who came into being
before coming into
being. If you
become my
disciples and **listen**
to my message,
these **stones** will
become your
servants; because
there are five trees
in paradise which
don't change in
summer or winter,
and their leaves
don't fall. **Whoever**
knows them **won't**
taste death."

And why? Because, what
the Lord Buddha
adumbrated in terms of
the Law, is **transcendental**
and inexpressible. Being
a purely spiritual
concept, it is neither
consonant with Law, nor
synonymous with anything
apart from the Law. Thus
[1] is **exemplified the**
manner by which wise
disciples and holy
Buddhas, regarding
intuition [2] **as the Law of**
their minds, severally
attained to different
planes of spiritual
wisdom." [3]

Saying 19
Jesus said,
Become my disciples.
Whoever knows won't taste death

十九、
耶稣说：
“还未成为人之前已经存在的有福了！
如果你们成为我的门徒，听从我的话，
这些石头就会服侍你们。
因为乐园里有五棵树是给你们们的，
不管在夏天还是在冬天，
这些树都不会凋谢，也不会落叶。
凡认识这些树的都 不会尝死味”。

Buddha adumbrated,
Wise disciples exemplify the
intuition of their minds
attaining to spiritual wisdom

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。
依法出生分第八

Saying 20
The kingdom of heaven is like a mustard seed... the smallest of all.
On **tilled soil** it makes **a large plant**

[Chapter 8]
Bestowed **as alms**,
the seven treasures sufficient to fill the universe
accrue to **a very considerable merit**,
Honoured of **the Worlds!**

The disciples asked Jesus, "Tell us, **what can the kingdom of heaven be compared to?**"

He said to them, "It can be **compared to a mustard seed.**

Though it's **the smallest of all the seeds**, when it falls on **tilled soil** it makes **a plant so large** that it shelters the birds of heaven."

The Lord Buddha addressed Subhuti, saying: "What think you? If a benevolent person bestowed **as alms**, an **abundance of the seven treasures [1] sufficient to fill the universe**, would there accrue to that person a considerable merit?"

Subhuti replied, saying: [2] "**A very considerable merit**, Honoured of **the Worlds!** And why? Because, what is referred to does not partake of the nature of ordinary merit, and in this sense **the Lord Buddha made mention of a 'considerable' merit.**"

Saying 20

**The kingdom of heaven is
like a mustard seed... the smallest of all.**

On **tilled soil** it makes **a large plant**

二十、

门徒对耶稣说：

“告诉我们，天国像什么？”

耶稣对他们说：

“天国好像一粒芥菜种，比所有种子都小，
但当它落在耕地里，它会长出很大的树枝，
成为天上飞鸟藏身之处”。

[Chapter 8]

Bestowed **as alms, the seven treasures
sufficient to fill the universe**

accrue to **a very considerable merit,**

Honoured of **the Worlds!**

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。

Saying 21
Your disciples -
They will strip naked &
give them their field.
May there be a
wise person among you.
Who has ears to hear.

A disciple,
& the holy Buddhas -
They attained to
supreme spiritual wisdom.
May a Scrotapatti enter.
Who avoids the
seductive... sound.

Mary said to Jesus, "Whom are **your disciples** like?"

He said, "They're like little children living in a field which isn't theirs. When the owners of the field come, they'll say, 'Give our field back to us.' **They'll strip naked** in front of them to let them have it **and give them their field.**

"**So I say** that if the owner of the house realizes the bandit is coming, they'll watch out beforehand and won't let the bandit break **into the house of their domain** and steal their possessions. You, then, watch out for **the world!** Prepare to defend yourself so that the bandits don't attack you, because what you're expecting will come. **May there be a wise person among you!**

"When **the fruit ripened**, the reaper came quickly, **sickle in hand**, and harvested it. **Anyone who has ears to hear should hear!**"

The Lord Buddha rejoined, saying: "If **a disciple** adhered with implicit faith to a stanza [3] of **this Scripture**, and diligently explained it to others, the intrinsic merit of **that disciple** would be relatively greater. And why? Because, Subhuti, the holy Buddhas, and **the Law** [4] by which **they attained to supreme spiritual wisdom**, severally owe their inception to the truth [5] of **this sacred Scripture**. Subhuti, what is ordinarily termed **the Buddhist Law**, is not really a **Law** attributive to Buddha." [6]

[Chapter 9]

The Lord Buddha enquired of Subhuti, saying: "What think you? **May a Scrotapatti** [1] (having **entered the stream which bears on to Nirvana**) thus moralise within himself, 'I have obtained **the fruits** [2] commensurate with the merit of **a Scrotapatti**'?" Subhuti replied, saying: "No! Honoured of **the Worlds!** And why? Because, **Scrotapatti is simply a descriptive term signifying 'having entered the stream.'** **A disciple who avoids the seductive phenomena of form, sound, odour, taste, touch, and Law, [3] is named a Scrotapatti.**"

Saying 21

Your disciples - They will strip naked & give them their field.
May there be a wise person among you. Who has ears to hear.

二一、

A 马利亚对耶稣说：“你的门徒像谁？”
他说：“他们就像小孩子，住在一块不属于他们的田里。
田主们到来了对小孩子说：‘把田还给我们。’
小孩子就当着他们面脱光衣服，把田留下，还给他们”。

B “因此，我说，房子的主人倘若知道盗贼要来，
就会在盗贼来临之前，好好看守房子，
不许他进入自己领地的房子里抢走自己的财物。
但是你们要防备这个世界，束起腰带，满有能力，
别让盗贼走到你们当中，因为你们一直以来所安排的，
全都会有其作用”。

C “愿你们中间能有一位聪明人。庄稼成熟的时候，
他会赶快手拿镰刀去收割。凡有耳的，就应当听”。

A disciple, & the holy Buddhas -
They attained to supreme spiritual wisdom.
May a Scrotapatti enter. Who avoids the seductive... sound.

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。
一相无相分第九
NINE
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。

Saying 22
Nursing children are like
those **who enter
the kingdom.**
Make the two into one...
then
we'll enter the kingdom.

A Sakridagami is subject only
to **one more
reincarnation.**
Reflect within - in reality.
Hence...
having immunity
from reincarnation.

Jesus saw some **little
children nursing.**

He said to his disciples,
"These **nursing children**
can be compared to those
who enter the kingdom."

They said to him, "**Then
we'll enter the kingdom as
little children?**"

Jesus said to them, "**When
you make the two into one,**
and make the **inner** like the
outer and the **outer** like the
inner, and the **upper** like the
lower, and so make the
male and the **female a
single one** so that the **male**
won't be **male** nor the
female female; when you
make **eyes in the place of
an eye**, a **hand in the place
of a hand**, a **foot in the
place of a foot**, and **an
image in the place of an
image**; **then you'll enter
[the kingdom].**"

The Lord Buddha again enquired of
Subhuti, saying: "What think you? **May a
Sakridagami [4] (who is subject only to
one more reincarnation) thus muse
within** himself, 'I have obtained the fruits
consonant with the merit of a
Sakridagami'?" Subhuti replied, saying:
"No! Honoured of the Worlds! And why?
Because, **Sakridagami** is **merely a
descriptive title** denoting '**only one more
reincarnation**'; [5] but **in reality** there is **no
such condition** as '**only one more
reincarnation**,' **hence Sakridagami** is
merely a descriptive title."

The Lord Buddha once again enquired of
Subhuti, saying: "What think you? **May an
Anagami [6] (having entire immunity
from reincarnation) thus reflect within
himself**, 'I have obtained the fruits which
accord with the merit of an **Anagami**'?"
Subhuti replied, saying: "No! Honoured of
the Worlds! And why? Because, **Anagami**
is **merely a designation** meaning
'**immunity from reincarnation**'; but **in
reality** there is **no such condition** as
'**immunity from reincarnation**,' **hence
Anagami** is **merely a convenient
designation.**"

Saying 22

Nursing children are like those **who enter the kingdom**.
Make the two into one... then we'll enter the kingdom.

二二、

耶稣看见一群婴孩在吃奶，就对门徒说：
“这些吃奶的婴孩，正像进入天国的人”。

门徒就对他说：“那么，倘若我们是婴孩，
我们就可以进入天国吗？”

耶稣对他们说：

“如果你们把二变成一，把内在的变成好像外在的一样，
外在的变成好像内在的一样，上面的变成好像下面的一样；
如果你们把男人与女人看为一样，男人不再是男人，
女人不再是女人；如果你们以眼换眼、以手换手、以脚换脚、
以容貌换容貌，——到那时候，你们就可以进去了”。

（像婴孩那样诚实无伪、表里一致、尊重他人、
平等待人、以心换心、爱人如己的人，
其人生就达到了与上帝同在的天国境界）

A Sakridagami is subject only to one more reincarnation.
Reflect within - in reality.
Hence... having immunity from reincarnation.

须菩提！于意云何？

斯陀含能作是念：“我得斯陀含果”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！何以故？

阿那含名为不来，而实无不来，是故名阿那含。

Saying 23
**They will
stand as a
single one**

**I have obtained...
having attained to
absolute quiescence
of mind**

Jesus said,
"I'll choose
you, one **out
of** a thousand
and two
out of ten
thousand,
and **they will
stand as a
single one.**"

(C.f. **Arhat**
meaning
worthy. See
Saying 55, 62,
85, & 114.)

The Lord Buddha yet
again enquired of
Subhuti, saying: "What
think you? May **an Arhat**
[7] (**having attained to
absolute quiescence of
mind**) thus meditate
within himself, '**I have
obtained the condition
of an Arhat**'?" Subhuti
replied, saying: "No!
Honoured of the Worlds!
And why? Because, there
is not **in** reality **a
condition** synonymous
with the term **Arhat**."

Saying 23
They will
stand as a single one

二三、
耶稣说：“我会拣选你们，
从一千人中拣选一个，
从一万人中拣选两个，
他们站出来，
好像一个似的”。

I have obtained...
having attained to
absolute quiescence of mind

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。

Saying 24
Show us.
We need to **look for**
the place
where you are
& **shine**

It would **be obvious.**
He **meditates**
within himself
in **absolute**
quiescence
of **mind**

His disciples said,
"**Show us the place**
where you are,
because we need to
look for it."

He said to them,
"**Anyone who** has
ears to hear should
hear!

Light exists within **a**
person of light, and
they **light up the**
whole world. If they
don't **shine,** there's
darkness."

Honoured of the Worlds!
If **an Arhat** thus
meditates within
himself, 'I have obtained
the condition of an
Arhat,' there would **be**
obvious recurrence of
such arbitrary concepts
as **an entity, a being, a**
living being, and **a**
personality.

Honoured of **the Worlds!**
When **the Lord Buddha**
declared that in
absolute quiescence
[8] of **mind,**

Saying 24

Show us.

We need to **look for**
the place where you are
& **shine**

二四、

他的门徒说：

“请把你站立的地方指示我们，
因为我们必须找着那地”。

他对他们说：

“凡有耳的，就应当听。
光明的人有光在里面，照亮整个世界；
倘若不能发光，就是黑暗”。

It would **be obvious.**

He **meditates**

within himself

in **absolute quiescence**

of **mind**

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！

Saying 25
**Love your
brother** as
**your own
soul** like
**the pupil
of your eye**

**Amongst
the disciples
cogitate
within** in
**perfect observance
and true spiritual
perception**

Jesus said,
"**Love your
brother**
as **your own
soul**."

**Protect them
like the pupil
of your eye."**

perfect observance of the
Law, [9] and **true spiritual
perception**, I was pre-
eminent **amongst the
disciples**, I did not
**cogitate thus within
myself**, 'I am an Arhat,
freed [10] from desire!'
Had **I thus cogitated**, 'I
have obtained the
condition of an Arhat,' [11]
the 'Honoured of the
Worlds' would not have
declared concerning me,

Saying 25
Love your brother as
your own soul like
the pupil of your eye

二五、
耶稣说：“爱你的弟兄，
如同爱自己的灵魂；
看守他如同保护自己的瞳孔”。

Amongst the disciples
cogitate within
in **perfect observance** and
true spiritual perception

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”，

Saying 26
You'll **be able to see clearly**
but **you don't see** the beam

Subhuti was
perfectly quiescent
and **oblivious**
to phenomena

Jesus said, "**You see the speck** that's in your brother's eye, but **you don't see** the beam in your own eye. When you get the beam out of your own eye, then you'll **be able to see clearly** to get **the speck** out of your brother's eye."

'**Subhuti delights in the austerities** practised by the Aranyaka'; [12] but, in reality, Subhuti was **perfectly quiescent** and **oblivious** to phenomena; [13] hence the allusion, '**Subhuti delights in the austerities** practised by the Aranyaka.'

(C.f. **The austerities** and Public Rituals of Saying 6.)

Saying 26

You'll **be able to see clearly**
but **you don't see** the beam

二六、

耶稣说：

“你只看见弟兄眼中的刺，
却看不见自己眼中的梁木。
待你拿掉自己眼中的梁木，
就可以看得清楚，
好把弟兄眼中的刺除掉”。

Subhuti was **perfectly quiescent**
and **oblivious** to phenomena

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。
庄严净土分第十

Saying 27
You... **find the kingdom.**
Make the Sabbath... a (true) Sabbath

[Chapter 10]
He... **became a Buddha.**
Receiving not **prescribed Law**

"If you don't fast from **the world**, you won't **find the kingdom.** If you don't **make the Sabbath into a Sabbath**, you **won't see** the Father."

(C.f. "**The worlds**," Hebrews 1:2 & 11:3.)

The Lord Buddha addressed Subhuti, saying: "**What think you?** When the Lord Buddha, in a previous life, was a disciple of Dipankara Buddha, [1] was there communicated to him **any prescribed Law, or system of doctrine**, whereby he eventually **became a Buddha?**" Subhuti replied, saying: "No! Honoured of **the Worlds!**"

Saying 27
You... **find the kingdom.**
Make the Sabbath... a (true) Sabbath

二七、
(耶稣说：)
“你们倘若不 向世界禁食，
就不能找到天国；
你们倘若不按当守的守安息日，
就不能看见天父”。

(与上帝同在的生命必然拒绝世界上的邪恶内容的侵入；
与上帝同在的生活必须不能够被世俗的忙忙碌碌所淹没，
而是要在心灵安息中常常亲近上帝)

[Chapter 10]
He... **became a Buddha.**
Receiving not **prescribed Law**

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！

Saying 28
My soul ached
because
they were blind
in **their hearts**

[Chapter 10]
Enlightened disciples
engender within
themselves
a pure and holy mind

Jesus said, "I stood in the middle of **the world** and appeared to them in **the flesh**.

I found them all **drunk**; I didn't find any of them thirsty.

My soul ached for the children of humanity, because **they were blind** in **their hearts** and **couldn't see**.

They came into **the world** empty and plan on leaving **the world** empty.

Meanwhile, they are drunk. **When** they shake off **their wine**, **then they'll change**."

When the Lord Buddha was a disciple of Dipankara Buddha, neither **prescribed Law** nor **system of doctrine** was communicated to him, whereby he **eventually** became a Buddha." [2]

The Lord Buddha addressed Subhuti, saying: "What think you? May **an enlightened disciple** thus **ponder within himself**, 'I shall create numerous Buddhist **Kingdoms**'?" [3] Subhuti replied, saying: "No! Honoured of **the Worlds**! And why? Because **kingdoms**, thus created would not in reality be Buddhist **kingdoms**, [4] therefore 'the creation of numerous Buddhist **kingdoms**' is **merely a figure of speech**."

The Lord Buddha, continuing, **addressed** Subhuti, **saying**: "**Enlightened disciples** ought therefore to **engender within themselves a pure and holy mind**; they ought not to **depend on the phenomena of form, sound, odour, taste, touch, or Law**;

Saying 28
My soul ached because
they were blind
in **their hearts**

二八、
耶稣说：
“我站在世界当中，以肉身出现在他们中间。
我发现他们全都喝醉了，没有一人口渴。
我的灵为这些人感到痛苦，因为他们的心眼瞎了，
不知道他们是空空的来到世界，
寻寻觅觅，最后还是空空的离开世界。
现在他们却喝醉了，酒气过后，
他们就会后悔”。

Enlightened disciples
engender within themselves
a pure and holy mind

如来在燃灯佛所，于法实无所得。菩提！
于意云何？ 须菩萨庄严佛土不？
不也，世尊！ 何以故？
庄严佛土者，则（即）非庄严，
是名庄严。是故须菩提，
诸菩萨摩訶萨应如是生清净心，
不应住色生心，
不应住声香味触法生心，

Saying 29
If **spirit** came
into **the body**,
that's
amazing...
great

Esteem...
a body...
as being great.
Cultivate **an**
independent
mind.

Jesus said, "If
the flesh came
into existence
because of **spirit**,
that's **amazing**.
If **spirit** came
into existence
because of **the**
body, **that's**
really amazing!

But **I'm amazed**
at how [such]
great wealth has
been placed in
this poverty."

they ought to sedulously
cultivate **a mind**
independent of every
material aid."

The Lord **Buddha**
addressed Subhuti,
saying: "Supposing **a**
man with **a body** as
pretentious as Sumeru,
[5] prince among
mountains, would you
esteem such **a body**
as being great?"

(C.f. "**Depend on**" vs
"**independent of**"... See
Sayings [87](#), and [112](#).)

Saying 29

If **spirit** came into **the body**,
that's amazing... great

二九、
耶稣说：“倘若肉身是因灵而成，
这实在叫人惊奇；
但倘若灵藉肉身而在，
这更是惊奇中之惊奇。我感到惊奇，
如此宝贵的财富竟存在于这样的贫乏之中”。

**Esteem... a body...
as being great.**
Cultivate **an independent mind.**

应无所住而生其心。
须菩提！譬如有人，
身如须弥山王，
于意云何？是身为大不？

Saying 30
Jesus says,
I'm with them.
They are divine -
One. Split the **wood.**
Raise **the stone**

A Body
exceedingly
great: Buddha
referred
not to a
physical body

Jesus said, "Where there are three deities, **they're divine.** Where there are two or **one,** **I'm with them.**"

(C.f. An Alternate text - **Jesus says:** "Where there are two they are not without God, and where **there is one,** I say to you, **I am with him.** Raise **the stone,** and there thou wilt find me; split **the wood:** I am even there!" Saying 30, DORESSE – The Greek Oxyrhynchus fragment.)

Subhuti replied, saying:
"Exceedingly great,
Honoured of the Worlds!

And why?
Because, the Lord **Buddha referred not to a physical body,** [6]

(C.f. See also Saying 77b.)

Saying 30
Jesus says, I'm with them.
They are divine -
One. Split the wood.
Raise the stone

三十、
耶稣说“：有三个
(人同心合意地祈祷)
神的地方，
他们就像神；
有两个或一个人的地方，
我就与他们同在”。

A Body
exceedingly great:
Buddha referred
not to a
physical body

须菩提言：甚大，
世尊！
何以故？
佛说非身，

Saying 31
Welcome &
know the
prophet &
the **doctor**

Regard
spiritual
concepts
of
bodies

Jesus said,
"No **prophet**
is **welcome**
in their own
village. No
doctor heals
those who
know them."

but to **mental**
and spiritual
concepts of
bodies, in
which sense **a**
body may be
regarded as
really Great."

Saying 31
Welcome & know
the **prophet** &
the **doctor**

三一、
耶稣说：
“没有一个先知会被他的本乡接纳，
也没有一个医生可以医治与他相熟的人”。

Regard
spiritual
concepts
of **bodies**

是名大身。
无为福胜分第十一

Saying 32
**A city built
and fortified**
on **a high
mountain**

[Chapter 11]
**The aggregate
grains of sand**
of **considerable
number**

Jesus said,
"**A city built
and fortified**
on **a high
mountain** can't
fall, nor can it
be hidden."

(C.f. **A high
mountain** of
gathered sand
as **a body of
people** which
**cannot be
numbered**,
Genesis 32:12, &
Hebrews 11:12.)

The Lord **Buddha**
addressed Subhuti,
saying: "If there were
rivers Ganges as
numerous as **the sands**
of the Ganges, would **the
aggregate grains of
sand** [1] be of
considerable number?"
Subhuti replied, saying:
"Of **very considerable
number**, Honoured of
the Worlds! The rivers
Ganges alone would be
innumerable, and much
more **innumerable**
would be **the grains of
sand**."

Saying 32
**A city built
and fortified
on a high mountain**

三二、
耶稣说：
“建在高山之上并设有防御工事的城，
不会被攻破，
也不能隐藏起来”。

[Chapter 11]
**The aggregate
grains of sand
of considerable number**

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！

Saying 33

Listen...

everyone comes to see the **light** of the **lamp stand**

I have a truth...

a good disciple bestows **the seven treasures** on the **grains of sand**

Jesus said, "**What you hear with one ear, listen to with both**, then proclaim from your rooftops. No one lights **a lamp** and puts it under a basket or in a hidden place. Rather, they put it **on the stand** so that **everyone** who comes and goes can see its **light**."

(C.f. The **seven branched golden menora lampstand** can symbolize universal enlightenment. See also the seven seals opening within the body of the Testimony of Jesus.)

The Lord Buddha thereupon addressed Subhuti, saying: "**I have a truth to declare unto you!**"

If **a good disciple**, whether man or woman, were to bestow in the exercise of charity, an abundance of **the seven treasures**, [2] sufficient to fill as many boundless universes as there would be **grains of sand** in these innumerable rivers, would the cumulative merit of such **a disciple** be considerable?"

Subhuti replied, saying: "**Very considerable**, Honoured of the Worlds!"

Saying 33

Listen... **everyone** comes
to see the **light** of
the **lamp stand**

三三、
耶稣说：“你要将耳中所听的，
在房顶上传扬出去。
因为没有人点灯之后，
会将灯放在斗底下，
也不会放在隐秘的地方，
却会放在灯台上，
使进来或离开的人都可以看见灯光”。
(耶稣希望更多的人听到他的讲道。)

I have a truth... **a good disciple**
bestows **the seven treasures**
on the **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！

Saying 34
**Jesus said, If
someone
leads
someone
else**

**Buddha declared,
If a good
disciple
diligently
explains it
to others**

Jesus said,
"If someone
who's blind
**leads
someone
else** who's
blind, both of
them fall into
a pit."

The Lord **Buddha** then
declared unto Subhuti,
"**If a good disciple,**
whether man or
woman, were with
implicit faith to adhere
to a stanza of this
Scripture, and
**diligently explain
it to others,** the
consequent merit
would be relatively
greater than the other."

Saying 34
**Jesus said, If someone
leads someone else**

三四、
耶稣说：
“瞎子领瞎子的话，
两人都要掉进坑里”。

**Buddha declared,
If a good disciple
diligently explains it to others**

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。

Saying 35
Break into
the house.
Loot
the house

[Chapter 12]
Realise that place.
Be sanctified
by the presence of
the whole realm

Jesus said, "No one can **break into the house** of the strong and **take it by force** without tying the hands of the strong. Then they can **loot the house.**"

(C.f. "**Realise that place... as if before a sacred shrine.**"
"**The... kingdom** is already spread out over the earth and people do not **see it,**" saying 113.)

The Lord Buddha, continuing, said unto Subhuti: "Wherever this Scripture is proclaimed, even though it were but a stanza comprising four lines, you should **realise that that place** would **be sanctified by the presence** of **the whole realm** of gods, men, and terrestrial spirits, [1] who ought unitedly to worship, **as if before a sacred shrine** of Buddha. [2]

Saying 35
Break into
the house.
Loot the house

三五、
耶稣说：“没有人能进入壮士家里，
施暴抢掠；必须首先捆绑他的手，
才能在他家里洗劫”。

[Chapter 12]
Realise
that place.
Be sanctified by the
presence of the whole realm

尊重正教分第十二
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，

Saying 36
Don't **be**
anxious
morning to
evening
about **what**
you'll wear

Express
the merit
of a disciple
who **rigorously**
observes,
and diligently
studies Scripture

Jesus said,
"Don't **be**
anxious from
morning to
evening or
from evening
to morning
about **what**
you'll wear."

But what encomium
shall **express**
the merit of a
disciple who
rigorously
observes, and
diligently studies,
[3] the text of this
Scripture?

Saying 36
Don't **be anxious**
morning to evening
about **what you'll wear**

三六、
耶稣说：
“不要从早到晚、
从晚到早忧虑你们要穿什么”。

Express
the merit of a disciple
who **rigorously observes,**
and diligently studies
Scripture

何况有人尽能受持读诵。

Saying 37
His disciples
strip naked
without being
ashamed
& **see**
the Son

Disciples
worthy of
reverence and honour
should realise
whatever place is a
repository
for this sacred Scripture

His disciples said,
"When **will you appear**
to us? When **will we**
see you?"

Jesus said, "When you
strip naked without
being ashamed, and
throw your clothes on
the ground and stomp
on them **as** little
children would, then
[**you'll**] **see the Son of**
the Living One and
won't **be afraid**."

(C.f. The Logos or
Message.)

Subhuti, **you should**
realise that such a
disciple will be endowed
[4] with spiritual powers
commensurate with
initiation in the supreme,
incomparable, and most
wonderful Law. [5]

Whatever place
constitutes a repository
for this sacred Scripture,
there also the Lord
Buddha **may be found**,
together with **disciples**
worthy of reverence and
honour."

Saying 37
His disciples strip naked
without being ashamed
& see
the Son

三七、
他的门徒说：“你什么时候显现？
什么时候我们才可以看见你？”
耶稣说：“待你们脱去衣服而不羞愧，
又好像小孩子似的，
将衣服放在脚前践踏，
到时候你们就会看见永活者的儿子。
你们也不会害怕”。

Disciples worthy of
reverence and honour
should realise
whatever place is a repository
for this sacred Scripture

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，
则为有佛，若尊重弟子。

Saying 38
Often
you've wanted
to hear
this message.
Look
for me.
Find me

[Chapter 13]
Upon that
occasion,
Subhuti **enquired,**
"By what name shall
this Scripture be
known, &
regarded?"

Jesus said, "**Often**
you've wanted to
hear this message
that I'm telling you,
and you don't have
anyone else from
whom to hear it.
There will be days
when **you'll look** for
me, but **you won't be**
able to find me."

Upon that
occasion, Subhuti
enquired of the
Lord Buddha,
saying: "Honoured
of the Worlds! by
what name shall
this Scripture be
known, that we
may regard it with
reverence?"

Saying 38
Often
you've wanted to hear
this message.
Look for me. **Find** me.

三八、
耶稣说：
“你们屡屡渴望要听我现在向你们说的话，
但没有人告诉你们。终有一天，
你们要寻找我却遍寻不见”。

[Chapter 13]
Upon that occasion,
Subhuti **enquired,**
"By what name shall
this Scripture be
known, & regarded?"

如法受持分第十三
尔时，须菩提白佛言：
世尊！当何名此经？
我等云何奉持？

Saying 39
The keys
of knowledge
were hidden.
But be wise
and... enter

This Scripture
shall be known.
It is the Transcendent
Wisdom
by means of which we
reach 'The Other Shore

Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and hidden them.

They haven't entered, and haven't let others enter who wanted to. So be wise as serpents and innocent as doves."

(C.f. Like the Diamond Sutra, the stone is a rejected and hidden truth, Saying 39.)

The Lord Buddha replied, saying: "Subhuti, this Scripture shall be known as The Diamond Sutra, [1] 'The Transcendent Wisdom,' by means of which we reach 'The Other Shore.' By this name you shall reverently regard it! And why? Subhuti, what the Lord Buddha declared as 'transcendent wisdom' by means of which 'we reach the other shore,' is not essentially 'transcendent wisdom'— in its essence it transcends all wisdom."

Saying 39
The keys of knowledge
were **hidden**.
But **be wise and... enter**

三九、（卅）
耶稣说：
“法利赛人和文士取得知识的钥匙，
却藏了起来。他们自己不进入，
也不让渴望进入的人进入。
但你们必须灵巧像蛇，纯良像鸽子”。

This Scripture shall be known.
It is **the Transcendent Wisdom**
by means of which we
reach 'The Other Shore'

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，则非般若波罗蜜。
是名般若波罗蜜。

Saying 40
**A grapevine
has been
planted**

He did not **Formulate**
**a precise
system of Law
or doctrine**

Jesus said,
"**A grapevine
has been
planted
outside of
the Father.**

Since it's
malnourished,
it'll be pulled
up by its
root and
destroyed."

The Lord Buddha
addressed Subhuti,
saying: [2] "What think
you? Did the Lord
Buddha **formulate a
precise system of Law
or doctrine?**" Subhuti
replied, saying:
"Honoured of the
Worlds! The Lord
Buddha did not
**formulate a precise
system of Law or
doctrine.**"

Saying 40
A grapevine
has been planted

四十、
耶稣说：
“有一棵葡萄树栽在父以外，
由于生长得并不健壮，
这树将要被连根拔起，
并且灭亡”。

He did not **Formulate**
a precise
system of Law
or doctrine

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。

Saying 41
Whoever has will
be given more.
Whoever
doesn't have
loses the
little they have

**Honoured of
the Worlds,**
The atoms of dust
within
the myriad worlds
are
very numerous.

Jesus said,
"**Whoever** has
something in
hand will **be**
given more, but
whoever doesn't
have anything
will lose even
what little they
do have."

(C.f. "**Many...**
become one,"
Saying 4.)

The Lord Buddha
addressed Subhuti,
saying: "What think
you? Within **the**
myriad worlds
which comprise
this universe, are
the atoms of dust
numerous?" [3]
Subhuti replied,
saying: "**Very**
numerous,
Honoured of
the Worlds!"

Saying 41
Whoever has will
be given more.
Whoever
doesn't have loses the
little they have

四一、
耶稣说：“凡是手中有的，
还要加给他；没有的，
就连他仅有的也要夺去”。

Honoured of the Worlds,
The atoms of dust within
the myriad worlds are
very numerous.

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！

Saying 42
Jesus
said,
"**Become**
passersby."

Buddha declares,
These are not
really... dust.
They are merely
designated... dust.

Jesus said,
"**Become**
passersby."

(C.f. An
alternate
translation -
Jesus said,
"**Passing**
away, Come
into being.")

The Lord **Buddha**
continuing his discourse,
said: "Subhuti, the Lord
Buddha declares that
all **these** 'atoms of dust'
are not essentially
'atoms of **dust,**' **they are**
merely termed 'atoms
of **dust.**' The Lord
Buddha also **declares**
that **those** 'myriad
worlds' **are not really**
'myriad worlds,' **they are**
merely designated
'myriad **worlds.**'"

Saying 42
Jesus said,
"Become
passersby."

四二、
耶稣说：
“愿你们成为客旅”。

Buddha declares,
These are not really... dust.
They are merely
designated... dust.

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。

Saying 43
"Who are you
to say these things?
You don't realize
who I am from
what I say to you.
Love the tree.
Love the fruit.

Saying:
"What
think you?
Can the Lord...
be perceived
merely as
'bodily
distinctions?"

His disciples said to him, "Who are you to say these things to us?"

"You don't realize who I am from what I say to you, but you've become like those Judeans who either love the tree but hate its fruit, or love the fruit but hate the tree."

(C.f. "32 bodily distinctions." Jesus said, "The tree is known by its fruit," [Matthew 12:33](#).)

The Lord Buddha addressed Subhuti, saying: "What think you? Can the Lord Buddha be perceived by means of his thirty-two bodily distinctions?" [4] Subhuti replied, saying: "No! Honoured of the Worlds! the Lord Buddha cannot be perceived by means of his thirty-two bodily distinctions. And why? Because, what the Lord Buddha referred to as his 'thirty-two bodily distinctions,' are not in reality 'bodily distinctions,' they are merely defined as 'bodily distinctions.'"

Saying 43

"Who are you to say these things?

You don't realize who I am from

what I say to you.

Love **the tree**. Love the **fruit**.

四三、

他的门徒对他说：

“你是谁，竟可以对我们说出这样的事情？”

（耶稣说：）

“你们不会从我所说的话中得知我是谁，

然而，你们已经变得像犹太人一样，

因为他们或是喜爱树而恨恶果子，

或是喜爱果子而恨恶树”。

（耶稣批评当时犹太社会上层或是标榜敬虔而没有行为，

或是宣扬表面的虚伪的义而没有内在的敬虔。

这些都缺乏像婴孩那样的表里如一，真诚无伪。）

Saying: "What think you?

Can the Lord... be perceived

merely as **'bodily distinctions?**

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。

Saying 44
Jesus said,
Whoever
blasphemes
will
be forgiven

Buddha addressed
a good disciple:
Scripture
diligently explained
is greater than
sacrificed lives

Jesus said,
"**Whoever**
blasphemes the
Father will **be**
forgiven, and
whoever
blasphemes the
Son will **be**
forgiven, but
whoever
blasphemes the
Holy Spirit will not
be forgiven, neither
on earth nor in
heaven."

(C.f. Heaven &
earth: "Make two
into one," [Saying 22](#)
& [106](#).)

The Lord **Buddha**
addressed Subhuti,
saying: "If **a good disciple**,
whether man or woman,
day by day **sacrificed**
lives innumerable as the
sands of the Ganges; [5]
and if **another disciple**
adhered with implicit faith
to a stanza of this
Scripture, and **diligently**
explained it to others, the
intrinsic merit of such **a**
disciple would be relatively
greater than the other." [6]

(C.f. "Explained it
to others": There is
a great merit.)

Saying 44
Jesus said,
Whoever
blasphemes
will **be forgiven**

四四、
耶稣说：“亵渎父的都会被饶恕，
亵渎子的也都会被饶恕，
但亵渎圣灵的，
无论在地上还是在天上，
都不会被饶恕”。

Buddha addressed
a good disciple:
Scripture **diligently explained**
is greater than **sacrificed lives**

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！

Saying 45
**A person
who's good
brings good
things out of
their
treasure**

[Chapter 14]
**The venerable &
the honoured
proclaimed, and
expounded
this most
excellent wisdom**

Jesus said, "Grapes aren't harvested from thorns, nor are figs gathered from thistles, because they don't produce fruit. [**A person who's good**] **brings good things out of their treasure**, and a person who's [evil] brings evil things out of their evil treasure. They **say** evil things because their heart is full of evil."

(C.f. "Its meaning"...
"Whoever discovers **the meaning** of these sayings won't taste death," Saying 1.)

Upon that occasion, **the venerable Subhuti**, hearing **the text of this scripture proclaimed**, and profoundly realising **its meaning**, was moved to tears. Addressing the Lord Buddha, he said: "Thou art of **transcendent wisdom**, **Honoured of the Worlds!**

The Lord **Buddha** in **expounding this supreme canon of Scripture**, **surpassed in perspicuity every exposition** previously heard by me, since my eyes [**1**] were privileged to perceive **this most excellent wisdom**.

Saying 45
**A person who's good
brings good things out of
their treasure**

四五、
耶稣说：“葡萄并非从荆棘中收割，
无花果也不是从蒺藜里采摘。
因为他们不会结果子。
良善的人从心里积聚的善发出善行，
邪恶的人则从心里积聚的恶发出恶行，
又口出恶言，因为心里充满恶，
就从里面发出恶行来”。

[Chapter 14]
**The venerable & the honoured
proclaimed, and expounded
this most excellent wisdom**

离相寂灭分第十四
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。

Saying 46
I say
whoever
will become a child
will know the
kingdom
& become
greater than
John

This scripture
proclaimed
that true concepts of
the cumulative merit
will be
intrinsic
within minds
of such
disciples

Jesus said, "From Adam to John the Baptizer, no one's been born who's so much greater than John the Baptizer that they shouldn't avert their eyes.

But I say that whoever among you will become a little child will know the kingdom and become greater than John."

Honoured of the Worlds! In years to come, if disciples hearing this scripture proclaimed, and having within their minds a pure and holy faith, engender true concepts of the ephemeral nature of phenomena—we ought to realise that the cumulative merit of such disciples will be intrinsic and wonderful. Honoured of the Worlds! The true concept of phenomena is, that these are not essentially phenomena, and hence the Lord Buddha declared that they are merely termed phenomena."

Saying 46
I say
whoever
will become a child
will know the kingdom
& become greater than John

四六、
耶稣说：“从亚当到施洗者约翰，
凡妇人所生的没有一人比施洗者约翰更大。
因为他的眼睛（总是盼望天国来临，
向上看而）不是向下看的。但我已说过，
你们中谁能变成小孩子，
谁就可以认识天国，
并要比施洗者约翰更大”。

This scripture proclaimed
that true concepts of
the cumulative merit
will be intrinsic
within minds of such disciples

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。
世尊！是实相者，则是非相，
是故如来说名实相。

Saying 47
Jesus said,
**"It's not possible
for a servant
to follow**
two leaders.

**Having heard
this... Scripture,**
**firm resolve to
observe its precepts,**
follows as a natural sequence,
so **disciples... believe...**
& observe its precepts.

Jesus said, "It's not possible for anyone to mount two horses or stretch two bows, and it's not possible **for a servant to follow** two leaders, because they will **respect one** and despise the other.

"**No one** drinks **old wine** and immediately **wants to** drink new wine. And new wine isn't put in **old wineskins**, because they'd burst. Nor is **old wine** put in new wineskins, because it'd spoil.

"A new patch of cloth isn't sewn onto an **old coat**, because it'd tear apart."

"Honoured of the Worlds! having heard this unprecedented Scripture, faith, clear understanding, and firm resolve to observe its precepts, follow as a natural sequence. If, in future ages, **disciples destined to hear this Scripture, likewise believe, understand, and observe its precepts,** their merit will **incite the highest wonder and praise.** [2] And why? Because, **the minds of those disciples** [3] **will have outgrown such arbitrary ideas of phenomena as an entity, a being, a living being, or a personality.** And why? Because, **the entity** is in reality non-entity; and **a being, a living being, or a personality,** are ideas equally nebulous and hypothetical. [4] Wherefore, **discarding every arbitrary idea of phenomena,** the wise and wholly enlightened were severally designated Buddha." [5]

Saying 47
**Jesus said, "It's not possible
for a servant to follow two leaders.**

四七、

A 耶稣说：“一个人不能同时骑两匹马，
或同时拉两张弓。
一个仆人也不可能同时服侍两个主人，
那样的话，他就会尊重一个而蔑视另一个”。

B 耶稣说：“没有人会喝了旧酒便立刻想喝新酒，
新酒也不装在旧皮袋里，否则，旧皮袋就要裂开。
旧酒也不装在新皮袋里，否则，皮袋会使旧酒变坏。
旧布不会用来缝补新衣服，因为这会把衣服弄破”。

**Having heard this... Scripture,
firm resolve to observe its precepts,
follows as a natural sequence,
so disciples... believe... & observe its precepts.**

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。
何以故？此人无我相、人相、众生相、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，则（即）名诸佛。

Saying 48
If two
make peace
they
will say go
& the mountain
will go away

If disciples
do not
become perturbed
these disciples
will incite
wonder
and praise

Jesus said,
"**If two make**
peace with
each other in
a single house,
they will say to
the mountain,
'Go away,'
and it will."

The Lord Buddha, assenting, said unto Subhuti: "**If**, in future ages, **disciples** destined to hear this Scripture, **neither become perturbed** by its extreme modes of thought, [6] **nor alarmed** by its lofty sentiments, [7] **nor apprehensive** about realising its high ideals [8] — **these disciples** also, by their intrinsic merit, **will incite superlative wonder and praise.**"

Saying 48
If two
make peace
they will say go
& the mountain will go away

四八、
耶稣说：
“倘若两个人在同一间屋里彼此和好，
就是对山说：‘移开吧’！
那山也会移去的”。

（中国古人所谓
“二人同心，其利断金”。）

If disciples do not
become perturbed
these disciples
will incite wonder and praise

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。

Saying 49
**Those who
are one –
Those who are
chosen... find
the kingdom**

The first
Paramita
(**Charity**)
is referred
to by
the Lord

Jesus said,
"Blessed are
**those who
are one – those
who are chosen,**
because you will
find **the kingdom.**
You've come
from there and
will return there."

"Subhuti, what
the Lord Buddha
referred to as **the
first** Paramita [9]
(**charity**), is not
in reality **the
first** Paramita,
it is merely
termed **the
first** Paramita"

Saying 49
Those who are one –
Those who are chosen...
find **the kingdom**

四九、
耶稣说：
“孤独无依而又被拣选的人有福了！
因为你们会找到天国，
你们是从哪里来的也会重回哪里”。

The first Paramita
(Charity)
is referred to by **the Lord**

何以故？须菩提！
如来说：
第一波罗蜜，
非第一波罗蜜，
是名第一波罗蜜。

Saying 50
If they ask you
(**3 times**)...
Then say, 'We are its
children,
and we're chosen by
our living Father

Enduring without feelings
of **anger & resentment**,
at that time,
I was oblivious to such
arbitrary ideas of
phenomena as
a living being, or **a personality**

Jesus said, "**If they ask you**, '**Where do you come from?**' tell them, '**We've come from the light**, the place where light came into **being** by itself, [established] itself, and appeared in **their image**.'

"**If they ask you**, 'Is it you?' **then** say, 'We are its **children**, and we're chosen by **our living Father**.'

"**If they ask you**, 'What's the sign of **your Father** in you?' **then** say, 'It's **movement and rest**.'"

"Subhuti, regarding the third Paramita (**endurance**), it is not in reality a Paramita, it is merely termed a Paramita. And why? Because, **in a previous life**, when the Prince of Kalinga [[10](#)] ('Kaliradja') **severed the flesh from my limbs and body**, **at that time I was oblivious to such arbitrary ideas of phenomena as an entity, a being, a living being, or a personality**. And why? Because, **upon that occasion**, when **my limbs and body** were rent asunder, had I not been **oblivious to such arbitrary ideas as an entity, a being, a living being, or a personality**, there would have originated **within my mind**, feelings of **anger and resentment**."

Saying 50

If they ask you (said **3 times**)...
Then say, 'We are its **children**, and
we're chosen by **our living Father**

五十、

耶稣说：“倘若他们对你们说：
‘你们是从哪里来的？’ 就对他们说：
‘我们是来自光的，就是光独有自存的地方’。
光是存在的，并在他们的形象里显现。
倘若他们对你们说： ‘这光就是你们吗？’
（或作 ‘你们是谁？’）就说：
‘我们是这光的儿子，是永活之父所拣选的’。
倘若他们问你们： ‘那么，
有什么证据证明你们的父在你们里面？’
就对他们说： ‘（生命外在的）
作为和（心灵内在的）安息’”。

Enduring without feelings of **anger & resentment**,
at that time, **I was oblivious to such arbitrary ideas**
of phenomena as a personality, or **a living being**

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。
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。

Saying 51
When will
the dead
have rest?
What you're
looking for
already is but
you don't know

Five hundred
incarnations
ago
I recollect... an
enlightened disciple
discarding every
conceivable
form of phenomena

His disciples
said to him,
"**When** will **the**
dead have rest,
and **when** will
the new world
come?"

He said to them,
"**What you're**
looking for has
already come,
but **you don't**
know it."

"Subhuti, **five hundred**
incarnations ago, [11] **I**
recollect that as a recluse
practising the ordinances of
the Kshanti-Paramita, [12]
even then I had no such
arbitrary ideas as an entity, a
being, a living being, or a
personality. Therefore,
Subhuti, **an enlightened**
disciple ought to **discard** as
being unreal and illusive,
every conceivable form of
phenomena. [13]

Saying 51

When will the dead have rest?

What you're looking for

already is but **you don't know**

五一、

他的门徒对他说：

“死人什么时候才可以安息呢？
新天新地 何时会来？” 他们对他说：
“你们等待的安息已经到来，
只是你们没有觉察而已”。

Five hundred incarnations ago

I recollect... an enlightened disciple

discarding every conceivable

form of phenomena

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。是故须菩提！
菩萨应离一切相，
发阿耨多罗三藐三菩提心，

Saying 52
**You've ignored
the Living One
right in
front of you,
and you've
talked about
those who
are dead**

**Cultivate a
condition of
complete independence
of mind;
insensible to every
sensuous influence.
If the mind is depending
upon any external aid,
it is obviously deluded**

His disciples said to him, "**Twenty-four prophets have spoken** in Israel, and **they all spoke** of you."

He said to them, "**You've ignored the Living One right in front of you, and you've talked about those who are dead.**"

In **aspiring to supreme spiritual wisdom, the mind ought to be insensible to every sensuous influence, and independent of everything pertaining to sound, odour, taste, touch, or Law. There ought to be cultivated a condition of complete independence of mind; because, if the mind is depending upon any external aid, it is obviously deluded—there is in reality nothing external to depend upon. [14]**

Saying 52
You've ignored
the Living One right in front of you,
and you've talked about
those who are dead

五二、
他的门徒对他说：
“有二十四位先知曾在以色列发言，
他们所讲的都跟你有关”。
他对他们说：
“你们离弃了活在你们面前的那一位，
而谈论已死的人”。

Cultivate a condition of
complete independence of mind;
insensible to every sensuous influence.
If the mind is depending upon any
external aid, it is obviously deluded

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，则为非住。

Saying 53
His disciples
said to him,
Is circumcision
useful, or not.
True
circumcision
is **profitable.**

An enlightened
disciple
desirous to confer benefits
ought not to depend upon
any form of phenomena.
The exercise
of charity
confers benefits.

His disciples
said to him, "**Is**
circumcision
useful, or not?"

He said to them,
"If it were **useful**,
parents would
have children
who are born
circumcised. But
the true
circumcision in
spirit has
become
profitable in
every way."

Therefore, the Lord Buddha
declared that in **the exercise of**
charity, the mind of an
enlightened disciple ought not to
depend upon **any form of**
phenomena. Subhuti, **an**
enlightened disciple desirous to
confer benefits upon **the whole**
realm of being, ought thus to be
animated in the exercise of
charity." [15]

The Lord Buddha, in declaring the
"**unreality of phenomena,**" also
affirmed "that **the whole realm of**
sentient life is ephemeral and
illusory." [16]

Saying 53

His disciples said to him,
Is circumcision useful, or not.
True circumcision is **profitable.**

五三、
他的门徒对他说：“割礼是否有益？”
他对他们说：“若真有益处，
父亲所生的孩子从母亲身上诞下之时，
便应该接受割礼。其实，
灵里真正的割礼才有益处”。

An enlightened disciple
desirous to confer benefits ought not to
depend upon **any form of phenomena.**
The exercise of charity confers benefits.

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，则非众生。

Saying 54
Jesus said,
Blessed are
those who
are poor,
for yours is
the kingdom of
heaven

The sayings of
the Lord Buddha
are not **extravagant.**
An enlightened
disciple
exercises charity in
the mind (like)
the Lord Buddha

Jesus said,
"**Blessed** are
those who
are poor,
for yours is
the kingdom
of heaven."

"Subhuti, **the sayings of the**
Lord Buddha are true, credible,
and immutable. His utterances
are neither **extravagant nor**
chimerical. Subhuti, **the plane**
[17] of thought to which the
Lord Buddha attained, cannot
be explained in terms
synonymous with reality or non-
reality."

"Subhuti, in the exercise of
charity, if **the mind of an**
enlightened disciple is not
independent of every Law,

Saying 54
Jesus said,
Blessed are
those who are poor,
for yours is
the kingdom of heaven

五四、
耶稣说：
“虚心的人有福了，
因为天国是你们的。”

The sayings of the Lord Buddha
are not **extravagant.**
An enlightened disciple exercises
charity in **the mind** (like) **the Lord Buddha**

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。
须菩提！若菩萨心住于法而行布施，
如人入暗，则（即）

Saying 55
Whoever
becomes my
disciple
hates their
father & mother
& takes up their
cross like I do

An enlightened disciple,
discharging charity
with **a mind independent**
of every Law is
like unto a person having
the power of vision
to **whom**
every object is visible

Jesus said,
"**Whoever doesn't**
hate their **father and**
mother can't
become my
disciple, and
whoever **doesn't**
hate their **brothers**
and sisters and
take up their cross
like I do isn't worthy
of me."

(C.f. Love and hate,
Saying 101.)

he is like unto a person
having entered
impenetrable darkness,
and to **whom** every object
is invisible. But **an**
enlightened disciple,
discharging the exercise
of charity with **a mind**
independent of every Law,
is **like unto a person**
having the power of
vision, in the meridian
glory of the sunlight, and to
whom every object is
visible."

Saying 55
Whoever
becomes my disciple
hates their **father & mother**
& **takes up their cross like I do**

五五、
耶稣说：
“凡爱我不能超过爱父母的，
不能成为我的门徒；
凡爱我不能超过爱兄弟姊妹的，
不像我一样背起十字架的，
也配不上我。”

An enlightened disciple, discharging charity
with **a mind independent** of every Law is
like unto a person having the power of vision
to **whom** every object is visible

无所见；
若菩萨心不住法而行布施，
如人有目，日光明照，见种种色。

Saying 56
Whoever
has known
has found...
of them
the world
isn't worthy

Buddha... knows
a good disciple
observes the text
of Scripture & in
future ages
there is reserved a
cumulative merit

Jesus said,
"**Whoever**
has known
the world
has found
a corpse.

Whoever has
found a corpse,
of them the
world isn't
worthy."

"Subhuti, in **future ages**,
if **a good disciple**,
whether man or woman,
rigorously studies and
observes the text of
this Scripture; the Lord
Buddha, by means of
his Buddhist **wisdom**,
[18] **entirely knows** and
perceives that **for such**
a disciple there is
reserved a cumulative
merit, immeasurable
and illimitable."

Saying 56
Whoever
has known
has found...
of them the world isn't worthy

五六、
耶稣说：“凡是曾对世界有所认识的，
就已经发现了一具死尸；
凡是已经发现死尸的，
这世界配不上他”。

Buddha... knows
a good disciple
observes the text of Scripture
& in future ages
there is reserved a cumulative merit

须菩提！当来之世，若有善男子、
善女人，能于此经受持读诵，
则（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。

Saying 57
**Someone had
good seed; &
on the day
of the harvest,
the wheat**

[Chapter 15]
**A good disciple
this Scripture
proclaimed
without intermission
throughout infinite ages**

Jesus said, "My Fathers' kingdom can be compared to **someone who had [good] seed**. Their enemy came by **night** and sowed weeds among the **good seed**. **The person** didn't let anyone pull out the weeds, 'so that you don't pull out **the wheat** along with the weeds,' [he] said to them. '**On the day of the harvest, the weeds will be obvious**. Then they'll be pulled out and burned.'"

The Lord **Buddha** addressed Subhuti, saying: "If **a good disciple**, whether man or woman, in **the morning**, at **noonday**, and at **eventide**, sacrificed lives innumerable as **the sands** of the Ganges, and thus **without intermission throughout infinite ages**; and if **another disciple**, hearing **this Scripture proclaimed**, steadfastly believed it, his felicity would be appreciably greater than the other. But how much greater must be the felicity of **a disciple** who transcribes **the sacred text**, **observes its precepts**, studies its Laws, and **repeats the Scripture** that others may be edified thereby?"

Saying 57
**Someone had good seed; &
on the day of the harvest,
the wheat**

五七、
耶稣说：
“我父的国度好像一个人种上了好种子。
他的敌人夜间来到，将稗子撒在好种子中，
他却不许别人将稗子拔去，
说：‘恐怕你们拔稗子连麦子也
一起拔出来’。
因为到了收割那天，稗子必然是显而易见的，
就会给薅出来，烧掉”。

[Chapter 15]
**A good disciple
this Scripture proclaimed
without intermission throughout infinite ages**

持经功德分第十五
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；
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。

Saying 58
"**Blessed** is
the person
who's gone to
a lot
of trouble.

This
Scripture's
truth is
infinite...
its merit
interminable

Jesus said,
"**Blessed** is **the**
person who's
gone to **a lot** of
trouble. **They**
have **found life**."

(C.f. Jesus as a
word or message,
[John 1](#). And
a **person** as a
message: "You
are our letter,"
[2 Corinthians 3:2](#).)

"Subhuti,
the relative
importance of
this Scripture
may thus be
summarily
stated:
its truth
is **infinite**;
its worth
incomparable;
and **its merit**
interminable."

Saying 58

"**Blessed** is **the person**
who's gone to **a lot** of trouble.

五八、
耶稣说：
“经历劳苦的人有福了！
他们已找着生命”。

This Scripture's
truth is **infinite... its**
merit interminable

须菩提！以要言之，
是经有不可思议、
不可称量、无边功德。

Saying 59
**Look for
the Living
One**

**Enter upon
the path.
Attain to the
ultimate plane**

Jesus said,
"**Look for
the Living
One** while
you're still
alive. If you
die and
then try to
**look for
him**, you
won't be
able to."

"The Lord Buddha
delivered this
Scripture
specifically for
**those who are
entered upon the
path which leads
to Nirvana**, and for
**those who are
attaining to the
ultimate plane** of
Buddhic thought. [1]

Saying 59
Look for the Living One

五九、
耶稣说：
“要趁你们仍然活着仰望
‘那永活者’；
否则待你们死去，
你们要想寻找他，
也无法看见”。

Enter upon the path.
Attain to the ultimate plane

如来为发大乘者说，
为发最上乘者说。

Saying 60
A Samaritan carrying
a lamb. What do
you think ?

He's going to
kill it and eat it.

Look for a resting place

A disciple

rigorously observes
& studies this Scripture
endowed with transcendent...
wisdom & enlightenment.

Adore whatever place there is
this Scripture

They saw a Samaritan
carrying a lamb to
Judea. He said to his
disciples, "What do you
think he's going to do
with that lamb?" They
said to him, "He's going
to kill it and eat it."

He said to them, "While
it's living, he won't eat it,
but only after he kills it
and it becomes a
corpse." They said, "He
can't do it any other
way."

He said to them, "You,
too, look for a resting
place, so that you won't
become a corpse and
be eaten."

(C.f. Transformation &
Eating: "Our God is a
consuming fire,"
Hebrews 12:29. See
Sayings 7, & 11.)

If a disciple rigorously observes,
studies, and widely disseminates the
knowledge of this Scripture, the
Lord Buddha entirely knows and
perceives that for such an one there
will be a cumulative merit,
immeasurable, incomparable,
illimitable, and inconceivable. All
such disciples will be endowed with
transcendent Buddhist wisdom and
enlightenment. [2]

And why? Because, Subhuti, if a
disciple takes pleasure in a narrow or
exclusive form of the Law, [3] he
cannot receive with gratification [4]
the instruction of this Scripture, or
delight in its study, or fervently
explain it to others. Subhuti, in
whatever place there is a repository
for this Scripture, the whole realm of
spiritual beings ought to adore it; and
reverencing it as a sacred shrine, [5]
ceremoniously surround it, scattering
profusely sweet-scented flowers,
and pure odours of fragrant incense."
[6]

Saying 60

A Samaritan carrying **a lamb**. What do you **think** ?
He's going to kill it and eat it. Look for **a resting place**

六十、

一个撒玛利亚人带着一只羔羊到犹大地去。（耶稣）
他就对门徒说：“这人（要怎样处置）那只羔羊呢？”

他们对他说：“是要把它宰杀，吃掉”。

他对他们说：“羔羊还活着的时候，这人不会吃它，
但倘若这人把羊杀了，羊就成了一具死尸，”

他们说：“否则，他也不能动羊分毫”。他对他们说：
“你们也是这样，应该为自己寻找一个安全的地方，
以免变成死尸，遭人吃掉”。

A disciple rigorously observes & studies this Scripture
endowed with transcendent... wisdom & enlightenment.
Adore whatever place there is this Scripture

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，则（即）

为荷担如来阿耨多罗三藐三菩提。

何以故？须菩提！

若乐小法者，著我见、人见、众生见、寿者见，
则（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，则为是塔，皆应恭敬，

作礼围绕，以诸华香而散其处。

Saying 61
Two will rest
on a couch.
One will die,
the other will live
What belongs to
my Father was
given to me

[Chapter 16]
A good disciple,
and **the disciple**
whether man
or woman
will be **recompensed by**
the attainment of supreme
spiritual wisdom

Jesus said, "**Two will rest** on a couch. **One will die, the other will live.**"

Salome said, "**Who are you**, Sir, to climb onto my couch and **eat off my table as if you're from someone?**"

Jesus said to her, "**I'm the one** who exists in equality. Some of **what belongs to my Father was given to me.**"

"I'm **your disciple.**"

"So I'm telling you, if someone is equal [or destroyed] they'll be full of light; but if they're divided, they'll be full of darkness."

The Lord Buddha, continuing, addressed Subhuti, saying: "If **a good disciple, whether man or woman**, devoted to the observance and **study of this Scripture**, is thereby **despised, or lightly esteemed**, [1] it is because that in **a previous life** there had been committed some grievous transgression, followed now by inexorable retribution. [2] But, although in this life **despised or lightly esteemed, the compensating merit thus acquired** will cause the transgression of **a former life** to be fully expiated, and **the disciple** adequately **recompensed by the attainment of supreme spiritual wisdom.**"

(C.f. "**Despised**," See [Saying 47](#), and "rejected," [Isaiah 53:3](#).)

Saying 61

Two will rest on a couch.

One will die,

the other will live

What belongs to my Father was given to me

六一、

A 耶稣说：“两个人会睡在一张床上，
一个会死，另一个会活着”。

B 撒罗米对他说：“先生，你是谁？
你像是一位特别的人，来到我的住处，
又与我同桌吃饭”。

耶稣对她说：“我就是来自‘一’的那位，
我父将属于他的东西给了我”。

（撒罗米说：）“我是你的门徒”。

（耶稣对她说：）“因此我说，一个人活在一之中，
就会充满光；人与一分离，就会充满黑暗”。

[Chapter 16]

A good disciple, and the disciple

whether man or woman will be

recompensed by the attainment of supreme spiritual wisdom

能净业障分第十六

复次，须菩提！

若善男子、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，先世罪业则（即）
为消灭，当得阿耨多罗三藐三菩提。

Saying 62
I tell my
mysteries to
those who
are worthy
of my
mysteries.
Know... what
your right
hand is doing

A disciple
received
religious
instruction.
Observe
& study my
conduct...
entirely blameless
& without
reproach

Jesus said,
"I tell my
mysteries to
[those who are
worthy of my]
mysteries.

Don't let your left
hand know what
your right hand
is doing."

"Furthermore, Subhuti,
numberless ages ago, I
recollect that before the advent
of Dipankara Buddha, there
were myriad Buddhas before
whom I served and received
religious instruction, my
conduct being entirely
blameless and without
reproach. But, in the ages to
come, if a disciple be enabled
to rigorously observe and to
study the text of this
Scripture,

Saying 62

**I tell my mysteries to
those who are worthy
of my mysteries.**

Know... what **your right hand is doing**

六二、

A 耶稣说：“我把我的奥秘告诉
（那些配得） 奥秘的人”

B “不要让你的左手知道你的右手在做什么”。

（参见《马太福音》6章3节）

**A disciple
received religious instruction.
Observe & study my
conduct... entirely blameless
& without reproach**

须菩提！

我念过去无量阿僧祇劫，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；若复有人，
于后末世，能受持读诵此经，

Saying 63
A rich man had
much money...
he was thinking...
money to **sow**,
reap, **plant**
& **fill my barns**
with fruit.
Anyone with ears
should hear

The merit
thus acquired
is not **comprehended** by means
of **any**
analogy.
The **fruitful**
rewards of
a good disciple are
beyond ordinary
comprehension

Jesus said, "**There**
was a rich man
who had much
money."

He said, 'I'll use my
money to **sow**,
reap, **plant**, and **fill**
my barns with
fruit, so that I won't
need anything.'

That's what **he was**
thinking to himself,
but he died that very
night.

Anyone who has
ears to hear
should hear!"

the merit thus acquired will so far
exceed the measure of my merit in
the service of those myriad Buddhas,
that it cannot be stated in terms of
proportion, **nor comprehended** by
means of **any 'analogy.'**"

"Again, Subhuti, in future ages, if **a**
good disciple, whether man or
woman, be enabled to rigorously
observe and to study consecutively the
texts of this Scripture, were I to
elaborate either **the nature or extent**
of this merit, those who heard it
might become delirious, or entirely
doubt its credibility. [3] Subhuti, **it is**
necessary to realise, that as the
meaning of this Scripture is **beyond**
ordinary comprehension, the scope
of **its fruitful rewards** is equally
incomprehensible." [4]

Saying 63

A rich man had **much money**...
he was thinking... **money** to **sow, reap, plant**
& **fill my barns with fruit.**
Anyone with ears should hear

六三、

耶稣说：“有一个财主，钱财丰厚。
他说：‘我要将我的钱用在撒种、
收割和栽植等事上，
然后把产物满满装进我的仓库，
这样，我就会一无所缺。’
这些都是他心中所想的事，但在那天晚上，
他就死去了。凡有耳的，就应当听”。

The merit thus acquired
is not **comprehended** by means of **any analogy.**
The **fruitful rewards** of
a good disciple are **beyond ordinary comprehension**

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。

Saying 64
On having guests
the master said
"Call the visitors."
The servant went
to bring whomever

[Chapter 17]
Upon that occasion
the Lord replied
"Become oblivious."
An enlightened disciple
attained to supreme spiritual wisdom

Jesus said, "Someone was planning on having guests. When dinner was ready, they sent their servant to call the visitors.

"The servant went to the first and said, 'My master invites you.' "They said, 'Some merchants owe me money. They're coming tonight. I need to go and give them instructions. Excuse me from the dinner.' "The servant went to another one and said, 'My master invites you.' "They said, 'I've just bought a house and am needed for the day. I won't have time.' "The servant went to another one and said, 'My master invites you.' "They said, 'My friend is getting married and I'm going to make dinner. I can't come. Excuse me from the dinner.' "The servant went to another one and said, 'My master invites you.' "They said, 'I've just bought a farm and am going to collect the rent. I can't come. Excuse me.' "The servant went back and told the master, 'The ones you've invited to the dinner have excused themselves.'

"The master said to their servant, 'Go out to the roads and bring whomever you find so that they can have dinner.'

"Buyers and merchants won't [enter] the places of my Father."

Upon that occasion, the venerable Subhuti addressed the Lord Buddha, saying: "Honoured of the Worlds! If a good disciple, whether man or woman, having desired to attain to supreme spiritual wisdom, what immutable Law shall support the mind of that disciple, and bring into subjection every inordinate desire?" [1]

The Lord Buddha replied, saying: "A good disciple, whether man or woman, ought thus to habituate his mind: [2] 'I must become oblivious to every idea of sentient life; and having become oblivious to every idea of sentient life, there is no one to whom the idea of sentient life has become oblivious.' [3] And why? Because, Subhuti, if an enlightened disciple retains within his mind such arbitrary ideas of sentient life as an entity, a being, a living being, or a personality, he has not attained to supreme spiritual wisdom. And why? Because, Subhuti, there is no Law by means of which a disciple may be defined as one having obtained supreme spiritual wisdom." [4]

The Lord Buddha addressed Subhuti, saying: "What think you? When the Lord Buddha was a disciple of Dipankara Buddha, was there bequeathed to him any Law whereby he attained to supreme spiritual wisdom?" Subhuti replied, saying: "No! Honoured of the Worlds! inasmuch as I am able to comprehend the meaning of the Lord Buddha's discourse, when the Lord Buddha was a disciple of Dipankara Buddha, there was no Law bequeathed to him whereby he attained to supreme spiritual wisdom."

Saying 64

On having guests the master said, "Call the visitors."
The servant went to bring whomever

六十四、

耶稣说：“某人有许多客人。

他把晚宴准备好了，就打发仆人去请客人前来。

仆人到了第一个那里，对他说：“我的主人请你光临。那人说：

‘有些商人欠我钱，他们今晚会到我这里来，

我要去给他们一些指示，恕我不能出席晚宴了’。

仆人就到另一个那里，对他说：“我的主人请你光临”。

那人说：“我买了一所房子，它准要花上我一整天，我不会有空了”。

仆人就到了第三个人那里，对他说：“我的主人请你光临”。

那人说：“我的朋友将要结婚，

我正要前往筹备婚宴，恕我不能出席晚宴了’。

仆人又到了第四个人那里，对他说：“我的主人请你光临”。那人说：

‘我刚买了一个农庄，正要前往收租，恕我不能出席了。

仆人就回去，对主人说：“你邀请参加宴会的人全都为自己请辞了”。

主人就对仆人说：“出去到街上，遇见谁就带谁来赴席！”

只知道做买卖的，不能进入我父的地方”。

[Chapter 17]

Upon that occasion the Lord replied, "Become oblivious."
An enlightened disciple attained to supreme spiritual wisdom

究竟无我分第十七 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。

何以故？须菩提，若菩萨有我相、人相、众生相、寿者相，

则（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。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。

Saying 65
A good man
owned a vineyard to
collect its fruit.
Anyone who has
ears should hear

The Lord
Buddha
obtained supreme spiritual wisdom
What are declared to be
'systems of Law,'
are not in reality 'systems of Law

He said, "**A [creditor or a good man]** owned a vineyard. He leased it out to some sharecroppers to work it so he could **collect its fruit.**

"He sent his servant so that the sharecroppers could **give him the fruit** of the vineyard. They seized his servant, beat him, and **nearly killed him.**

"The servant went back and told his master. His master said, 'Maybe he just didn't **know** them.' He sent **another servant**, but the tenants beat that one too.

"Then **the master** sent his son, thinking, 'Maybe **they'll show some respect** to my son.'

"Because **they knew** that he was the heir of the vineyard, the sharecroppers seized and killed him. **Anyone who has ears to hear should hear!"**

The Lord Buddha endorsed these words, saying: [5] "Truly there is no Law by means of which **the Lord** Buddha **obtained supreme spiritual wisdom.** Subhuti, if there existed a Law by means of which **the Lord** Buddha **obtained supreme spiritual wisdom,** Dipankara Buddha would not have foretold at my initiation, 'In future ages [6] thou shalt become Sakyamuni Buddha.' But, in reality, there is no Law by means of which **supreme spiritual wisdom can be obtained.** Therefore, at my **initiation,** Dipankara Buddha foretold concerning me, 'In future ages, thou shalt become Sakyamuni Buddha.' And why? Because, in the word Buddha. [7] every Law is summarily and **intelligibly comprehended.**" "If **a disciple** affirmed that **the Lord** Buddha attained to supreme spiritual wisdom, it is necessary to state that there is no Law whereby **this condition of mind can be realised. The supreme spiritual wisdom** to which **the Lord** Buddha attained, cannot, in its essence, be defined as real or unreal. Thus, **the Lord** Buddha declared that the ordinarily accepted term, 'the Buddhist Law,' is synonymous with every moral and spiritual Law. Subhuti, **what are ordinarily declared to be 'systems of Law,' are not in reality 'systems of Law,'** they are merely termed 'systems of Law.'"

Saying 65

A good man owned a vineyard to **collect its fruit**.
Anyone who has ears should hear

六五、

他说：“有一个良善的人，他有一个葡萄园。他把园子交给一群农夫，要他们在园里耕种，好让自己能从他们那里得到园子的收成。他差派仆人去，好让农夫把葡萄园的收成交给他。他们却捉住仆人，打伤他，差点便把他杀了。仆人回去告诉主人。主人说：‘可能是因为他们不认识他’。主人就派另一个仆人去，农夫照样把这仆人打伤。主人于是派自己的儿子去，说：‘或许他们会尊重我的儿子’。而正因为农夫知道这人是葡萄园的继承人，他们就捉住他把他杀了。凡有耳的就应当听。”

The Lord Buddha **obtained supreme spiritual wisdom**
What are declared to be ‘systems of Law,’
are not in reality ‘systems of Law

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。
须菩提！若有法如来得阿耨多罗三藐三菩提，
燃灯佛则（即）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。”
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。

Saying 66
**Show me the
stone
the builders
rejected;
the cornerstone**

**Imagine a man having
a great physical body
not maintaining
greatness.**
It is merely termed
'a great body'

Jesus said, "**Show
me the stone
the builders
rejected**; that's
the cornerstone."

(C.f. "Jesus...
said... **Destroy
this temple**, & in
three days I will
raise it up...
But he spake
of **the temple
of his body**,"
[John 2:19-21.](#))

The Lord Buddha
enquired of Subhuti,
saying: "**Can you
imagine a man having
a great physical
body?**" Subhuti
replied, saying: "The
Lord Buddha,
discoursing upon the
proportions of **a
physical body, did
not maintain for these
any real greatness**,
therefore it is merely
termed **'a great body.'**"

Saying 66
Show me the stone
the builders rejected;
the cornerstone

六六、
耶稣说：
“给我看看匠人所弃的石头，
这石头就是房脚石了”。

Imagine a man having
a great physical body
not maintaining greatness.
It is merely termed **'a great body**

须菩提！譬如人身长大。
须菩提言：世尊！如来说：
人身长大，则为非大身，
是名大身。

Saying 67
Whoever
knows
everything,
but **is**
personally
lacking,
lacks
everything

An
enlightened
disciple,
if he says,
"I must become
oblivious"
he could not
be described
as fully enlightened

Jesus said,
"Whoever
knows
everything,
but **is**
personally
lacking,
lacks
everything."

The Lord Buddha,
thereupon, addressed
Subhuti, **saying:** "**Thus it**
is with an enlightened
disciple: if he were to
expatiate after this
manner, 'I must become
oblivious to every idea of
sentient life,' [8] he could
not be described as fully
enlightened. And why?

Saying 67

Whoever knows everything,
but **is personally lacking,**
lacks everything

六七、
耶稣说：
“认识万有却不认识自己的，
实在完全无知”。

An enlightened disciple,
if he says, "**I must become oblivious**"
he could not be described
as fully enlightened

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？

Saying 68
Blessed are
you when
hated and
persecuted.
No place will
be found
there

Can
a disciple
be approved
as '**fully**
enlightened
within the
realm of
spiritual Law?

Jesus said,
"**Blessed are**
you when
you are
hated and
persecuted,
and **no place**
will be found
where you
have **been**
persecuted."

Because, there is no
Law whereby **a disciple**
can **be approved** as
'**fully enlightened.**' [9]
Therefore, the Lord
Buddha declared that
within the realm of
spiritual Law, there is
neither an entity, a
being, a living being, nor
a personality."

Saying 68
Blessed are you when
hated and persecuted.
No place will be found there

六八、
耶稣说：
“你们被人恨恶、
遭人逼迫的时候，
就有福了！
没有一个你们不受逼迫的地方”。

Can **a disciple**
be approved
as **‘fully enlightened**
within the realm of spiritual Law?

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。

Saying 69
Blessed are they
persecuted
within
they heart.
truly knowing
the Father that
their stomachs
may be filled

If **an enlightened**
disciple were
to **speak**
in this wise
he could not be
fully enlightened.
The Lord... did not
affirm the idea of creating
'material' kingdoms

Jesus said,
"**Blessed are**
those who
have been
persecuted
in their own
hearts. They
have **truly known**
the Father.
Blessed are
those who are
hungry,
so that **their**
stomachs
may be filled."

The Lord Buddha
addressed Subhuti, **saying:**
"If **an enlightened disciple**
were to **speak in this wise,**
'I shall create numerous
Buddhist kingdoms,' he
could not be designated
'**fully enlightened.**' And
why? Because, the Lord
Buddha, discoursing upon
'creating numerous Buddhist
kingdoms,' did not **affirm**
the idea of creating
numerous '**material**'
Buddhist **kingdoms,**

Saying 69
Blessed are they
persecuted within they heart.
truly knowing
the Father that **their stomachs**
may be filled

六九、
耶稣说：
“心灵受苦的人有福了！
他们才是真正认识天父的人。
（心灵）饥饿的人有福了！
因为饥饿的必会得饱足”。

If **an enlightened disciple** were
to **speak in this wise**
he could not be **fully enlightened.**
The Lord... did not **affirm the idea**
of creating '**material' kingdoms**'

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，

Saying 70
Give birth to
what's
within you.
What you have
will save you

A **truly enlightened**
disciple's
mind is imbued with
non-individuality
& not just **the creation**
of numerous kingdoms

Jesus said, "If
you **give birth**
to what's **within**
you, what you
have within
you will save
you.

If you don't have
that [**within**
you], what you
don't have
within you [will]
kill you.

Hence **the 'creation of**
numerous Buddhist
kingdoms' is merely a
figure of speech.

Subhuti, **the Lord**
Buddha **declared**
that a disciple may
be regarded as '**truly**
enlightened,' **whose**
mind is thoroughly
imbued with the Law
of **non-individuality.**"
[10]

Saying 70
Give birth to **what's**
within you.
What you have will save you

七十、
耶稣说：
“倘若你们把你们里头的生出来，
她会救拔你们；
倘若你们没有把里头的活出来，
你们的缺乏将会使你们失掉生命”。

A **truly enlightened** disciple's
mind is imbued with
non-individuality & not just
the creation of numerous kingdoms

是名庄严。
须菩提！
若菩萨通达无我、
法者，如来说名真是菩萨。

Saying 71
I will destroy **this temple**
made with hands, &...
build another
made without hands

[Chapter 18]
The Lord
possesses
the physical
eye

Jesus said, "I'll destroy
[**this**] **house**, and no
one will be able to **build**
it [...]"

(C.f. "There arose
certain, & bare **false**
witness against him,
saying, We heard him
say, I will destroy **this**
temple that is **made**
with hands, &... I will
build another made
without hands," Mark
14:57-59, & John 2:18-
19.)

The Lord Buddha
enquired of Subhuti,
saying: "What think
you? Does the Lord
Buddha **possess**
the physical eye?"

Subhuti assented,
saying: "Honoured
of **the Worlds**!
the Lord Buddha
truly possesses
the physical eye."

Saying 71
I will destroy **this temple**
made with hands, &...
build another
made without hands

七一、
耶稣说：
“我会拆毁这房子，
而且无人能够把它重建”。

[Chapter 18]
The Lord **possesses**
the physical
eye

一体同观分第十八
须菩提！
于意云何？如来有肉眼不？
如是，世尊！如来有肉眼。

Saying 72
Divide our inheritance

[Someone said to him],
"Tell my brothers to
divide our inheritance
with me."

He said to [or **enquired of**] him, "Who made me
a divider?"

He turned to his
disciples and said to [or
enquired of] them, "Am
I really **a divider**?"

(C.f. King Solomon in
his **wisdom** counsels
division, [1 Kings 3:25-26, 28.](#))

Possess
wisdom

The Lord Buddha
enquired of Subhuti,
saying: "What think you?
Does the Lord Buddha
possess the divine or
spiritual eye?" Subhuti
assented, saying:

"Honoured of **the Worlds!**
the Lord Buddha truly
possesses the divine or
spiritual eye."

The Lord Buddha
enquired of Subhuti,
saying: "What think you?
Does the Lord Buddha
possess the eye of
wisdom?" Subhuti
assented, saying:

"Honoured of **the Worlds!**
the Lord Buddha truly
possesses the eye of
wisdom."

Saying 72
Divide
our inheritance

七二、
有人对他说：
“请你叫我的兄弟将我父亲的财产分给我”。
他对那人说：“小子呀！
谁立我为替人分家业的人？”
他转身向着他的门徒，对他们说：
“难道我是替人分家业的人吗？”

Possess
wisdom

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。

Saying 73
The harvest
really is plentiful.
The Lord
sends
workers to
the harvest

Honoured of
the Worlds!
The Lord...
truly
possesses
the eye
of truth

Jesus said, "**The harvest really** is plentiful, but **the workers are few**. So pray that **the Lord** will **send workers** to **the harvest**."

(C.f. [To the workers]
Jesus said, "if
therefore **thine eye be single**, thy whole body
shall be full of light...
Ye cannot serve God
and mammon,"
[Matthew 6:22,24](#).)

The Lord Buddha
enquired of Subhuti,
saying: "What think
you? Does the Lord
Buddha **possess the**
eye of truth?" [1]
Subhuti assented,
saying: "Honoured
of **the Worlds! the**
Lord Buddha **truly**
possesses the eye
of truth."

(C.f. The disciple, or
the **messenger**
becomes a **message**.)

Saying 73
The harvest
really is plentiful.
The Lord
sends
workers to
the harvest

七三、
耶稣说：
“要收的庄稼非常多，
工人却少，
当求主人打发工人到庄稼地去”。

Honoured of **the Worlds!**
The Lord...
truly
possesses
the eye of truth

须菩提！于意云何？
如来有法眼不？
如是，
世尊！如来有法眼。

Saying 74
Lord,
the well, but
there's nothing

The Lord
truly **possesses**
the
Buddhic eye

He said,
"**Lord**, many
are gathered
around **the**
well, but
there is
nothing
to **drink**."

(C.f. "With joy
shall ye draw
water out of
the wells of
salvation,"
Isaiah 12:3.
The Spiritual
eye of wisdom -
Saying 72.)

The Lord Buddha
enquired of Subhuti,
saying: "What think
you? Does the Lord
Buddha possess **the**
Buddhic eye?" Subhuti
assented, saying:
"Honoured of the
Worlds! **the Lord**
Buddha truly
possesses the
Buddhic eye." [2]

(C.f. "They **drank** of
that **spiritual Rock** that
followed them: and **that**
Rock was **Christ**,"
1 Corinthians 10:4.)

Saying 74
Lord,
the well, but
there's nothing

七四、
他说：“主啊！
许多人聚集在水槽旁，
槽里面却空空如也”。

The Lord
truly **possesses**
the Buddhist eye

须菩提！于意云何？
如来有佛眼不？
如是，世尊！
如来有佛眼。

Saying 75
Many or
those who
are one

The sands
or
the
Buddha

Jesus said,
"**Many** are
waiting at the
door, but
those who
are one will
enter the
bridal
chamber."

(C.f. **Sands**
innumerable
- Sayings 32-
34,44,57, &
76 etc.)

The Lord Buddha
enquired of Subhuti,
saying: "What think
you? Concerning **the**
sands of the Ganges,
did **the Lord Buddha**
declare that **these**
were grains of sand?"

Subhuti assenting,
said: "Honoured of the
Worlds! **the Lord**
Buddha declared that
these were grains of
sand."

Saying 75
Many or
those who are one

七五、
耶稣说：“许多人站在门口，
但只有孤独无依的人
才会进入新郎的房间”。

The sands
or the
Buddha

须菩提！于意云何？
恒河中所有沙，
佛说是沙不？如是，
世尊！如来说是沙。

Saying 76
The Father's kingdom is like a merchant who found **a single pearl**

Honoured of **the Worlds! Worlds** as **numerous** the **grains of sand** in the rivers

Jesus said, "**The Father's kingdom** can be compared to a merchant with merchandise who found **a pearl**. The merchant was wise; they sold their merchandise and bought **that single pearl** for themselves.

"You, too, look for **the treasure** that doesn't perish but endures, where no moths come to eat and no worms destroy."

The Lord Buddha enquired of Subhuti, saying: "What think you? If there were as **many** rivers Ganges as there are **grains of sand** in the Ganges, and if there were as **many** Buddhist **worlds** as the **grains of sand** in those **innumerable** rivers, would **these** Buddhist **worlds** be **numerous**?"

Subhuti replied, saying: "Honoured of **the Worlds!** **These** Buddhist **worlds** would be very **numerous**."

Saying 76
The Father's kingdom
is like a merchant who
found **a single pearl**

七六、
耶稣说：“父的国度好像一个商人，
他有一批货物，后来发现了一颗珍珠。
这位商人很聪明，他把货物卖掉，
然后给自己买了那颗珍珠。
你们也要这样，
要寻找那不朽坏、不变更的财宝，
那是蛾不能咬坏，虫也不能损毁的”。

Honoured of
the Worlds! Worlds
as **numerous** the
grains of sand in the rivers

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！

Saying 77
I am
the All.
Split a log;
I am there

Every form of
sentient life
& their
various
mental dispositions

Jesus said,
"**I am** the light
that's over **all.**
I am the All.

The All
has come
from me
and unfolds
toward me.

"**Split a log;**
I am there.
Lift the stone,
and **you'll**
find me there."

The Lord Buddha,
continuing, **addressed**
Subhuti, saying: "Within
these innumerable worlds,
every form of **sentient life,**
with their **various mental**
dispositions, are **entirely**
known to the Lord Buddha.
[3] And why? Because, what
the Lord Buddha referred
to as their '**various mental**
dispositions,' are not in
reality their '**various mental**
dispositions,' these are
merely termed their '**various**
mental dispositions.'

Saying 77
I am the All.
Split a log;
I am there

七七、
耶稣说：“我是超乎万物之光。
我是万有。万有均源于我，
也以我为终结。你劈开一块木，
我在那里；你拿起一块石头，
在那上面也能找到我”。

Every form of **sentient life**
& their **various**
mental dispositions

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。

Saying 78
Wearing fancy clothes,
like your rulers.
They can't
know the truth.
What did you... see?

Having obtained all the treasures of this universe
enjoy a considerable merit.
Dispositions of mind
are alike unreal and illusory

Jesus said, "What did you go out into the desert to see?"

A reed shaken by the wind?
A [person] **wearing fancy clothes,** [like your] **rulers and powerful people?**

They (**wear fancy clothes**), but can't **know the truth.**"

And why? Because, Subhuti, **dispositions of mind, or modes of thought,** whether relating to the past, the present, or the future, **are alike unreal and illusory."**

[Chapter 19]

The Lord Buddha addressed Subhuti, **saying:** "**What think you?** If a disciple, **having obtained all the treasures of this universe,** [1] were to bestow these in the exercise of charity, would such a disciple consequently **enjoy a considerable merit?**"

Saying 78

**Wearing fancy clothes,
like your rulers.**

They can't **know the truth.**
What did you... see?

七八、
耶稣说：

“你们为什么走进田野去看被风吹动的芦苇吗？
要看身穿华美衣裳的人吗？
看哪！你们的君王、你们中的尊贵之士，
就是那些身穿华美衣裳的人，
他们都对真理无知”。

**Having obtained all the treasures of this universe
enjoy a considerable merit.
Dispositions of mind
are alike unreal and illusory**

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。法界通化分第十九
[Chapter 19]
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？

Saying 79
Blessed are
those who listened
because
blessed are
breasts not
giving milk

Such a
disciple
would
enjoy
because there
is merit neither
tangible nor material

A woman in the crowd said to him,
"**Blessed is the**
womb that bore
you, and **the breasts**
that nourished you."

He said to [her],
"**Blessed are those**
who have listened
to the message of
the Father and kept
it, because there will
be days when you'll
say, '**Blessed is the**
womb that didn't
conceive and the
breasts that haven't
given milk.'"

Subhuti assenting, said:
"Honoured of the Worlds!
such a disciple would
consequently **enjoy a very**
considerable merit." [2]

The Lord Buddha thereupon
addressed Subhuti, **saying**:
"If there were any real or
permanent **quality in merit**,
the Lord Buddha would not
have **spoken** of such **merit**
as 'considerable.' **It is**
because there is neither a
tangible nor material
quality in merit, that the
Lord Buddha referred to
the merit of **that disciple** as
'considerable.'"

Saying 79
Blessed are
those who listened
because
blessed are
breasts not giving milk

七九、
群众中有一个妇女走来对他说：
“那怀胎生你、乳养你的人有福了！”
他对她说：“凡听了父的道，
而又真正遵守的人有福了！
日子将到，那时候你会说：
‘没有怀过胎、没有乳养过人的有福了！’”

Such a disciple
would **enjoy**
because there
is merit neither
tangible nor material

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。

Saying 80
Whoever
has known
the world
has found
the body,
but **the world**
isn't **worthy**

[Chapter 20]
The **honoured**
of **the Worlds**;
the **Buddha** said,
“**What think you?**
Can **the Lord**
be perceived by
his body?”

Jesus said,
“**Whoever**
has known
the world
has found
the body;
but whoever
has found
the body,
of them **the**
world isn't
worthy.”

The Lord Buddha
addressed Subhuti, saying:
“**What think you?** Can **the**
Lord Buddha be
perceived by means of **his**
perfect material body?” [1]
Subhuti replied, saying:
“**Honoured of the Worlds!**
it is improbable that **the**
Lord Buddha can **be**
perceived by means of **his**
perfect material body.

Saying 80
Whoever has known the world
has found the body,
but **the world** isn't **worthy**

八十、
耶稣说：“认识这世界的，已经找到身体；找到身体的，世界却配不上他”。

（参见第 56 段和第 111 段，
觉悟者认为灵性生命其价值远高过整个物质世界）

[Chapter 20]
The **honoured** of **the Worlds**;
the **Buddha** said, “**What think you?**
Can **the Lord be perceived** by **his body?**”

离色离相分第二十
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。

Saying 81
Whoever has
should
become
a ruler &
should
renounce

The Lord
referred
not in
reality
to a
'perfect
material body'

Jesus said,
"**Whoever**
has become
rich
should
become
a ruler, and
whoever
has power
should
renounce it."

And why?
Because, what **the**
Lord Buddha
referred to as a
'perfect material
body,' is **not in**
reality a **'perfect**
material body,' it is
merely termed **'a**
perfect material
body.'"

Saying 81

**Whoever has should become
a ruler & should renounce**

八一、
耶稣说：
“让（心灵）
变得富有的人作王，
让有权力的弃绝权力”。

The Lord
referred
not in reality to
a **‘perfect material body**

何以故？
如来说：具足色身，
即非具足色身，
是名具足色身。

Saying 82
Jesus
said,
Whoever
is near
me is near
the fire

The Lord Buddha
addressed
Subhuti,
saying
‘Can **the Lord**
be perceived by
physical phenomena?’

Jesus
said,
"Whoever
is near me
is near **the**
fire, and
whoever is
far from
me is far
from **the**
kingdom."

The Lord Buddha
addressed Subhuti,
saying: "What think you?
Can **the Lord Buddha** be
perceived by means of **any**
physical phenomena?"
[2] Subhuti replied, saying:
"Honoured of the Worlds!
it is improbable that **the**
Lord Buddha can be
perceived by means of **any**
physical phenomena.

Saying 82
Jesus said,
Whoever is near
me is near
the fire

八二、
耶稣说：“凡接近我的，
犹如接近火；
凡远离我的，
犹如远离天国”。

The Lord Buddha
addressed Subhuti, saying
‘Can **the Lord** be perceived
by **physical phenomena?**’

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。

Saying 83
Jesus said,
"Images
are revealed,
but
the light
within
is hidden.

The Lord
referred to
physical
phenomena.
But **within himself,**
not **thinking**
of it as
reality.

Jesus said,
"Images are
revealed to
people, but
the light
within them
is hidden in
the image of
the Father's
light.

He will **be**
revealed, but
his image will
be hidden by
his light."

And why? Because, what **the Lord Buddha referred to** as 'physical phenomena,' are not **in reality** 'physical phenomena,' these are merely termed 'physical phenomena.'"

[Chapter 21]

The Lord Buddha addressed Subhuti, **saying:** "Do not affirm that **the Lord Buddha thinks thus within himself,** 'I ought to promulgate a system of Law or doctrine.'

Saying 83
**Jesus said, "Images
are revealed, but the light within is hidden**

八三、
耶稣说： 人的外在形象是人人可见的。
形象里头的光就在父的光里面。
人的光显现的时候，
其外在形象就被光所掩盖”。

（耶稣这里在强调人的内在神性生命之可贵，
这内在之光是人的最根本价值所在，
远胜于外貌的美丑。）

**The Lord referred to physical phenomena.
But within himself, not thinking of it as reality.**

何以故？如来说： 诸相具足，
即非具足， 是名诸相具足。
非说所说分第二十一

[Chapter 21]

须菩提！ 汝勿谓如来作是念：
“我当有所说法。”

Saying 84
Jesus said,
when you see
how much
you will
have to bear

Being
manifestly
unable to
understand
the purport of
my instruction

Jesus said,
"When you see
your likeness,
you rejoice.
But **when you**
see your
images that
came into being
before you did –
which don't die,
and aren't
revealed – **how**
much you'll
have to bear!"

Have no such
irrelevant thought!
And why? Because,
if a disciple affirmed
that the Lord Buddha
promulgated a
system of Law or
doctrine, he would
defame the Lord
Buddha, **being**
manifestly unable
to understand the
purport of my
instruction.

Saying 84
Jesus said,
when you see
how much you
will have to bear

八四、
耶稣说：“当你们看见自己的实相，
会感到快乐；
但当你们看见自己的实相在面前出现，
而这实相既没有死去，
也没有显现出来，
你们还可以忍受？”

Being manifestly
unable to understand
the purport of
my instruction

莫作是念，何以故？
若人言：如来有所说法，
即为谤佛，不能解我所说故。

Saying 85
Adam came
into being
from **a great power**
& **great wealth**.
But not **worthy**,
he **experienced**
death

In reality
there is no
system
of Law
or **doctrine**.
The **virtuous**
engender faith
within the mind

Jesus said,
"Adam came
into being from
a great power
and **great wealth**,
but he didn't
become **worthy**
of you.

If he had been
worthy, [he
wouldn't have
tasted] [or
experienced]
death."

Subhuti, regarding the
promulgation of **a 'system of**
Law or **doctrine**, there is **in**
reality no **'system of Law** or
doctrine' to promulgate, it is
merely termed **a 'system of**
Law or **doctrine**.'" [1]

Upon that occasion, the
virtuous and **venerable**
Subhuti enquired of the Lord
Buddha, saying: "**Honoured** of
the Worlds! in ages to come,
will **sentient** beings destined
to hear **this Law**, [2] engender
within their minds the
essential elements of faith?"

Saying 85
Adam came **into being**
from **a great power**
& **great wealth**.
But not **worthy**,
he **experienced** death

八五、
耶稣说：
“亚当原拥有大能力和各样的丰盛，
他却配不上你；
假如他真配得上的话，
就不会尝到死味了”。

In reality there is no
system of Law
or **doctrine**.
The **virtuous** engender faith
within the mind

须菩提！说法者，无法可说，是名说法。
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？

Saying 86
The foxes & the birds
have, but
the Son of Humanity
has nowhere

**It cannot be asserted
that these are
sentient beings or these
are not sentient beings.**
They are merely
termed **sentient
beings**

Jesus said,
"[**The foxes**
have dens]
and **the birds**
have nests,
but **the Son
of Humanity**
has nowhere
to lay his
head and
rest."

The Lord Buddha replied,
saying: "Subhuti, **it
cannot be asserted
that these are sentient
beings, or that these
are not sentient beings.**
And why? Because,
Subhuti, regarding
'**sentient beings,**' **the
Lord Buddha declared**
that in reality these are not
'**sentient beings,**' they are
merely termed '**sentient
beings.**'" [3]

Saying 86
**The foxes &
the birds** have, but
the Son of Humanity has nowhere

八六、
耶稣说：
“狐狸有洞，飞鸟有巢，
人子却没有安枕歇息的地方”。

**It cannot be asserted that
these are sentient beings
or these are not sentient beings.**
They are merely termed **sentient beings**

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。

Saying 87
How
miserable is
the body
&
the soul
that depends
on both

[Chapter 22]
Obtaining
nothing of a
real or tangible
nature,
but **Honoured**
in **attaining to**
spiritual wisdom

Jesus said,
"**How miserable**
is the body
that depends
on a body,
and **how**
miserable
is the soul
that depends
on both."

Subhuti enquired of
the Lord Buddha,
saying: "**Honoured**
of the Worlds! did
the Lord Buddha, in
attaining to
supreme spiritual
wisdom, obtain
nothing of a
real or tangible
nature?"

Saying 87
**How miserable is
the body & the soul
that depends on
both**

八七、
耶稣说：
“要依靠另一个肉体而活的肉体是可怜的，
灵魂如果依靠这些
（肉体）也是可怜的”。

[Chapter 22]
Obtaining **nothing of a real
or tangible nature,**
but **Honoured** in
attaining to spiritual wisdom

无法可得分第二十二
须菩提白佛言：世尊！
佛得阿耨多罗三藐三菩提，
为无所得耶？

Saying 88
Jesus said,
They **give you** &
you will give them
what belongs
to you (& them)

The Lord
Buddha replied
In **attaining**
to
supreme
spiritual wisdom

Jesus said, "The
angels and the
prophets will come
to you and **give**
you what belongs
to you. You will
give them what
you have and ask
yourselves, 'When
will they come and
take **what is**
theirs?'"

The Lord Buddha
replied, **saying:**
"In **attaining to**
supreme
spiritual wisdom,
not a vestige of
Law or doctrine
was obtained, [1]
and therefore it is
termed '**supreme**
spiritual
wisdom.'"

Saying 88
Jesus said,
They **give you** & **you will give** them
what belongs to you (& them)

八八、
耶稣说：“天使与先知将会到你们这里来，
并把属于你们的赐给你们。同样，
你们也要将手上所有的交给他们。
你们会对自己说：
‘他们何日会来并把属于他们的拿走？’”。

The Lord Buddha replied
In **attaining to**
supreme spiritual wisdom

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。

Saying 89
Jesus said,
Whoever
created
the **inside**
created
the **outside** too

[Chapter 23]
The Lord... said,
It is neither '**above**'
nor '**below**.
It is termed
'**supreme spiritual**
wisdom

Jesus said, "Why do you wash the **outside** of **the cup**? Don't you know that **whoever created** the **inside created** the **outside** too?"

(C.f. **Wisdom: Jesus said**, "**Make** the **two one**... the **inside**... the **outside**... the **above**... the **below**... [into] a **single one**... then you will **enter the kingdom**," Saying 22.)

The Lord Buddha addressed Subhuti, **saying**: "This Law is **coherent** and **indivisible**, [1] it is neither '**above**' nor '**below**,' [2] therefore it is termed '**supreme spiritual wisdom**.'

It excludes such arbitrary ideas as **an entity**, **a being**, **a living being**, or **a personality**; but includes every Law pertaining to the cultivation of goodness. [3]

Saying 89
Jesus said,
Whoever **created** the **inside**
created the **outside** too

八九、
耶稣说：
“你们为什么单洁净杯子的外面？
难道你们不知道，
造里面的跟造外面的是同一位吗？”

[Chapter 23]
The Lord... said,
It is neither '**above**' nor '**below**.
It is termed '**supreme spiritual wisdom**

净心行善分第二十三
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，
则（即）得阿耨多罗三藐三菩提。

Saying 90
My yoke is
easy... **my**
requirements
are light

Laws, are
not **Laws**,
they are
merely
termed **Laws**

Jesus said,
"Come to
me, because
my yoke is
easy and **my**
requirements
are light.

You'll be
refreshed."

Subhuti, what were
referred to as '**Laws**
pertaining to
goodness,' these **the**
Lord Buddha
declared are not in
reality '**Laws**
pertaining to
goodness,' they are
merely termed '**Laws**
pertaining to
goodness.'" [4]

Saying 90
My yoke is easy...
my requirements
are light

九十、
耶稣说：“到我这里来！
因为我的轭是容易负的，
我的统治是温和的，
你们会为自己找到安息之处”。

Laws, are
not **Laws**,
they are merely
termed **Laws**

须菩提！所言善法者，
如来说非善法，是名善法。

Saying 91
**You are...
the one.**

You **read**, but
**you don't know
how to read**

[Chapter 24]

**The seven treasures...
heaped together.**

**Select a stanza of this
Scripture,
& observe it**

They said to
him, "Tell **us**
who you are so
that **we** may
trust you."

He said to them,
"You **read the
face of the sky
and the earth**,
but you don't
know the one
right in front of
you, and **you
don't know how
to read** the
present
moment."

The Lord Buddha addressed
Subhuti, **saying**: "If within **this
universe of universes**, **the
seven treasures [1] were
heaped together**, forming as
many great elevations as
there are Sumerus, prince of
mountains, and these
treasures bestowed entirely in
the exercise of charity; and if **a
disciple** were to **select a
stanza of this Scripture**,
rigorously **observe it**, and
**diligently explain it to
others**, the merit [2] thus
obtained would so far exceed
the former excellence,

Saying 91
You are... the one.
You **read**, but
you don't know how to read

九一、
他们对他说明：“请告诉我们你是谁，
好让我们可以相信你”。
他对他们说：“你们知道考察天和地，
却不认识站在你们面前的是谁，
更不知道如何考察这时代”。

[Chapter 24]
The seven treasures...
heaped together.
Select a stanza of this Scripture,
& observe it

福智无比分第二十四
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，

Saying 92
**I want to give
answers
to you but you
aren't looking
for them**

**What think
you? You disciples,
do not affirm
that
it cannot be stated...
nor comprehended**

Jesus said,
"**Look** and
you will find.

**I didn't answer
your questions
before.**

Now **I want
to give you
answers,**
but **you aren't
looking
for them.**"

That **it cannot be
stated in terms of
proportion, nor
comprehended** by any
analogy." [3]

[Chapter 25]

The Lord Buddha
addressed Subhuti,
saying: "**What think
you? You disciples, do
not affirm** that the Lord
Buddha reflects thus
within himself,

Saying 92
I want to give answers
to **you** but **you**
aren't looking
for **them**

九一、
他们对他说明：“请告诉我们你是谁，
好让我们可以相信你”。
他对他们说明：“你们知道考察天和地，
却不认识站在你们面前的是谁，
更不知道如何考察这时代”。

What think
you? You disciples,
do not affirm that
it cannot be stated... nor comprehended

于前福德百分不及一，百千万亿分，
乃至算数譬喻所不能及。
化无所化分第二十五
[Chapter 25]
须菩提！于意云何？
汝等勿谓如来作是念：

Saying 93
Don't **give what's holy**
to **the dogs**, or
it might be thrown on
the manure pile

I bring salvation
to **every**
living being.
Entertain no such
delusive thought

Jesus said, "Don't **give what's holy** to **the dogs**, or else it might be thrown on **the manure pile**. Don't **throw pearls** to **the pigs**, or else they might [...]"

(C.f. [Alternatively,] Jesus said, "**Give** not **that which is holy** unto the **dogs**, neither **cast** ye your **pearls** before **swine**, lest they trample them **under their feet**, and turn again and rend you," [Matthew 7:6](#).)

'**I bring salvation** to **every living being**.' Subhuti, entertain no such **delusive thought!** And why? Because, in reality there are no **living beings** to whom the Lord Buddha can **bring salvation**. [1]

If there were **living beings** to whom the Lord Buddha could **bring salvation**, the Lord Buddha would necessarily assume the reality of such **arbitrary concepts** as an entity, a being, **a living being**, and a personality.

Saying 93
Don't **give what's holy**
to **the dogs**, or
it might be thrown on
the manure pile

九三、
“不要将圣物给狗，
否则会被它们丢到粪堆；
不要将珍珠给猪，
否则会被它们咬碎”。

I bring salvation
to **every living being**.
Entertain no such
delusive thought

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，
如来则有我人众生寿者。

Saying 94
Whoever will
find,
for **them**
it will **be**
opened

The common,
uneducated people
believe in
such, and it is
understood
to be

Jesus [said],
"**Whoever**
looks will
find, [and
whoever
knocks],
it will **be**
opened
for **them**."

Subhuti, what the
Lord Buddha
adverted to as an
entity, is not in reality
an entity; it is only
understood to be
an entity, and
believed in as such,
by **the common,**
uneducated people.

Saying 94
Whoever will **find**,
for **them**
it will **be opened**

九四、
耶稣（说）：
“凡寻找的必会寻见；
（凡叩门的）
就会给他开门。”

The common,
uneducated people
believe in such, and
it is **understood to be**

须菩提！如来说：
“有我者，则非有我，
而凡夫之人以为有我。

Saying 95
**Someone
from whom
you won't get
[money] back**

Common,
uneducated people
are not merely
common,
uneducated people.

[**Jesus said**],
"If you have
money, don't
lend it at
interest.
Instead,
give [it to]
**someone
from whom
you won't
get it back.**"

Subhuti, what are
ordinarily referred
to as the '**common,
uneducated
people,**' these
the **Lord Buddha
declared** to be
not merely
'**common,
uneducated
people.**'" [2]

Saying 95
**Someone from whom
you won't get
[money] back**

九五、
“倘若你们有金钱，
不要借贷给别人收取利息，
而要不打算索还地施赠给别人”。

Common,
uneducated people
are not merely
common,
uneducated people.

须菩提！凡夫者，
如来说则非凡夫。

Saying 96
The Father's kingdom is
like yeast **hidden**
in **large loaves**
of bread

[Chapter 26]
The Lord can
be perceived
by **his thirty-two**
bodily
distinctions

Jesus [said], "**The Father's kingdom** can be compared to a woman who took a little yeast and [**hid**] it in flour.

She made it into **large loaves of bread**.

Anyone who has ears to **hear** should **hear!**"

The Lord Buddha addressed Subhuti, saying: "Can **the Lord** Buddha **be perceived** by means of **his thirty-two bodily distinctions?**" [1]

Subhuti replied, saying: "Even so, [2] **the Lord** Buddha can **be perceived** by means of **his thirty-two bodily distinctions.**"

Saying 96

The Father's kingdom is like yeast **hidden**
in **large loaves of bread**

九六、

耶稣（说）：

“父的国度好像一个女人，
她拿了少许面酵，藏在面团里，
然后做出很多大块的面包来。
凡有耳的，就应当听”。

（这个比喻十分明显地说，
天国就是把神性生命活出来的境界）

[Chapter 26]

The Lord can **be perceived**
by **his thirty-two bodily distinctions**

法身非相分第二十六
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。’

Saying 97
The kingdom
is like
a woman carrying
a jar of
flour.
She **didn't realize**
there was a problem

The Lord
resembles
one of the great wheel-turning
kings.
It is **improbable** the Buddha
may **be perceived** by means of
his thirty-two bodily
distinctions

Jesus said, "The
Father's kingdom can
be compared to a
woman carrying a jar
of **flour.**

While she was walking
down [a] long road, **the**
jar's handle broke and
the flour spilled out
behind her on the road.

She **didn't know it**, and
didn't realize there
was a problem until
she got home, put down
the jar, and found it
empty."

The Lord Buddha, continuing,
said unto Subhuti: "If by means
of **his thirty-two bodily**
distinctions it were possible to
perceive the Lord Buddha,
then **the Lord Buddha would**
merely resemble one of the
great wheel-turning kings." [3]

Subhuti thereupon addressed
the Lord Buddha, saying:
"Honoured of the Worlds!
According as I am able to
interpret **the Lord** Buddha's
instruction, **it is improbable** that
the Lord Buddha may **be**
perceived by means of **his**
thirty-two bodily distinctions."

Saying 97

The kingdom is like a woman carrying a jar of flour.
She didn't realize there was a problem

九七、
耶稣说：“父的国度好像一个女人，
她背着一个载满食物的瓶子，
在路上走了一程后，瓶子的手柄断了，
食物都掉在她后面的路上，
而女人全然没有觉察，等到她进入房子，
放下瓶子的时候，才发现瓶子全是空的”。

（这个比喻里的意思是，
人心的不觉悟导致其人生如同这妇人似的在世上白走一遭，
毫无创造性的功效，没有活出生命的价值来。）

（凡间一尘注：这个比喻也许是说，
人生所有的累赘其实都是不必要的，早就可以放下和放弃的）

The Lord resembles
one of the great wheel-turning kings.
It is improbable the Buddha may be perceived
by means of **his thirty-two bodily distinctions**

佛言：
须菩提！若以三十二相观如来者，
转轮圣王则（即）是如来。’
须菩提白佛言：世尊！
如我解佛所说义，不应以三十二相观如来。

Saying 98
The Father's kingdom is like a man who wanted to kill someone powerful

Whosoever walks in the way of iniquity does not seek after and cannot perceive the blessedness of the Lord

Jesus said, "**The Father's kingdom can be compared to a man who wanted to kill someone powerful.** He drew his sword in his house and drove it into the wall **to figure out whether his hand was strong enough.** Then he killed **the powerful one.**"

Thereafter, the "**Honoured of the Worlds**" delivered this sublime Gatha:
"I am **not to be perceived by means of any visible form,**
Nor **sought after** by means of any audible sound;
Whosoever walks in the way of iniquity, Cannot perceive the blessedness of the Lord Buddha." [4]

Saying 98
The Father's kingdom
is like a man
who wanted to kill
someone powerful

九八、
耶稣说：“父的国度好像一个人，
他想要杀死一个大力士。
他首先在家中把剑插入墙上，
好知道自己的手是否够强，
然后才把大力士杀了”。

（行走天国之路需要克服困难的勇气和坚持真理的决心。）

Whosoever walks in the way of iniquity
does not **seek after** and
cannot perceive the blessedness of
the Lord

尔时，世尊而说偈言：
若以色见我 以音声求我
是人行邪道 不能见如来

Saying 99
**The people
here who
do the will
of my Father
will enter my
Father's kingdom**

[Chapter 27]
**Those
disciples
who
obtain
supreme spiritual
wisdom**

The disciples
said to him,
"**Your brothers
and mother
are standing
outside.**"

He said to them,
"**The people
here who do
the will of my
Father are my
brothers and
mother;
they're the
ones who
will enter
my Father's
kingdom.**"

The Lord Buddha said unto Subhuti: "If you think thus within yourself 'The Lord Buddha did not, by means of **his perfect bodily distinctions, obtain supreme spiritual wisdom,**' Subhuti, **have no such deceptive thought!** Or if you think thus within yourself, 'In **obtaining supreme spiritual wisdom,** the Lord Buddha declared the abrogation of every Law,' Subhuti, **have no such delusive thought!** And why? Because, **those disciples who obtain supreme spiritual wisdom,** neither affirm the abrogation of any Law, nor the destruction of any distinctive quality of phenomena." [1]

Saying 99

**The people here who do the will of my Father
will enter my Father's kingdom**

九九、
门徒对他说：
“你的兄弟和母亲在外面等你”。
他对他们说：“遵行我父旨意的人，
就是我的兄弟和母亲，
这些人才可以进入我父的国度”。

[Chapter 27]

**Those disciples who obtain
supreme spiritual wisdom**

无断无灭分第二十七
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！何以故？
发阿耨多罗三藐三菩提心者，
于法不说断灭相。

Saying 100
They showed
Jesus
a gold coin.
He said,
"Give to
Caesar what
belongs to **Caesar.**"

[Chapter 28]
There is no abstract
individual existence.
An enlightened disciple,
in the exercise of charity,
bestowed
an amount of
the seven treasures.

They showed Jesus **a**
gold coin and said to
him, "Those who belong
to **Caesar** demand
tribute from us."

He said to them, "**Give**
to Caesar what belongs
to **Caesar**, **give to God**
what belongs to **God**,
and **give to** me what
belongs to me."

(C.f. **No individual**
existence: Jesus said,
"I am **the All**," Saying
77.)

The Lord Buddha
addressed Subhuti,
saying: "If **an enlightened**
disciple, in the exercise
of charity, bestowed as
considerable **an amount**
of the seven treasures
as might fill **worlds**
numerous as the sands
of the Ganges;

and if **a disciple**,
realising that within the
meaning and purport of
the Law, **there is no**
abstract individual
existence, [1]

Saying 100
They showed Jesus
a gold coin.
He said, "**Give to**
Caesar what belongs to **Caesar.**"

一〇〇、
他们拿一块金币给耶稣看，对他说：
“恺撒的代表要求我们纳税”。
他对他们说：“恺撒的物当归恺撒，
上帝的物当归上帝，我的物当归我”。

[Chapter 28]
There is no abstract individual existence.
An enlightened disciple,
in the exercise of charity, bestowed
an amount of the seven treasures.

不受不贪分第二十八
须菩提！
若菩萨以满恒河沙等世界七宝，
持用布施；

Saying 101
Become my disciple.
My true Mother
gave me Life

Enlightened disciples
are entirely **unaffected**
by considerations
of 'reward or merit

"Whoever doesn't hate their [father] and mother as I do can't **become my [disciple]**, and whoever [doesn't] love their [father] and mother as I do can't **become my [disciple]**.

For my mother [gave me falsehood], but [my] true [Mother] **gave me Life.**"

perfects himself in the virtue of endurance, this latter disciple will have a cumulative merit, relatively greater than the other.

And why? Because, **enlightened disciples** are entirely **unaffected by considerations of 'reward or merit.'**"

Subhuti thereupon enquired of the Lord Buddha, saying: "Honoured of the Worlds! in what respect are **enlightened disciples unaffected by considerations of 'reward or merit'?**"

Saying 101
Become my disciple.
My true Mother **gave me Life**

一〇一、
“凡是不像我一样拒绝盲从父母的
（“拒绝盲从” 原文直译是 “恨恶” ），
就不能成为我的门徒。
凡是不像我一样爱自己父母的，
也不能成为我的门徒。因为……，
但在真理上，（我的母亲）
她却给了我生命”。

（“因为” 之后原本阙文。
有学者整理时加上 “给我谎言”
几个字，未必妥当。）

Enlightened disciples are entirely
unaffected by considerations of ‘reward or merit

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？

Saying 102
**The
Pharisees**
vs
the cattle

**Enlightened
disciples**
do not aspire in
**a spirit of
covetousness**

Jesus said, "How awful for **the Pharisees** who are like a dog sleeping in a feeding trough for **cattle**, because the dog doesn't eat, and [doesn't let] **the cattle** eat either."

(C.f. **The Pharisees** were "**buyers and merchants**," [Saying 64.](#))

The Lord Buddha replied, saying:
"**Enlightened disciples** do not aspire, in **a spirit of covetousness**, to rewards commensurate with their merit; therefore, I declare that they are entirely unaffected by considerations of 'reward or merit.'" [2]

Saying 102
The Pharisees vs
the cattle

一〇二、
耶稣说：
“法利赛人有祸了！
因为他们像狗一样，
躺在牛棚里，既不吃，
也不让牛吃”。

Enlightened disciples
do not aspire in
a spirit of covetousness

须菩提！
菩萨所作福德，
不应贪著，
是故说不受福德。

Saying 103
The bandits are
going to **enter**.
Get up
& **be prepared**
before they
arrive

[Chapter 29]
If a disciple asserts
that **the Lord**
comes or goes,
sits or **reclines**,
he has not
understood

Jesus said, "Blessed
is the one who knows
where **the bandits**
are **going** to **enter**.
[They can] **get up**
to assemble their
defenses and **be**
prepared to defend
themselves before
they **arrive**."

(C.f. Jesus said,
Discover the
meaning of these
sayings, [Saying 1.](#))

The Lord Buddha
addressed Subhuti,
saying: "If a
disciple asserts
that **the Lord**
Buddha **comes**
or goes, **sits**
or **reclines**,
obviously he has
not **understood**
the meaning of
my discourse.

Saying 103

The bandits are **going** to **enter**.
Get up & **be prepared** before they **arrive**

一〇三、
耶稣说：

“知道盗贼到来时刻的人有福了！
这样，在盗贼到来之前，
他会起来，
集合（资财），束上腰带”。

[Chapter 29]

If a disciple asserts that **the Lord comes or goes**,
sits or **reclines**, he has not **understood**

威仪寂静分第二十九
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。

Saying 104
They said "**Come**
let's pray and fast"
Jesus said,
"**What have I done wrong?**
Leaving
the bridal chamber
fast & pray

The idea 'Buddha'
implies neither
coming, nor **going**.
The Lord [spoke of]
a good disciple
reducing worlds.
Would **the aggregate**
be great?

They said to [Jesus],
"**Come**, let's pray
and fast today."

Jesus said, "**What**
have I done wrong?
Have I failed?"

"Rather, when the
groom **leaves**
the bridal chamber,
then people should
fast and pray."

And why? Because, the
idea 'Buddha' implies
neither **coming** from
anywhere, nor **going** to
anywhere, and hence the
synonym 'Buddha!'" [1]

[Chapter 30]

The Lord Buddha
addressed Subhuti,
saying: "If **a good**
disciple, whether man or
woman, were to take
infinite worlds and 'reduce'
them to minute particles of
dust; what think you,
would **the aggregate** of
all those particles of dust
be great?"

Saying 104

They said "**Come** let's pray and fast"
Jesus said, "**What have I done wrong?**
Leaving the bridal chamber fast & pray

一〇四、

他们对耶稣说：“来！
今天让我们一起祷告，一起禁食”。

耶稣说：“（你们要求我禁食，）
我究竟是犯了什么罪呢还是受制于什么呢？
然而，新郎离开新房后，
其他人就会禁食祈祷的！”

The idea 'Buddha' implies neither **coming**, nor **going**.
The Lord [spoke of] **a good disciple** reducing worlds.
Would **the aggregate** be great?

何以故？如来者，无所从来，
亦无所去，故名如来。

一合理相分第三十

[Chapter 30]

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？

Saying 105
Know the
father and
mother.
Be called
a bastard

In reality,
would **the aggregate**
of the
particles of dust
be **declared**
to be... great?

Jesus said,
"Whoever
knows their
father and
mother will
be called
a bastard."

Subhuti replied, saying:
"Honoured of the Worlds!
the aggregate of all
those particles of dust
would be exceedingly
great. And why?
Because, if all those were
in reality 'minute
particles of dust,' the
Lord Buddha would not
have **declared them to**
be 'minute particles of
dust.'

Saying 105
Know the
father and mother.
Be called a bastard

一〇五、
耶稣说：“凡是（不）
认识父亲和母亲的，
都要被称为娼妓的儿子”。

In reality,
would **the aggregate**
of the **particles of dust**
be **declared to be... great?**

甚多，世尊！
何以故？
若是微尘众实有者，
佛则（即）
不说是微尘众，

Saying 106
Make two one.
Become
the sons
of man,
and **say** '
Mountain,
go away!

The Lord
declared
that
in reality
these are not
minute
particles
of dust

Jesus said,
"When you **make**
the two into one,
you'll **become**
Children of
Humanity [or
the sons of
man], and if you
say '**Mountain,**
go away!', it'll
go."

And why? Because,
the Lord Buddha,
discoursing upon
'**minute particles of**
dust,' **declared** that
in reality those are
not '**minute particles**
of dust,' they are
merely termed
'**minute particles**
of dust.'" [1]

Saying 106

Make two one. **Become**
the sons of man,
and **say** '
Mountain, go away!

一〇六、
耶稣说：“当你们把二变成一，
你们就成了亚当（或“人”）
的儿子，那时你们说‘山，
走开！’山就会走开”。

The Lord
declared that
in reality these are not
minute particles of dust

所以者何？
佛说：微尘众即非微尘众，
是名微尘众。

Saying 107
The kingdom
is like **a hundred**
sheep.
The largest one
left **the ninety-nine**

The Lord discoursed upon
infinite worlds &
the 'unity.
It is merely
termed **unity**
and **eternity**

Jesus said, "**The kingdom** can be compared to **a shepherd** who had **a hundred** sheep. **The largest one** strayed. He left **the ninety-nine** and looked for that **one** until he found it. Having gone through the trouble, **he said** to the sheep: 'I love you more than **the ninety-nine**.'"

Subhuti continuing, addressed **the Lord Buddha**, saying: "Honoured of the Worlds! What **the Lord Buddha discoursed** upon as '**infinite** worlds,' these are not in reality '**infinite** worlds,' they are merely termed '**infinite** worlds.' And why? Because, if these were in reality '**infinite** worlds,' there would of necessity **be unity** and **eternity** of matter. But **the Lord Buddha**, **discoursing** upon **the 'unity** and **eternity** of matter,' **declared** that there is neither '**unity**' nor '**eternity** of matter,' therefore it is merely termed '**unity** and **eternity** of matter.'"

Saying 107
The kingdom
is like **a hundred** sheep.
The largest one left **the ninety-nine**

一〇七、
耶稣说：
“天国好像一个牧人，他有一百只羊，
其中一只，也就是最肥壮的那一只，
走迷了路；牧人就撇下其余的九十九只，
去找那一只羊，直到找着为止。
牧人筋疲力尽后对羊说：
‘我爱你更甚于其他九十九只’ ”。

The Lord discoursed upon
infinite worlds &
the 'unity. It is merely termed **unity**
and **eternity**

世尊！如来所说三千大千世界，则（即）
非世界，是名世界。何以故？
若世界实有者，则（即）是一合相。
如来说：一合相，则（即）非一合相，
是名一合相。

Saying 108
Jesus said,
I myself will
become
whoever drinks
what's hidden
& revealed
from my mouth

The Lord declared
common, worldly-
minded people
covet the
incomprehensible
belief in the
unity or eternity
of matter

Jesus said,
"**Whoever** drinks
from my mouth
will become like
me, and **I myself**
will become
[them or] like
them; then,
what's hidden
will **be revealed**
to them."

The Lord Buddha
thereupon **declared**
unto Subhuti, "**Belief**
in the **unity or**
eternity of matter is
incomprehensible; [2]
and only **common,**
worldly-minded
people, for purely
materialistic reasons,
covet **this hypothesis.**"

Saying 108
Jesus said,
I myself will become
whoever drinks **what's hidden**
& **revealed** from my mouth

一〇八、
耶稣说：
“喝我口里所出的会变得像我，
我自己也会变成他，
隐藏的事也会向他显明”。

The Lord declared
common, worldly-minded people
covet the **incomprehensible**
belief in the
unity or eternity of matter

须菩提！一合相者，则（即）
是不可说，
但凡夫之人贪著其事。

Saying 109
The kingdom is like
someone who
didn't know they had
a treasure in **their field**.
The buyer began to
loan money at interest

[Chapter 31]
Honoured of the Worlds! If
a disciple affirmed a belief
about **the Lord Buddha's**
discourse that **disciple**
would not be interpreting
aright the meaning

Jesus said, "**The**
kingdom can be
compared to **someone**
who had **a treasure**
[hidden] in **their field**.
[**They**] **didn't know**
about it. After they
died, they left it to
their son. **The son**
didn't know it either.
He took **the field**
and sold it.

"**The buyer** plowed
the field, [found] **the**
treasure, and **began**
to loan money at
interest to **whomever**
they wanted."

The Lord Buddha addressed
Subhuti, **saying**: "If **a disciple**
affirmed
that **the Lord Buddha**
enunciated a belief [1] that
the mind can comprehend
the idea of an entity, a being, a
living being, or a personality;
what think you, Subhuti, **would**
that disciple be interpreting
aright the meaning of **my**
discourse?"

Subhuti replied, **saying**:
"**Honoured of the Worlds!**
That disciple would not
be interpreting aright the
meaning of **the Lord**
Buddha's discourse."

Saying 109

The kingdom is like **someone** who
didn't know they had
a treasure in **their field**.

The buyer began to loan money at interest

一〇九、

耶稣说：“天国好像一个人，
他的田里藏有宝物，他却不知道。
他死后就将田留给他的儿子，
这个儿子也不知道。他继承了田，
把田卖掉。那买田的人到来，
当他掘地时发现了宝藏，
他便开始给想要借钱的人放贷取利”。

[Chapter 31]

Honoured of **the Worlds!**

If **a disciple** affirmed a belief about **the Lord**
Buddha's discourse that **disciple**
would not be interpreting aright the meaning

知见不生分第三十一
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？

Saying 110
Whoever has
found
the world and
become rich
should
renounce

The Honoured of
the Worlds,
discoursing upon
comprehending
declared that ideas like
a personality
are unreal and illusive

Jesus said,
"**Whoever**
has found
the world
and **become**
rich should
renounce
the world."

And why? Because,
Honoured of **the Worlds!**
discoursing upon
comprehending such
ideas as **an entity, a**
being, a living being,
and **a personality**, it was
declared that **these are**
entirely unreal and illusive,
and therefore they are
merely termed **an entity,**
a being, a living being,
and **a personality.**"

Saying 110
Whoever has found
the world and **become rich**
should renounce

一一〇、
耶稣说：
“凡认识世界真相而变得
（心灵）富足的，
必定不贪恋这个世界”。

The Honoured of **the Worlds**,
discoursing upon **comprehending**
declared that ideas like **a personality**
are unreal and illusive

不也，世尊！是人不解如来所说义。

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。

Saying 111
**The heavens &
the earth**
will **roll up in
front of you,**
& **whoever lives
from the Living One**
won't **see** death

**Those who aspire to
supreme spiritual wisdom
eliminate from
their minds
visible
objects**
and **interpret**
phenomena

**Jesus said, "The
heavens and the earth
will roll up in front of
you, and whoever lives
from the Living One
won't see death."**

Doesn't Jesus say,
"**Whoever finds
themselves, of them the
world isn't worthy**"?

(C.f. "**Whoever
discovers the
interpretation of these
sayings won't taste
death,**" Saying 1.)

The Lord Buddha thereafter
addressed Subhuti, **saying:**
[2] "**Those who aspire to the
attainment of supreme
spiritual wisdom** ought thus
to **know, believe** in, and
interpret phenomena. They
ought to **eliminate from their
minds every tangible
evidence** of **every visible
object.**

Subhuti, concerning '**visible
objects,**' the Lord Buddha
declared that these are not
really '**visible objects**' they
are merely termed '**visible
objects.**'"

Saying 111
The heavens & the earth
will **roll up in front of you**,
& **whoever lives from the Living One**
won't **see** death

一一一、
耶稣说：
“天与地都会在你们面前卷起，
那靠永活者而活的，既不会尝死味，
也不会（恐惧）。
因为我曾说：‘找到自己的，
这个世界都配不上他’”。

Those who aspire to supreme spiritual wisdom
eliminate from their minds
visible objects
and **interpret** phenomena

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。
须菩提！所言法相者，
如来说即非法相，是名法相。

Saying 112
Depends
on
the flesh
or
the soul

[Chapter 32]
A disciple
bestowed
these in the
exercise
of charity

Jesus said,
"How awful for
the flesh that
depends on
the soul.

How awful for
the soul that
depends on
the flesh."

The Lord Buddha
addressed Subhuti,
saying: "If **a**
disciple, having
immeasurable
spheres filled with
the seven treasures,
[1] bestowed these
in the exercise of
charity;

Saying 112
Depends on
the flesh or **the soul**

一一二、
耶稣说：
“依靠灵魂的肉体有祸了！
依靠肉体的灵魂有祸了！”

[Chapter 32]
A disciple
bestowed
these in the exercise of charity

应化非真分第三十二
须菩提！
若有人以满无量阿僧祇世界七宝持用布施，

Saying 113
They won't say,
'Look over here!
The kingdom
is already
over the earth

In what attitude of mind
should it be explained?
Not assuming the reality
of earthly phenomena,
but **in the blessedness**
of a mind at rest

His disciples said to him,
"When will **the kingdom**
come?"

"It won't come by **looking**
for it. They won't say,
'Look over here!' or
'Look over there!'
Rather, **the Father's**
kingdom is already
spread out over the
earth, and **people**
don't see it."

(C.f. Jesus said, "Come
to me, because my yoke
is easy and my
requirements are light.
[**You will find rest** for
your **souls**]," [Saying 90](#),
& [Matthew 11:29](#).)

and if **a disciple**, whether
man or woman, having
aspired to supreme spiritual
wisdom, selected from this
Scripture a stanza comprising
four lines, then rigorously
observed it, studied it, and
diligently explained it to
others; **the cumulative merit**
of such **a disciple would be**
relatively greater than the
other."

"In what attitude of mind
should it be diligently
explained to others? [2] **Not**
assuming the permanency
or the reality of earthly
phenomena, but **in the**
conscious blessedness of a
mind at perfect rest. [3]

Saying 113

They won't say, 'Look over here!
The kingdom is already over the earth

一一三、
他的门徒对他说：
“天国何时会来呢？”
（耶稣说：）
“这不是你们可以等来的，
没有人会说‘瞧，在这里！’
或‘瞧，在那里！’相反，
父的国度已经遍满大地，
只是人看不见而已”。

In what attitude of mind **should it be explained?**
Not assuming the reality
of earthly phenomena,
but **in the blessedness of a mind at rest**

若有善男子、善女人，发菩萨心者，
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。

Saying 114
Jesus: "Look,
I will draw her in
to make her male,
so she too
may become
a living male spirit,
similar to you
enter the kingdom

Phenomena ought to be
contemplated. When
The Lord concluded enunciating
this Scripture
the monks & sisters &
the whole realm of
spiritual beings
consecrated to its practice
received it & departed

Simon Peter said to them,
"Mary should leave us,
because women aren't worthy
of life." Jesus said, "Look,
am I to make her a man? So
that she may become a living
spirit too, she is equal to you
men, because every woman
who makes herself manly will
enter the kingdom of
heaven."

(C.f. An alternate translation:
Jesus said: "Look, I will
draw her in so as to make
her male, so that she too may
become a living male spirit,
similar to you..." Stephen J.
Patterson and James M.
Robinson. On being made
spiritually compete - See also
"make the two one... so that
the male not be male, nor the
female female," Saying 22, &
"Become the sons of man,"
Saying 106.)

And why? Because, the
phenomena of life may be likened
unto a dream, a phantasm, a
bubble, [4] a shadow, the
glistening dew, or lightning flash,
and thus they ought to be
contemplated."

When the Lord Buddha
concluded his enunciation of
this Scripture, [5] the venerable
Subhuti, the monks, [6] nuns,
lay-brethren and sisters, all
mortals, and the whole realm of
spiritual beings, rejoiced
exceedingly, and consecrated to
its practice, they received it and
departed.

(C.f. "These are the hidden
sayings that the living Jesus
spoke," The Prologue. Jesus
said, "Whoever drinks from my
mouth will become like me, and I
myself will become [them or] like
them; then, what's hidden will be
revealed to them," Saying 108.)

Saying 114

Jesus: "Look, I will draw her in to make her male, so she too may become a living male spirit, similar to you. Enter the kingdom

一一四、

西门彼得对他们说：

“让马利亚离开我们去吧。

因为女人不配得到生命”。耶稣说：

“看哪！我会引导她，使她变成男的，使她也能成为活着的灵，像你们男人一样。

凡将自己变成男人的女人，
都可以进入天国”。

（耶稣是赞成男女人格平等的，他认为女人只要也能认识到自己生命里的神性形象，在积极程度上像男人那样努力活出上帝赋予的光辉形象，就可以同男人的生命一样永活在上帝的国度里。）

Phenomena **ought to be contemplated.**

When **the Lord concluded enunciating this Scripture the monks & sisters & the whole realm of spiritual beings consecrated to its practice received it & departed**

何以故？ 一切有为法 如梦幻泡影 如露亦如电
应作如是观 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。

[The Gospel of Thomas](#)

Translated by
Mark M. Mattison

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