

THE DIAMOND PRAJNAPARAMITA SUTRA

金剛般若波羅蜜經



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Lu Xiang Zan  
爐 香 讚

## Incense Praise

Incense burning in the censer,

All space permeated with fragrance.

The Buddhas perceive it from every direction,

Auspicious clouds gather everywhere.

With our sincerity,

The Buddhas manifest themselves in their entirety.

We take refuge in the Bodhisattvas-Mahasattvas.

Lu Xiang Zha Ruo  
爐 香 乍 爇  
Fa Jie Meng Xun  
法 界 蒙 熏  
Zhu Fo Hai Hui Xi Yao Wen  
諸 佛 海 會 悉 遙 聞  
Sui Chu Jie Xiang Yun  
隨 處 結 祥 雲  
Cheng Yi Fang Yin  
誠 意 方 殷  
Zhu Fo Xian Quan Shen  
諸 佛 現 全 身  
Nan Mo Xiang Yun Gai Pu Sa  
南 無 香 雲 蓋 菩 薩  
Mo He Sa  
摩 訶 薩

Nan Mo Ben Shi Shi Jia Mo Ni  
南 無 本 師 釋 迦 摩 尼  
Fo  
佛 (三稱)

Kai Jing Ji  
開 經 偈

Wu Shang Shen Shen Wei Miao Fa  
無 上 甚 深 微 妙 法  
Bai Qian Wan Jie Nan Zao Yu  
百 千 萬 劫 難 遭 遇  
Wo Jin Jian Wen De Shou Chi  
我 今 見 聞 得 受 持  
Yuan Jie Ru Lai Zhen Shi Yi  
願 解 如 來 真 實 義

Homage to Our Teacher Sakyamuni Buddha  
(repeat three times)

### Sutra Opening Verse

The unexcelled, most profound, and exquisitely  
wondrous Dharma,  
Is difficult to encounter throughout hundreds of  
thousands of millions of kalpas.  
Since we are now able to see, hear, receive and  
retain it,  
May we comprehend the true meaning of the  
Tathagata.

Jin Gang Bo Re Bo Luo Mi Jing  
金 剛 般 若 波 羅 蜜 經

## Diamond Prajnaparamita Sutra

Fa Hui Yin You Fen Di Yi  
法 會 因 由 分 第 一

1  
The Causes of This Dharma Meeting



Ru Shi Wo Wen Yi Shi Fo Zai  
如 是 我 聞： 一 時， 佛 在  
She Wei Guo Qi Shu Ji Gu Du  
舍 衛 國 祇 樹 給 孤 獨  
Yuan Yu Da Bi Qiu Zhong Qian Er  
園， 與 大 比 丘 眾 千 二  
Bai Wu Shi Ren Ju Er Shi Shi  
百 五 十 人 俱。 爾 時， 世  
Zun Shi Shi Zhuo Yi Chi Bo Ru  
尊 食 時， 著 衣 持 鉢， 入

Thus have I heard. At one time, the Buddha was in the city of Sravasti at the Jeta Grove Monastery with a gathering of monks numbering 1,250. At mealtime, the World-honored One put on his robe, picked up his bowl, and went into the city of Sravasti to beg for food. [...]

She	Wei	Da	Cheng	Qi	Shi	Yu	Qi
舍	衛	大	城	乞	食。	於	其
Cheng	Zhong	Ci	Di	Qi	Yi	Huan	Zhi
城	中	次	第	乞	已，	還	至
Ben	Chu	Fan	Shi	Qi	Shou	Yi	Bo
本	處。	飯	食	訖，	收	衣	鉢。
Xi	Zu	Yi	Fu	Zuo	Er	Zuo	
洗	足	已，	敷	座	而	坐。	

Shan	Xian	Qi	Qing	Fen	Di	Er	
善	現	啓	請	分	第	二	

Shi	Zhang	Lao	Xu	Pu	Ti	Zai	Da
時	長	老	須	菩	提	在	大
Zhong	Zhong	Ji	Cong	Zuo	Qi	Pian	Tan
眾	中，	即	從	座	起，	偏	袒
You	Jian	You	Xi	Zhuo	Di	He	Zhang
右	肩，	右	膝	著	地，	合	掌
Gong	Jing	Er	Bai	Fo	Yan	Xi	You
恭	敬。	而	白	佛	言：「	希	有！
Shi	Zun	Ru	Lai	Shan	Hu	Nian	Zhu
世	尊。	如	來	善	護	念	諸

[...] After he had gone from house to house, he returned to the grove. When he had finished eating, he put away his robe and bowl, washed his feet, straightened his mat, and sat down.

## 2

## Subhuti's Request



At that time the elder monk Subhuti was among the gathering of monks. He rose from his seat, bared his right shoulder, knelt on his right knee, and with palms pressed together before him, respectfully spoke to the Buddha saying, "Rare, World-honored One, the Tathagata protects and is concerned about all bodhisattvas, and he instructs all bodhisattvas.[...]"

Pu	Sa	Shan	Fu	Zhu	Zhu	Pu	Sa
菩	薩，	善	付	囑	諸	菩	薩。
Shi	Zun	Shan	Nan	Zi	Shan	Nü	Ren
世	尊！	善	男	子、	善	女	人，
Fa	A	Nou	Duo	Luo	San	Miao	San
發	阿	耨	多	羅	三	藐	三
Pu	Ti	Xin	Yun	He	Ying	Zhu	Yun
菩	提	心，	云	何	應	住？	云
He	Xiang	Fu	Qi	Xin	Fo	Yan	Shan
何	降	伏	其	心？」	佛	言：	「善
Zai	Shan	Zai	Xu	Pu	Ti	Ru	Ru
哉！	善	哉！	須	菩	提！	如	汝
Suo	Shuo	Ru	Lai	Shan	Hu	Nian	Zhu
所	說，	如	來	善	護	念	諸
Pu	Sa	Shan	Fu	Zhu	Zhu	Pu	Sa
菩	薩，	善	付	囑	諸	菩	薩。
Ru	Jin	Di	Ting	Dang	Wei	Ru	Shuo
汝	今	諦	聽，	當	爲	汝	說。
Shan	Nan	Zi	Shan	Nü	Ren	Fa	A
善	男	子、	善	女	人，	發	阿
Nou	Duo	Luo	San	Miao	San	Pu	Ti
耨	多	羅	三	藐	三	菩	提

[...] “World-honored One, when good men and good women commit themselves to *anuttara samyaksambodhi*, in what should they abide in, and how should they subdue their minds?”

The Buddha said, “Wonderful! Wonderful! Subhuti, it is as you have said, the Tathagata protects and is concerned about all bodhisattvas, and instructs all bodhisattvas. Now listen carefully while I tell you, when good men and good women commit themselves to *anuttara samyaksambodhi*, [...]



Xin Ying Ru Shi Zhu Ru Shi Xiang  
 心，應如 是住，如 是降  
 Fu Qi Xin Wei Ran Shi Zun Yuan  
 伏其心。唯 然！世 尊！願  
 Yao Yu Wen  
 樂欲聞。

Da Cheng Zheng Zong Fen Di San  
 大 乘 正 宗 分 第 三

Fo Gao Xu Pu Ti Zhu Pu Sa  
 佛告須 菩提：諸 菩 薩  
 Mo He Sa Ying Ru Shi Xiang Fu  
 摩訶 薩，應如 是降 伏  
 Qi Xin Suo You Yi Qie Zhong Sheng  
 其 心：所 有 一 切 眾 生  
 Zhi Lei Ruo Luan Sheng Ruo Tai Sheng  
 之 類，若 卵 生、若 胎 生、  
 Ruo Shi Sheng Ruo Hua Sheng Ruo You  
 若 濕 生、若 化 生；若 有  
 Se Ruo Wu Se Ruo You Xiang Ruo  
 色、若 無 色；若 有 想、若

[...]“in what they should abide in, and how they should subdue their minds.”

“Excellent, World-honored One. I will joyfully listen to what you say.”

3

### The Heart of the Mahayana



The Buddha said to Subhuti, “All great bodhisattvas should subdue their minds in the following manner: Of all sentient beings, be they born of eggs, wombs, moisture, or transformation, or whether they have form, or no form, or whether they are able to perceive, or do not perceive, [...]

Wu	Xiang	Ruo	Fei	You	Xiang	Fei	Wu
無	想；	若	非	有	想	非	無
Xiang	Wo	Jie	Ling	Ru	Wu	Yu	Nie
想，	我	皆	令	入	無	餘	涅
Pan	Er	Mie	Du	Zhi	Ru	Shi	Mie
槃	而	滅	度	之。	如	是	滅
Du	Wu	Liang	Wu	Shu	Wu	Bian	Zhong
度	無	量	無	數	無	邊	眾
Sheng	Shi	Wu	Zhong	Sheng	De	Mie	Du
生，	實	無	眾	生	得	滅	度
Zhe	He	Yi	Gu	Xu	Pu	Ti	Ruo
者。	何	以	故？	須	菩	提！	若
Pu	Sa	You	Wo	Xiang	Ren	Xiang	Zhong
菩	薩	有	我	相、	人	相、	眾
Sheng	Xiang	Shou	Zhe	Xiang	Ji	Fei	Pu
生	相、	壽	者	相、	即	非	菩
Sa							
薩。							

[...] or are neither able to perceive nor not perceive, I cause them to enter nirvana without remainder, liberating them. Thus by liberating infinite, innumerable, limitless sentient beings, in reality, no sentient beings are liberated.

“And why is this? Subhuti, if a bodhisattva has the notion of a self, the notion of others, the notion of sentient beings, or the notion of longevity, then he is not a bodhisattva.”

Miao Xing Wu Zhu Fen Di Si  
 妙 行 無 住 分 第 四

Fu	Ci	Xu	Pu	Ti	Pu	Sa	Yu
復	次：	「須	菩	提！	菩	薩	於
Fa	Ying	Wu	Suo	Zhu	Xing	Yu	Bu
法，	應	無	所	住，	行	於	布
Shi	Suo	Wei	Bu	Zhu	Se	Bu	Shi
施。	所	謂	不	住	色	布	施，
Bu	Zhu	Sheng	Xiang	Wei	Chu	Fa	Bu
不	住	聲、	香、	味、	觸、	法	布
Shi	Xu	Pu	Ti	Pu	Sa	Ying	Ru
施。	須	菩	提！	菩	薩	應	如
Shi	Bu	Shi	Bu	Zhu	Yu	Xiang	He
是	布	施，	不	住	於	相。	何
Yi	Gu	Ruo	Pu	Sa	Bu	Zhu	Xiang
以	故？	若	菩	薩	不	住	相
Bu	Shi	Qi	Fu	De	Bu	Ke	Si
布	施，	其	福	德	不	可	思
Liang	Xu	Pu	Ti	Yu	Yi	Yun	He
量。	須	菩	提！	於	意	云	何？

## 4

## The Wonder of Behaving Without Attachment



“Moreover, Subhuti, within this phenomenal world, a bodhisattva should practice giving without abiding in anything. This means that he should not give while abiding in form, nor should he give while abiding in sound, smell, taste, touch, or *dharmas*. Subhuti, a bodhisattva should not give while abiding in any notion whatsoever. And why is this? If a bodhisattva gives without abiding in any notion whatsoever, then his merit will be immeasurable.

[...]

Dong Fang Xu Kong Ke Si Liang Fou  
 東 方 虛 空 可 思 量 不?」  
 Fou Ye Shi Zun Xu Pu Ti Nan  
 「不 也， 世 尊!」 「須 菩 提! 南、  
 Xi Bei Fang Si Wei Shang Xia Xu  
 西、 北 方、 四 維、 上、 下 虛  
 Kong Ke Si Liang Fou Fou Ye Shi  
 空， 可 思 量 不?」 「不 也。 世  
 Zun Xu Pu Ti Pu Sa Wu Zhu  
 尊!」 「須 菩 提! 菩 薩 無 住  
 Xiang Bu Shi Fu De Yi Fu Ru  
 相 布 施， 福 德 亦 復 如  
 Shi Bu Ke Si Liang Xu Pu Ti  
 是， 不 可 思 量。 須 菩 提!  
 Pu Sa Dan Ying Ru Suo Jiao Zhu  
 菩 薩 但 應 如 所 教 住!」

Ru Li Shi Xian Fen Di Wu  
 如 理 實 見 分 第 五

Xu Pu Ti Yu Yi Yun He Ke  
 「須 菩 提! 於 意 云 何? 可

[...]“Subhuti, what do you think, can the vastness of space to the east be measured?”

“No, it cannot, World-honored One.”

“Subhuti, can the vastness of space to the south, west, north, up, or down be measured?”

“No, it cannot, World-honored One.”

“Subhuti, when a bodhisattva gives without abiding in any notion, his merit is just as immeasurable. Subhuti, a bodhisattva should abide in this teaching and this teaching alone.”

5

Seeing the Truth That Lies Beneath Perception



“Subhuti, what do you think, can you see the Tathagata from his physical form?”

Yi Shen Xiang Jian Ru Lai Fou Fou  
 以 身 相 見 如 來 不? 「不  
 Ye Shi Zun Bu Ke Yi Shen Xiang  
 也, 世 尊! 不 可 以 身 相  
 De Jian Ru Lai He Yi Gu Ru  
 得 見 如 來。 何 以 故? 如  
 Lai Suo Shuo Shen Xiang Ji Fei Shen  
 來 所 說 身 相, 即 非 身  
 Xiang Fo Gao Xu Pu Ti Fan Suo  
 相。」 佛 告 須 菩 提: 「凡 所  
 You Xiang Jie Shi Xu Wang Ruo Jian  
 有 相, 皆 是 虛 妄。 若 見  
 Zhu Xiang Fei Xiang Ji Jian Ru Lai  
 諸 相 非 相, 即 見 如 來。」

Zheng Xin Xi You Fen Di Liu  
 正 信 希 有 分 第 六

Xu Pu Ti Bai Fo Yan Shi Zun  
 須 菩 提 白 佛 言: 「世 尊!  
 Po You Zhong Sheng De Wen Ru Shi  
 頗 有 眾 生, 得 聞 如 是

“No, World-honored One, no one can see the Tathagata from his physical form. And why is this? The Tathagata has said that physical form is not physical form.”

The Buddha said to Subhuti, “All forms are illusory. If you see that all forms are not forms, then you see the Tathagata.”

## 6

## The Rarity of True Belief



Subhuti said to the Buddha, “World-honored One, can sentient beings, upon hearing these words, truly believe them?”

Yan Shuo Zhang Ju Sheng Shi Xin Fou  
 言 說 章 句， 生 實 信 不？」  
 Fo Gao Xu Pu Ti Mo Zuo Shi  
 佛 告 須 菩 提：「莫 作 是  
 Shuo Ru Lai Mie Hou Hou Wu Bai  
 說！ 如 來 滅 後， 後 五 百  
 Sui You Chi Jie Xiu Fu Zhe Yu  
 歲， 有 持 戒 修 福 者， 於  
 Ci Zhang Ju Neng Sheng Xin Xin Yi  
 此 章 句， 能 生 信 心， 以  
 Ci Wei Shi Dang Zhi Shi Ren Bu  
 此 爲 實。 當 知 是 人， 不  
 Yu Yi Fo Er Fo San Si Wu  
 於 一 佛、 二 佛、 三 四 五  
 Fo Er Zhong Shan Gen Yi Yu Wu  
 佛 而 種 善 根， 已 於 無  
 Liang Qian Wan Fo Suo Zhong Zhu Shan  
 量 千 萬 佛 所 種 諸 善  
 Gen Wen Shi Zhang Ju Nai Zhi Yi  
 根。 聞 是 章 句， 乃 至 一  
 Nian Sheng Jing Xin Zhe Xu Pu Ti  
 念 生 淨 信 者； 須 菩 提！

The Buddha told Subhuti, “Do not talk like that. Even after I have entered *nirvana* for five hundred years, there will still be people who uphold the precepts and generate merit who will believe these words and accept them as truth. You should know that they planted good roots not just with one Buddha, or two Buddhas, or three, or four, or five Buddhas, but that they planted good roots with infinite tens of millions of Buddhas. For a person who has one thought of pure belief, Subhuti, [...]

Ru	Lai	Xi	Zhi	Xi	Jian	Shi	Zhu
如	來	悉	知	悉	見，	是	諸
Zhong	Sheng	De	Ru	Shi	Wu	Liang	Fu
眾	生	得	如	是	無	量	福
De	He	Yi	Gu	Shi	Zhu	Zhong	Sheng
德。	何	以	故？	是	諸	眾	生，
Wu	Fu	Wo	Xiang	Ren	Xiang	Zhong	Sheng
無	復	我	相、	人	相、	眾	生
Xiang	Shou	Zhe	Xiang	Wu	Fa	Xiang	Yi
相、	壽	者	相、	無	法	相，	亦
Wu	Fei	Fa	Xiang	He	Yi	Gu	Shi
無	非	法	相。	何	以	故？	是
Zhu	Zhong	Sheng	Ruo	Xin	Qu	Xiang	Ji
諸	眾	生	若	心	取	相，	即
Wei	Zhuo	Wo	Ren	Zhong	Sheng	Shou	Zhe
爲	著	我、	人、	眾	生、	壽	者。
Ruo	Qu	Fa	Xiang	Ji	Zhuo	Wo	Ren
若	取	法	相，	即	著	我、	人、
Zhong	Sheng	Shou	Zhe	He	Yi	Gu	Ruo
眾	生、	壽	者。	何	以	故？	若
Qu	Fei	Fa	Xiang	Ji	Zhuo	Wo	Ren
取	非	法	相，	即	著	我、	人、

[...] the Tathagata fully knows and fully sees that those sentient beings will attain such limitless merit. Such a person already does not have the notion of a self, the notion of others, the notion of sentient beings, the notion of longevity, the notion of phenomena, or the notion of non-phenomena.

“And why is this? If a sentient being clings to a notion with his mind, then he will cling to self, others, sentient beings, and longevity. If he clings to the notion of phenomena, then he will cling to self, others, sentient beings, and longevity. And why is this? If he clings to the notion of non-phenomena then he will cling to self, others, [...]

Zhong Sheng Shou Zhe Shi Gu Bu Ying  
 眾 生、 壽 者。 是 故 不 應  
 Qu Fa Bu Ying Qu Fei Fa Yi  
 取 法， 不 應 取 非 法。 以  
 Shi Yi Gu Ru Lai Chang Shuo Ru  
 是 義 故， 如 來 常 說： 汝  
 Deng Bi Qiu Zhi Wo Shuo Fa Ru  
 等 比 丘！ 知 我 說 法， 如  
 Fa Yu Zhe Fa Shang Ying She He  
 筏 喻 者； 法 尚 應 捨， 何  
 Kuang Fei Fa  
 況 非 法？」

Wu De Wu Shuo Fen Di Qi  
 無 得 無 說 分 第 七

Xu Pu Ti Yu Yi Yun He Ru  
 「須 菩 提！ 於 意 云 何？ 如  
 Lai De A Nou Duo Luo San Miao  
 來 得 阿 耨 多 羅 三 藐  
 San Pu Ti Ye Ru Lai You Suo  
 三 菩 提 耶？ 如 來 有 所

[...] “sentient beings, and longevity. Thus, he must not cling to phenomena or non-phenomena. This is why I have often said to you, *bhiksus*, that even my teachings should be understood to be like a raft. If even the Dharma must be let go of, what about what is not the Dharma?”

7

Nothing Has Been Attained and  
 Nothing Has Been Said



“Subhuti, what do you think? Has the Tathagata really attained *anuttara samyaksambodhi*? Has the Tathagata really spoken the Dharma?”



Shuo Fa Ye Xu Pu Ti Yan Ru  
 說 法 耶?」 須 菩 提 言：「如  
 Wo Jie Fo Suo Shuo Yi Wu You  
 我 解 佛 所 說 義， 無 有  
 Ding Fa Ming A Nou Duo Luo San  
 定 法， 名 阿 耨 多 羅 三  
 Miao San Pu Ti Yi Wu You Ding  
 藐 三 菩 提； 亦 無 有 定  
 Fa Ru Lai Ke Shuo He Yi Gu  
 法 如 來 可 說。 何 以 故？  
 Ru Lai Suo Shuo Fa Jie Bu Ke  
 如 來 所 說 法， 皆 不 可  
 Qu Bu Ke Shuo Fei Fa Fei Fei  
 取、 不 可 說； 非 法、 非 非  
 Fa Suo Yi Zhe He Yi Qie Xian  
 法。 所 以 者 何？ 一 切 賢  
 Sheng Jie Yi Wu Wei Fa Er You  
 聖， 皆 以 無 爲 法， 而 有  
 Cha Bie  
 差 別。」

Subhuti said, “As far as I understand what the Buddha has said, there is no standard Dharma that can be called *anuttara samyaksambodhi*, and there is no standard Dharma spoken by the Tathagata. And why is this? The Dharma of which the Tathagata speaks cannot be held on to, it cannot be spoken, it is not a phenomenon, and it is not a non-phenomenon. Why? All saints and sages are distinguished by their different understanding of the unconditioned Dharma.”

Yi Fa Chu Sheng Fen Di Ba  
依 法 出 生 分 第 八

Xu 「須	Pu 菩	Ti 提!	Yu 於	Yi 意	Yun 云	He 何?	Ruo 若
Ren 人	Man 滿	San 三	Qian 千	Da 大	Qian 千	Shi 世	Jie 界
Qi 七	Bao 寶,	Yi 以	Yong 用	Bu 布	Shi 施。	Shi 是	Ren 人
Suo 所	De 得	Fu 福	De 德,	Ning 寧	Wei 爲	Duo 多	Bu 不?
Xu 須	Pu 菩	Ti 提	Yan 言:	Shen 「甚	Duo 多。	Shi 世	Zun 尊!
He 何	Yi 以	Gu 故?	Shi 是	Fu 福	De 德,	Ji 即	Fei 非
Fu 福	De 德	Xing 性。	Shi 是	Gu 故	Ru 如	Lai 來	Shuo 說
Fu 福	De 德	Duo 多。	Ruo 「若	Fu 復	You 有	Ren 人,	Yu 於
Ci 此	Jing 經	Zhong 中,	Shou 受	Chi 持	Nai 乃	Zhi 至	Si 四

8

## Enlightenment Comes from These Teachings



“Subhuti, what do you think? If someone were to fill the three thousandfold world system with the seven treasures, used them for giving, and attained merit for this, would the merit be great?”

Subhuti said, “It would be very great, World-honored One. And why is this? Such merit is not the nature of merit; thus the Tathagata says it is great.”

“If someone else were to receive and uphold as few as four lines of verse from this sutra, [...]

Ju	Ji	Deng	Wei	Ta	Ren	Shuo	Qi
句	偈	等，	爲	他	人	說，	其
Fu	Sheng	Bi	He	Yi	Gu	Xu	Pu
福	勝	彼。	何	以	故？	須	菩
Ti	Yi	Qie	Zhu	Fo	Ji	Zhu	Fo
提！	一	切	諸	佛，	及	諸	佛
A	Nou	Duo	Luo	San	Miao	San	Pu
阿	耨	多	羅	三	藐	三	菩
Ti	Fa	Jie	Cong	Ci	Jing	Chu	Xu
提	法，	皆	從	此	經	出。	須
Pu	Ti	Suo	Wei	Fo	Fa	Zhe	Ji
菩	提！	所	謂	佛	法	者，	即
Fei	Fo	Fa					
非	佛	法。					

Yi	Xiang	Wu	Xiang	Fen	Di	Jiu
一	相	無	相	分	第	九

Xu	Pu	Ti	Yu	Yi	Yun	He	Xu
「須	菩	提！	於	意	云	何？	須
Tuo	Huan	Neng	Zuo	Shi	Nian	Wo	De
陀	洹	能	作	是	念，	我	得

[...]“and if he were to explain them to others, his merit would be even greater than that. And why is this? Subhuti, all Buddhas and all the supremely enlightened teachings of the Buddhas are born of this sutra. Subhuti, that which is called the Buddhadharma is not the Buddhadharma.”

## 9

## The Four Fruits Are Empty



“Subhuti, what do you think? Would it be right for a *srotapana* to think like this: ‘I have attained the fruit of *srotapana*?’”

Xu Tuo Huan Guo Fou Xu Pu Ti  
 須 陀 洹 果 不?」 須 菩 提  
 Yan Fou Ye Shi Zun He Yi Gu  
 言：「不 也。 世 尊！ 何 以 故？  
 Xu Tuo Huan Ming Wei Ru Liu Er  
 須 陀 洹 名 爲 入 流， 而  
 Wu Suo Ru Bu Ru Se Sheng Xiang  
 無 所 入； 不 入 色、 聲、 香、  
 Wei Chu Fa Shi Ming Xu Tuo Huan  
 味、 觸、 法。 是 名 須 陀 洹。」  
 Xu Pu Ti Yu Yi Yun He Si  
 「須 菩 提！ 於 意 云 何？ 斯  
 Tuo Han Neng Zuo Shi Nian Wo De  
 陀 含 能 作 是 念， 我 得  
 Si Tuo Han Guo Fou Xu Pu Ti  
 斯 陀 含 果 不?」 須 菩 提  
 Yan Fou Ye Shi Zun He Yi Gu  
 言：「不 也。 世 尊！ 何 以 故？  
 Si Tuo Han Ming Yi Wang Lai Er  
 斯 陀 含 名 一 往 來， 而  
 Shi Wu Wang Lai Shi Ming Si Tuo  
 實 無 往 來， 是 名 斯 陀

Subhuti said, “No, World-honored One. And why is this? *Srotapana* means ‘stream-enterer’, and yet there is nothing to be entered. To not enter into form, sound, smell, taste, touch, or *dharmas* is what is called *srotapana*.”

“Subhuti, what do you think? Would it be right for a *sakradagami* to think like this: ‘I have attained the fruit of *sakradagami*?’”

Subhuti said, “No, World-honored One. And why is this? *Sakradagami* means ‘once-returner’, and yet in truth there is no such thing as returning. This is what is called *sakradagami*.”

[...]

Han	Xu	Pu	Ti	Yu	Yi	Yun	He
含。」	「須	菩	提，	於	意	云	何？
A	Na	Han	Neng	Zuo	Shi	Nian	Wo
阿	那	含	能	作	是	念，	我
De	A	Na	Han	Guo	Fou	Xu	Pu
得	阿	那	含	果	不？」	須	菩
Ti	Yan	Fou	Ye	Shi	Zun	He	Yi
提	言：	「不	也。	世	尊！	何	以
Gu	A	Na	Han	Ming	Wei	Bu	Lai
故？	阿	那	含	名	爲	不	來，
Er	Shi	Wu	Bu	Lai	Shi	Gu	Ming
而	實	無	不	來，	是	故	名
A	Na	Han	Xu	Pu	Ti	Yu	Yi
阿	那	含。」	「須	菩	提！	於	意
Yun	He	A	Luo	Han	Neng	Zuo	Shi
云	何？	阿	羅	漢	能	作	是
Nian	Wo	De	A	Luo	Han	Dao	Fou
念，	我	得	阿	羅	漢	道	不？」
Xu	Pu	Ti	Yan	Fou	Ye	Shi	Zun
須	菩	提	言：	「不	也。	世	尊！
He	Yi	Gu	Shi	Wu	You	Fa	Ming
何	以	故？	實	無	有	法	名

[...] “Subhuti, what do you think? Would it be right for an *anagami* to think like this: ‘I have attained the fruit of *anagami*’?”

Subhuti said, “No, World-honored One. And why is this? *Anagami* means ‘non-returner’, and yet in truth there is no such thing as never returning. This is the reason it is called *anagami*.”

“Subhuti, what do you think? Would it be right for an *arhat* to think like this: ‘I have attained the path of an *arhat*’?”

Subhuti said, “No, World-honored One. And why is this? [...]

A	Luo	Han	Shi	Zun	Ruo	A	Luo
阿	羅	漢。	世	尊！	若	阿	羅
Han	Zuo	Shi	Nian	Wo	De	A	Luo
漢	作	是	念，	我	得	阿	羅
Han	Dao	Ji	Wei	Zhuo	Wo	Ren	Zhong
漢	道，	即	為	著	我、	人、	眾
Sheng	Shou	Zhe	Shi	Zun	Fo	Shuo	Wo
生、	壽	者。	世	尊！	佛	說	我
De	Wu	Zheng	San	Mei	Ren	Zhong	Zui
得	無	諍	三	昧，	人	中	最
Wei	Di	Yi	Shi	Di	Yi	Li	Yu
為	第	一，	是	第	一	離	欲
A	Luo	Han	Shi	Zun	Wo	Bu	Zuo
阿	羅	漢。	世	尊！	我	不	作
Shi	Nian	Wo	Shi	Li	Yu	A	Luo
是	念：『我	是	離	欲	阿	羅	
Han	Shi	Zun	Wo	Ruo	Zuo	Shi	Nian
漢。』	世	尊！	我	若	作	是	念，
Wo	De	A	Luo	Han	Dao	Shi	Zun
我	得	阿	羅	漢	道，	世	尊
Ze	Bu	Shuo	Xu	Pu	Ti	Shi	Yao
則	不	說	須	菩	提	是	樂

[...] “There is no phenomenon called ‘arhat’. World-honored One, if an *arhat* were to think ‘I have attained the path of an *arhat*’, then he would be clinging to self, others, sentient beings, and longevity.

“World-honored One, the Buddha has said that I have attained non-contentious *samadhi*, and that among all people, I am the foremost in this; and that among all *arhats*, I am also the foremost at going beyond desire. And yet, I do not have the thought that I am a passionless *arhat*. World-honored One, if I were to have the thought that I had attained the path of an *arhat*, then the World-honored One would not have said that Subhuti takes delight in the practice of calm and quiet, free from temptations and distress. [...]

A Lan Na Xing Zhe Yi Xu Pu  
 阿 蘭 那 行 者， 以 須 菩  
 Ti Shi Wu Suo Xing Er Ming Xu  
 提 實 無 所 行， 而 名 須  
 Pu Ti Shi Yao A Lan Na Xing  
 菩 提， 是 樂 阿 蘭 那 行。」

Zhuang Yan Jing Tu Fen Di Shi  
 莊 嚴 淨 土 分 第 十

Fo Gao Xu Pu Ti Yu Yi Yun  
 佛 告 須 菩 提：「於 意 云  
 He Ru Lai Xi Zai Ran Deng Fo  
 何？ 如 來 昔 在 然 燈 佛  
 Suo Yu Fa You Suo De Fou Fou  
 所， 於 法 有 所 得 不？」「不  
 Ye Shi Zun Ru Lai Zai Ran Deng  
 也， 世 尊！ 如 來 在 然 燈  
 Fo Suo Yu Fa Shi Wu Suo De  
 佛 所， 於 法 實 無 所 得。」  
 Xu Pu Ti Yu Yi Yun He Pu  
 「須 菩 提！ 於 意 云 何？ 菩

[...] “Subhuti, in reality, is without practice, and thus it is called delighting in the practice of calm and quiet.”

## 10

## Adorning the Buddha Land



The Buddha said to Subhuti, “What do you think? In the past, when the Tathagata was with Dipamkara Buddha, did he attain the Dharma?”

“No, World-honored One, when the Tathagata was with Dipamkara Buddha, he truly did not attain the Dharma.”

“Subhuti, what do you say? [...]

Sa Zhuang Yan Fo Tu Fou Fou Ye  
 薩 莊 嚴 佛 土 不? 「不 也。  
 Shi Zun He Yi Gu Zhuang Yan Fo  
 世 尊! 何 以 故? 莊 嚴 佛  
 Tu Zhe Ji Fei Zhuang Yan Shi Ming  
 土 者, 即 非 莊 嚴, 是 名  
 Zhuang Yan Shi Gu Xu Pu Ti Zhu  
 莊 嚴。 「是 故, 須 菩 提! 諸  
 Pu Sa Mo He Sa Ying Ru Shi  
 菩 薩 摩 訶 薩, 應 如 是  
 Sheng Qing Jing Xin Bu Ying Zhu Se  
 生 清 淨 心, 不 應 住 色  
 Sheng Xin Bu Ying Zhu Sheng Xiang Wei  
 生 心, 不 應 住 聲、 香、 味、  
 Chu Fa Sheng Xin Ying Wu Suo Zhu  
 觸、 法 生 心, 應 無 所 住,  
 Er Sheng Qi Xin Xu Pu Ti Pi  
 而 生 其 心。 須 菩 提! 譬  
 Ru You Ren Shen Ru Xu Mi Shan  
 如 有 人, 身 如 須 彌 山  
 Wang Yu Yi Yun He Shi Shen Wei  
 王, 於 意 云 何? 是 身 爲

[...] Does a bodhisattva adorn the Buddha land?”

“No, World-honored One. And why is this? That which adorns the Buddha land is non-adornment, that is what is called adornment.”

“For this reason, Subhuti, all great bodhisattvas should give rise to purity of mind in this way: they should not give rise to a mind that abides in form; they should not give rise to a mind that abides in sound, smell, taste, touch, or *dharmas*. They should give rise to a mind that does not abide in anything.

“Subhuti, what do you think? If a man’s body were as large as Mount Sumeru, would that body be large?”

[...]



Da	Fou	Xu	Pu	Ti	Yan	Shen	Da
大	不?」	須	菩	提	言:	「甚	大。
Shi	Zun	He	Yi	Gu	Fo	Shuo	Fei
世	尊!	何	以	故?	佛	說	非
Shen	Shi	Ming	Da	Shen			
身,	是	名	大	身。			

Wu	Wei	Fu	Sheng	Fen	Di	Shi	Yi
無	爲	福	勝	分	第	十	一

Xu	Pu	Ti	Ru	Heng	He	Zhong	Suo
「須	菩	提!	如	恆	河	中	所
You	Sha	Shu	Ru	Shi	Sha	Deng	Heng
有	沙	數,	如	是	沙	等	恆
He	Yu	Yi	Yun	He	Shi	Zhu	Heng
河,	於	意	云	何?	是	諸	恆
He	Sha	Ning	Wei	Duo	Fou	Xu	Pu
河	沙,	寧	爲	多	不?」	須	菩
Ti	Yan	Shen	Duo	Shi	Zun	Dan	Zhu
提	言:	「甚	多。	世	尊!	但	諸
Heng	He	Shang	Duo	Wu	Shu	He	Kuang
恆	河,	尚	多	無	數,	何	況

[...] Subhuti said, “Very large, World-honored One. And why is this? The Buddha has said that it is not the real body, and thus is called a large body.”

## 11

## The Unconditioned Is Supreme



“Subhuti, if each grain of sand in the Ganges River were to become a Ganges River, and if the sand in all of those rivers were added up, what do you think? Would that be a lot of sand?”

Subhuti said, “It would be a lot, World-honored One. The number of Ganges Rivers alone would be enormous; the amount of sand would be even greater than that.”

Qi Sha Xu Pu Ti Wo Jin Shi  
 其 沙?」 須 菩 提! 我 今 實  
 Yan Gao Ru Ruo You Shan Nan Zi  
 言 告 汝, 若 有 善 男 子、  
 Shan Nü Ren Yi Qi Bao Man Er  
 善 女 人, 以 七 寶 滿 爾  
 Suo Heng He Sha Shu San Qian Da  
 所 恆 河 沙 數 三 千 大  
 Qian Shi Jie Yi Yong Bu Shi De  
 千 世 界, 以 用 布 施, 得  
 Fu Duo Fou Xu Pu Ti Yan Shen  
 福 多 不?」 須 菩 提 言: 「甚  
 Duo Shi Zun Fo Gao Xu Pu Ti  
 多。 世 尊!」 佛 告 須 菩 提:  
 Ruo Shan Nan Zi Shan Nü Ren Yu  
 「若 善 男 子、 善 女 人, 於  
 Ci Jing Zhong Nai Zhi Shou Chi Si  
 此 經 中, 乃 至 受 持 四  
 Ju Ji Deng Wei Ta Ren Shuo Er  
 句 偈 等, 爲 他 人 說, 而  
 Ci Fu De Sheng Qian Fu De  
 此 福 德, 勝 前 福 德。」

“Subhuti, I will now truthfully tell you: if a good man or a good woman were to give away as many three thousandfold world systems filled with the seven treasures as there are those grains of sand, would his merit be great?”

Subhuti said, “It would be very great, World-honored One.”

The Buddha said to Subhuti, “If a good man or a good woman receives and upholds as few as four lines of verse from this sutra, and if he explains them to others, then his merit will be greater.”

Zun Zhong Zheng Jiao Fen Di Shi Er  
 尊 重 正 教 分 第 十 二

Fu	Ci	Xu	Pu	Ti	Sui	Shuo	Shi
復	次:	「須	菩	提!	隨	說	是
Jing	Nai	Zhi	Si	Ju	Ji	Deng	Dang
經,	乃	至	四	句	偈	等,	當
Zhi	Ci	Chu	Yi	Qie	Shi	Jian	Tian
知	此	處,	一	切	世	間	天、
Ren	A	Xiu	Luo	Jie	Ying	Gong	Yang
人、	阿	修	羅,	皆	應	供	養,
Ru	Fo	Ta	Miao	He	Kuang	You	Ren
如	佛	塔	廟。	何	況	有	人,
Jin	Neng	Shou	Chi	Du	Song	Xu	Pu
盡	能	受	持、	讀	誦。	須	菩
Ti	Dang	Zhi	Shi	Ren	Cheng	Jiu	Zui
提!	當	知	是	人,	成	就	最
Shang	Di	Yi	Xi	You	Zhi	Fa	Ruo
上	第	一	希	有	之	法;	若
Shi	Jing	Dian	Suo	Zai	Zhi	Chu	Ji
是	經	典	所	在	之	處,	即

12

## Honoring the True Teaching



“Furthermore, Subhuti, anyone who explains this sutra, even four lines of verse from it, should be honored by people in this world, by those in heaven, and by *asuras* as if he were a Buddha’s stupa or shrine. What then of anyone who receives, upholds, reads, and chants the teachings of this sutra with all of his strength? Subhuti, you should know that such a person already has become accomplished in the highest and rarest Dharma. Wherever this sutra can be found, there also is the Buddha; [...]

Wei You Fo Ruo Zun Zhong Di Zi  
 爲 有 佛， 若 尊 重 弟 子。」

Ru Fa Shou Chi Fen Di Shi San  
 如 法 受 持 分 第 十 三

Er Shi Xu Pu Ti Bai Fo Yan  
 爾 時， 須 菩 提 白 佛 言：  
 Shi Zun Dang He Ming Ci Jing Wo  
 「世 尊！ 當 何 名 此 經？ 我  
 Deng Yun He Feng Chi Fo Gao Xu  
 等 云 何 奉 持？」 佛 告 須  
 Pu Ti Shi Jing Ming Wei Jin Gang  
 菩 提： 「是 經 名 爲 金 剛  
 Bo Re Bo Luo Mi Yi Shi Ming  
 般 若 波 羅 蜜， 以 是 名  
 Zi Ru Dang Feng Chi Suo Yi Zhe  
 字， 汝 當 奉 持。 所 以 者  
 He Xu Pu Ti Fo Shuo Bo Re  
 何？ 須 菩 提！ 佛 說 般 若  
 Bo Luo Mi Ji Fei Bo Ruo Bo  
 波 羅 蜜， 即 非 般 若 波

[...]“and it should be honored as if it were one of his disciples.”

13

The Name of This Sutra



At that time, Subhuti asked the Buddha, “World-honored One, what should this sutra be called, and how should we receive it and uphold it?”

The Buddha said to Subhuti, “This sutra is called the *Diamond Prajnaparamita*, and by this name you should receive it and uphold it. And why is this? Subhuti, the Buddha has said that *prajnaparamita* is not *prajnaparamita*, [...]

Luo Mi Shi Ming Bo Re Bo Luo  
 羅 蜜， 是 名 般 若 波 羅  
 Mi Xu Pu Ti Yu Yi Yun He  
 蜜。 須 菩 提！ 於 意 云 何？  
 Ru Lai You Suo Shuo Fa Fou Xu  
 如 來 有 所 說 法 不？」 須  
 Pu Ti Bai Fo Yan Shi Zun Ru  
 菩 提 白 佛 言：「世 尊！ 如  
 Lai Wu Suo Shuo Xu Pu Ti Yu  
 來 無 所 說。」 須 菩 提！ 於  
 Yi Yun He San Qian Da Qian Shi  
 意 云 何？ 三 千 大 千 世  
 Jie Suo You Wei Chen Shi Wei Duo  
 界 所 有 微 塵， 是 爲 多  
 Fou Xu Pu Ti Yan Shen Duo Shi  
 不？」 須 菩 提 言：「甚 多。 世  
 Zun Xu Pu Ti Zhu Wei Chen Ru  
 尊！」 須 菩 提！ 諸 微 塵， 如  
 Lai Shuo Fei Wei Chen Shi Ming Wei  
 來 說 非 微 塵， 是 名 微  
 Chen Ru Lai Shuo Shi Jie Fei Shi  
 塵。 如 來 說 世 界 非 世

[...] “and that that is what is called *prajnaparamita*. Subhuti, what do you think? Does the Tathagata speak the Dharma?”

Subhuti said to the Buddha, “World-honored One, the Tathagata has not said anything.”

“Subhuti, what do you think? Is all the fine dust throughout the three thousandfold world system a lot of dust or not?”

Subhuti said, “It is a lot, World-honored One.”

“Subhuti, the Tathagata says that all of that fine dust is not fine dust, and that that is what is called fine dust. The Tathagata says that the world is not the world, and that that is what is called the world.[...]

Jie Shi Ming Shi Jie Xu Pu Ti  
 界， 是 名 世 界。 須 菩 提，  
 Yu Yi Yun He Ke Yi San Shi  
 於 意 云 何？ 可 以 三 十  
 Er Xiang Jian Ru Lai Fou Fou Ye  
 二 相 見 如 來 不？」 「不 也。  
 Shi Zun Bu Ke Yi San Shi Er  
 世 尊！ 不 可 以 三 十 二  
 Xiang De Jian Ru Lai He Yi Gu  
 相 得 見 如 來。 何 以 故？  
 Ru Lai Shuo San Shi Er Xiang Ji  
 如 來 說 三 十 二 相， 即  
 Shi Fei Xiang Shi Ming San Shi Er  
 是 非 相， 是 名 三 十 二  
 Xiang Xu Pu Ti Ruo You Shan Nan  
 相。」 「須 菩 提！ 若 有 善 男  
 Zi Shan Nu Ren Yi Heng He Sha  
 子、 善 女 人， 以 恆 河 沙  
 Deng Shen Ming Bu Shi Ruo Fu You  
 等 身 命 布 施， 若 復 有  
 Ren Yu Ci Jing Zhong Nai Zhi Shou  
 人， 於 此 經 中， 乃 至 受

[...]“Subhuti, what do you think? Can the Tathagata be seen by his thirty-two marks?”

“No, World-honored One. And why is this? The Tathagata has said that the thirty-two marks are not marks, and that that is what is called thirty-two marks.”

“Subhuti, suppose a good man or good woman were to give his or her own life as many times as there are grains of sand in the Ganges, if one were to receive [...]

Chi	Si	Ju	Ji	Deng	Wei	Ta	Ren
持	四	句	偈	等，	爲	他	人
Shuo	Qi	Fu	Shen	Duo			
說，	其	福	甚	多！」			

Li	Xiang	Ji	Mie	Fen	Di	Shi	Si
離	相	寂	滅	分	第	十	四

Er	Shi	Xu	Pu	Ti	Wen	Shuo	Shi
爾	時，	須	菩	提	聞	說	是
Jing	Shen	Jie	Yi	Qu	Ti	Lei	Bei
經，	深	解	義	趣，	涕	淚	悲
Qi	Er	Bai	Fo	Yan	Xi	You	Shi
泣，	而	白	佛	言：	「希	有！	世
Zun	Fo	Shuo	Ru	Shi	Shen	Shen	Jing
尊。	佛	說	如	是	甚	深	經
Dian	Wo	Cong	Xi	Lai	Suo	De	Hui
典，	我	從	昔	來	所	得	慧
Yan	Wei	Ceng	De	Wen	Ru	Shi	Zhi
眼，	未	曾	得	聞	如	是	之
Jing	Shi	Zun	Ruo	Fu	You	Ren	De
經。	世	尊！	若	復	有	人	得

[...] “and uphold even four verses of this sutra and explain it to others, his merit would be greater.”

## 14

## Ultimate Tranquility Beyond Notions



Then, after hearing this sutra and comprehending its deep meaning, Subhuti wept out loud and said to the Buddha, “Rare, World-honored One, the Buddha has spoken such a deep, profound sutra. Since obtaining the wisdom eye I have not heard such a sutra. World-honored One, if anyone should hear this sutra [...]

Wen	Shi	Jing	Xin	Xin	Qing	Jing	Ji
聞	是	經，	信	心	清	淨，	即
Sheng	Shi	Xiang	Dang	Zhi	Shi	Ren	Cheng
生	實	相。	當	知	是	人	成
Jiu	Di	Yi	Xi	You	Gong	De	Shi
就	第	一	希	有	功	德。	世
Zun	Shi	Shi	Xiang	Zhe	Ji	Shi	Fei
尊！	是	實	相	者，	即	是	非
Xiang	Shi	Gu	Ru	Lai	Shuo	Ming	Shi
相，	是	故	如	來	說	名	實
Xiang	Shi	Zun	Wo	Jin	De	Wen	Ru
相。	世	尊！	我	今	得	聞	如
Shi	Jing	Dian	Xin	Jie	Shou	Chi	Bu
是	經	典，	信	解	受	持	不
Zu	Wei	Nan	Ruo	Dang	Lai	Shi	Hou
足	爲	難，	若	當	來	世	後
Wu	Bai	Sui	Qi	You	Zhong	Sheng	De
五	百	歲，	其	有	眾	生，	得
Wen	Shi	Jing	Xin	Jie	Shou	Chi	Shi
聞	是	經，	信	解	受	持，	是
Ren	Ze	Wei	Di	Yi	Xi	You	He
人	則	爲	第	一	希	有。	何

[...] “and believe it with a pure mind, then he will give rise to true reality. You should know that this person will attain the supreme, rarest virtue. World-honored One, true reality is not reality, and that is what the Tathagata calls true reality.

“World-honored One, today I have heard this sutra, believed it, understood it, received it, and upheld it, and this was not difficult. If five hundred years from now, someone should hear this sutra, believe it, understand it, receive it, and uphold it, then that person will be a rare person indeed. [...]



Yi	Gu	Ci	Ren	Wu	Wo	Xiang	Wu
以	故?	此	人	無	我	相、	無
Ren	Xiang	Wu	Zhong	Sheng	Xiang	Wu	Shou
人	相、	無	眾	生	相、	無	壽
Zhe	Xiang	Suo	Yi	Zhe	He	Wo	Xiang
者	相、	所	以	者	何?	我	相、
Ji	Shi	Fei	Xiang	Ren	Xiang	Zhong	Sheng
即	是	非	相;	人	相、	眾	生
Xiang	Shou	Zhe	Xiang	Ji	Shi	Fei	Xiang
相、	壽	者	相、	即	是	非	相。
He	Yi	Gu	Li	Yi	Qie	Zhu	Xiang
何	以	故?	離	一	切	諸	相、
Ji	Ming	Zhu	Fo	Fo	Gao	Xu	Pu
即	名	諸	佛。」	佛	告	須	菩
Ti	Ru	Shi	Ru	Shi	Ruo	Fu	You
提:	「如	是、	如	是!	若	復	有
Ren	De	Wen	Shi	Jing	Bu	Jing	Bu
人、	得	聞	是	經、	不	驚、	不
Bu	Bu	Wei	Dang	Zhi	Shi	Ren	Shen
怖、	不	畏、	當	知	是	人、	甚
Wei	Xi	You	He	Yi	Gu	Xu	Pu
爲	希	有。	何	以	故?	須	菩

[...] “And why is this? That person is without a notion of self, notion of others, notion of sentient beings, or notion of longevity. And why is this? The notion of a self is not a notion, and the notion of others, sentient beings, and longevity are not notions. And why is this? That which turns away from all notions is called all Buddhas.”

The Buddha said to Subhuti, “So it is, so it is. Moreover, if a person hears this sutra and does not become alarmed, or frightened, or scared, then this person is indeed a rare person. And why is this? [...]

Ti	Ru	Lai	Shuo	Di	Yi	Bo	Luo
提!	如	來	說	第	一	波	羅
Mi	Ji	Fei	Di	Yi	Bo	Luo	Mi
蜜	即	非	第	一	波	羅	蜜，
Shi	Ming	Di	Yi	Bo	Luo	Mi	Xu
是	名	第	一	波	羅	蜜。	須
Pu	Ti	Ren	Ru	Bo	Luo	Mi	Ru
菩	提!	忍	辱	波	羅	蜜，	如
Lai	Shuo	Fei	Ren	Ru	Bo	Luo	Mi
來	說	非	忍	辱	波	羅	蜜，
Shi	Ming	Ren	Ru	Bo	Luo	Mi	He
是	名	忍	辱	波	羅	蜜。	何
Yi	Gu	Xu	Pu	Ti	Ru	Wo	Xi
以	故?	須	菩	提!	如	我	昔
Wei	Ge	Li	Wang	Ge	Jie	Shen	Ti
爲	歌	利	王	割	截	身	體，
Wo	Yu	Er	Shi	Wu	Wo	Xiang	Wu
我	於	爾	時，	無	我	相、	無
Ren	Xiang	Wu	Zhong	Sheng	Xiang	Wu	Shou
人	相、	無	眾	生	相，	無	壽
Zhe	Xiang	He	Yi	Gu	Wo	Yu	Wang
者	相。	何	以	故?	我	於	往

[...] “Subhuti, the Tathagata has said that the supreme *paramita* is not the supreme *paramita*, and that this is what is called the supreme *paramita*. Subhuti, the Tathagata has said that the *paramita* of patience is not the *paramita* of patience. And why is this? Subhuti, long ago when my body was being cut apart by King Kalinga, I had no notion of self, no notion of others, no notion of sentient beings, and no notion of longevity. And why was this? If at that distant time, as my body was being cut apart piece by piece, if I had had a notion of self, a notion of others, a notion of sentient beings, or a notion of longevity, I would have become angry. [...]

Xi	Jie	Jie	Zhi	Jie	Shi	Ruo	You
昔	節	節	支	解	時，	若	有
Wo	Xiang	Ren	Xiang	Zhong	Sheng	Xiang	Shou
我	相、	人	相、	眾	生	相、	壽
Zhe	Xiang	Ying	Sheng	Chen	Hen	Xu	Pu
者	相，	應	生	瞋	恨。	須	菩
Ti	You	Nian	Guo	Qu	Yu	Wu	Bai
提！	又	念	過	去	於	五	百
Shi	Zuo	Ren	Ru	Xian	Ren	Yu	Er
世，	作	忍	辱	仙	人，	於	爾
Suo	Shi	Wu	Wo	Xiang	Wu	Ren	Xiang
所	世，	無	我	相、	無	人	相、
Wu	Zhong	Sheng	Xiang	Wu	Shou	Zhe	Xiang
無	眾	生	相、	無	壽	者	相。
Shi	Gu	Xu	Pu	Ti	Pu	Sa	Ying
是	故，	須	菩	提！	菩	薩	應
Li	Yi	Qie	Xiang	Fa	A	Nou	Duo
離	一	切	相，	發	阿	耨	多
Luo	San	Miao	San	Pu	Ti	Xin	Bu
羅	三	藐	三	菩	提	心，	不
Ying	Zhu	Se	Sheng	Xin	Bu	Ying	Zhu
應	住	色	生	心，	不	應	住

[...]“Subhuti, think about this some more; five hundred lifetimes ago when I was a practitioner of patience, I was without a notion of self, a notion of others, a notion of sentient beings, or a notion of longevity. For this reason, Subhuti, a bodhisattva should turn away from all notions, and initiate the mind of *anuttara samyaksambodhi*. He should not give rise to a mind abiding in form, and he should not give rise to a mind abiding in sound, smell, taste, touch, or *dharmas*. He should give rise to a mind that does not abide in anything. [...]

Sheng Xiang Wei Chu Fa Sheng Xin Ying  
 聲、香、味、觸、法 生 心， 應  
 Sheng Wu Suo Zhu Xin Ruo Xin You  
 生 無 所 住 心。 若 心 有  
 Zhu Ji Wei Fei Zhu Shi Gu Fo  
 住， 即 爲 非 住。 是 故 佛  
 Shuo Pu Sa Xin Bu Ying Zhu Se  
 說 菩 薩 心， 不 應 住 色  
 Bu Shi Xu Pu Ti Pu Sa Wei  
 布 施。 須 菩 提！ 菩 薩 爲  
 Li Yi Yi Qie Zhong Sheng Gu Ying  
 利 益 一 切 眾 生 故， 應  
 Ru Shi Bu Shi Ru Lai Shuo Yi  
 如 是 布 施。 如 來 說 一  
 Qie Zhu Xiang Ji Shi Fei Xiang You  
 切 諸 相， 即 是 非 相； 又  
 Shuo Yi Qie Zhong Sheng Ji Fei Zhong  
 說 一 切 眾 生， 即 非 眾  
 Sheng Xu Pu Ti Ru Lai Shi Zhen  
 生。 須 菩 提！ 如 來 是 真  
 Yu Zhe Shi Yu Zhe Ru Yu Zhe  
 語 者、 實 語 者、 如 語 者、

[...] “If the mind abides in anything it is a false abiding. Thus, the Buddha says that a bodhisattva should not give abiding in form. Subhuti, a bodhisattva should give in this way to benefit all sentient beings. The Tathagata says that all notions are not notions, and therefore he also says that all sentient beings are not sentient beings.

“Subhuti, the Tathagata is a speaker of what is true, what is real, what is so, what is not deceptive, and what is not altered. [...]

Bu	Kuang	Yu	Zhe	Bu	Yi	Yu	Zhe
不	誑	語	者、	不	異	語	者。
Xu	Pu	Ti	Ru	Lai	Suo	De	Fa
須	菩	提！	如	來	所	得	法，
Ci	Fa	Wu	Shi	Wu	Xu	Xu	Pu
此	法	無	實	無	虛。	須	菩
Ti	Ruo	Pu	Sa	Xin	Zhu	Yu	Fa
提！	若	菩	薩	心	住	於	法，
Er	Xing	Bu	Shi	Ru	Ren	Ru	An
而	行	布	施，	如	人	入	闇，
Ji	Wu	Suo	Jian	Ruo	Pu	Sa	Xin
即	無	所	見。	若	菩	薩	心
Bu	Zhu	Fa	Er	Xing	Bu	Shi	Ru
不	住	法，	而	行	布	施，	如
Ren	You	Mu	Ri	Guang	Ming	Zhao	Jian
人	有	目	日	光	明	照，	見
Zhong	Zhong	Se	Xu	Pu	Ti	Dang	Lai
種	種	色。	須	菩	提！	當	來
Zhi	Shi	Ruo	You	Shan	Nan	Zi	Shan
之	世，	若	有	善	男	子、	善
Nü	Ren	Neng	Yu	Ci	Jing	Shou	Chi
女	人，	能	於	此	經	受	持、

[...] “Subhuti, the Dharma that the Tathagata has attained is not real and it is not unreal.

“Subhuti, when the mind of a bodhisattva abides in phenomena and practices giving he is like a person who has entered into darkness—he sees nothing at all. When the mind of a bodhisattva does not abide in any phenomena and practices giving, he is like someone who has eyes in the full light of the sun—he sees all forms clearly.

“Subhuti, if in future lifetimes there are good men and good women who can receive, uphold, read, and chant this sutra, [...]

Du	Song	Ji	Wei	Ru	Lai	Yi	Fo
讀	誦，	即	爲	如	來，	以	佛
Zhi	Hui	Xi	Zhi	Shi	Ren	Xi	Jian
智	慧，	悉	知	是	人，	悉	見
Shi	Ren	Jie	De	Cheng	Jiu	Wu	Liang
是	人，	皆	得	成	就	無	量
Wu	Bian	Gong	De				
無	邊	功	德。				

[...]“the Tathagata fully knows and fully sees that these people will attain infinite, limitless virtue.”

## 15

## The Merit of Upholding This Sutra



Chi	Jing	Gong	De	Fen	Di	Shi	Wu
持	經	功	德	分	第	十	五
Xu	Pu	Ti	Ruo	You	Shan	Nan	Zi
須	菩	提！	若	有	善	男	子、
Shan	Nü	Ren	Chu	Ri	Fen	Yi	Heng
善	女	人，	初	日	分	以	恆
He	Sha	Deng	Shen	Bu	Shi	Zhong	Ri
河	沙	等	身	布	施；	中	日
Fen	Fu	Yi	Heng	He	Sha	Deng	Shen
分	復	以	恆	河	沙	等	身
Bu	Shi	Hou	Ri	Fen	Yi	Yi	Heng
布	施；	後	日	分	亦	以	恆

“Subhuti, suppose a good man or good woman were to give as many of his or her lives as there are grains of sand in the Ganges River in the morning, and give as many of his or her lives as there are grains of sand in the Ganges River at noon, and give as many of his or her lives as there are grains of sand in the Ganges River in the afternoon, and

He	Sha	Deng	Shen	Bu	Shi	Ru	Shi
河	沙	等	身	布	施，	如	是
Wu	Liang	Bai	Qian	Wan	Yi	Jie	Yi
無	量	百	千	萬	億	劫，	以
Shen	Bu	Shi	Ruo	Fu	You	Ren	Wen
身	布	施。	若	復	有	人，	聞
Ci	Jing	Dian	Xin	Xin	Bu	Ni	Qi
此	經	典，	信	心	不	逆，	其
Fu	Sheng	Bi	He	Kuang	Shu	Xie	Shou
福	勝	彼。	何	況	書	寫、	受
Chi	Du	Song	Wei	Ren	Jie	Shuo	Xu
持、	讀	誦、	爲	人	解	說。	須
Pu	Ti	Yi	Yao	Yan	Zhi	Shi	Jing
菩	提！	以	要	言	之，	是	經
You	Bu	Ke	Si	Yi	Bu	Ke	Cheng
有	不	可	思	議，	不	可	稱
Liang	Wu	Bian	Gong	De	Ru	Lai	Wei
量，	無	邊	功	德，	如	來	爲
Fa	Da	Cheng	Zhe	Shuo	Wei	Fa	Zui
發	大	乘	者	說，	爲	發	最
Shang	Cheng	Zhe	Shuo	Ruo	You	Ren	Neng
上	乘	者	說，	若	有	人	能

that this giving continued for infinite hundreds of millions of billions of kalpas; if someone were to hear this sutra, believe it, and not turn his mind against it, his merit would be greater—what of the merit of one who copies, receives, upholds, reads, chants, and explains it to others?

“Subhuti, in summation, the virtue of this sutra is infinite and unlimited. The Tathagata speaks this sutra to those who have initiated the mind of the the Great Vehicle; he speaks it to those who have initiated the mind of the Supreme Vehicle. [...]

Shou	Chi	Du	Song	Guang	Wei	Ren	Shuo
受	持、	讀	誦、	廣	爲	人	說、
Ru	Lai	Xi	Zhi	Shi	Ren	Xi	Jian
如	來	悉	知	是	人、	悉	見
Shi	Ren	Jie	De	Cheng	Jiu	Bu	Ke
是	人、	皆	得	成	就	不	可
Liang	Bu	Ke	Cheng	Wu	You	Bian	Bu
量、	不	可	稱、	無	有	邊、	不
Ke	Si	Yi	Gong	De	Ru	Shi	Ren
可	思	議	功	德、	如	是	人
Deng	Ji	Wei	He	Dan	Ru	Lai	A
等、	即	爲	荷	擔	如	來	阿
Nou	Duo	Luo	San	Miao	San	Pu	Ti
耨	多	羅	三	藐	三	菩	提。
He	Yi	Gu	Xu	Pu	Ti	Ruo	Yao
何	以	故?	須	菩	提!	若	樂
Xiao	Fa	Zhe	Zhuo	Wo	Jian	Ren	Jian
小	法	者、	著	我	見、	人	見、
Zhong	Sheng	Jian	Shou	Zhe	Jian	Ji	Yu
眾	生	見、	壽	者	見、	即	於
Ci	Jing	Bu	Neng	Ting	Shou	Du	Song
此	經	不	能	聽	受、	讀	誦、

[...] “For those who receive, uphold, read, chant, and explain this sutra to others, the Tathagata fully knows and fully sees that such people will attain infinite, immeasurable, limitless, inconceivable virtue. All such people will shoulder the *anuttara samyaksambodhi* of the Tathagata. And why is this? Subhuti, those who delight in the lesser Dharma cling to a view of self, a view of others, a view of sentient beings, and a view of longevity, and thus they are not able to listen to this sutra, to receive it, to read it, to chant it, or to explain it to others.

[...]



Wei	Ren	Jie	Shuo	Xu	Pu	Ti	Zai
爲	人	解	說。	須	菩	提！	在
Zai	Chu	Chu	Ruo	You	Ci	Jing	Yi
在	處	處，	若	有	此	經，	一
Qie	Shi	Jian	Tian	Ren	A	Xiu	Luo
切	世	間，	天、	人、	阿	修	羅
Suo	Ying	Gong	Yang	Dang	Zhi	Ci	Chu
所	應	供	養，	當	知	此	處，
Ji	Wei	Shi	Ta	Jie	Ying	Gong	Jing
即	爲	是	塔，	皆	應	恭	敬，
Zuo	Li	Wei	Rao	Yi	Zhu	Hua	Xiang
作	禮	圍	遶，	以	諸	華	香
Er	San	Qi	Chu				
而	散	其	處。				

Neng	Jing	Ye	Zhang	Fen	Di	Shi	Liu
能	淨	業	障	分	第	十	六

Fu	Ci	Xu	Pu	Ti	Shan	Nan	Zi
復	次：	「須	菩	提！	善	男	子、
Shan	Nü	Ren	Shou	Chi	Du	Song	Ci
善	女	人，	受	持、	讀	誦	此

[...] “Subhuti, in whatever place this sutra can be found, all who are in the world should make offerings to it, as should all in heaven, and all *asuras*. They should treat this place as if it were a stupa; they should surround it, bow to it, and pay their deepest respect to it. They should scatter incense and flowers all around this place.”

16

Purification of Karma



“Furthermore, Subhuti, if those good men and good women who receive, uphold, read, and chant this sutra

Jing	Ruo	Wei	Ren	Qing	Jian	Shi	Ren
經，	若	爲	人	輕	賤，	是	人
Xian	Shi	Zui	Ye	Ying	Duo	E	Dao
先	世	罪	業，	應	墮	惡	道。
Yi	Jin	Shi	Ren	Qing	Jian	Gu	Xian
以	今	世	人	輕	賤	故，	先
Shi	Zui	Ye	Ji	Wei	Xiao	Mie	Dang
世	罪	業，	即	爲	消	滅，	當
De	A	Nou	Duo	Luo	San	Miao	San
得	阿	耨	多	羅	三	藐	三
Pu	Ti	Xu	Pu	Ti	Wo	Nian	Guo
菩	提。	須	菩	提！	我	念	過
Qu	Wu	Liang	A	Seng	Qi	Jie	Yu
去	無	量	阿	僧	祇	劫，	於
Ran	Deng	Fo	Qian	De	Zhi	Ba	Bai
然	燈	佛	前，	得	值	八	百
Si	Qian	Wan	Yi	Na	You	Ta	Zhu
四	千	萬	億	那	由	他	諸
Fo	Xi	Jie	Gong	Yang	Cheng	Shi	Wu
佛，	悉	皆	供	養	承	事，	無
Kong	Guo	Zhe	Ruo	Fu	You	Ren	Yu
空	過	者。	若	復	有	人，	於

are disdained by others, it is due to negative karma incurred in a former life. That negative karma should be the cause of the person falling into a lower realm, but in this life he is merely disdained. Eventually his negative karma from previous lives will be eradicated, and he will attain *anuttara samyaksambodhi*.

“Subhuti, I remember infinite *asamkhya kalpas* ago, before Dipamkara Buddha, I met, honored, served and made offerings to all of the eighty-four hundred billion *nayutas*<sup>1</sup> of Buddhas with every opportunity. [...]

1. A nayuta is an extremely large number, usually calculated to equal one hundred billion. *Ed.*

Hou	Mo	Shi	Neng	Shou	Chi	Du	Song
後	末	世，	能	受	持、	讀	誦
Ci	Jing	Suo	De	Gong	De	Yu	Wo
此	經，	所	得	功	德，	於	我
Suo	Gong	Yang	Zhu	Fo	Gong	De	Bai
所	供	養	諸	佛	功	德，	百
Fen	Bu	Ji	Yi	Qian	Wan	Yi	Fen
分	不	及	一，	千	萬	億	分，
Nai	Zhi	Suan	Shu	Pi	Yu	Suo	Bu
乃	至	算	數	譬	喻	所	不
Neng	Ji	Xu	Pu	Ti	Ruo	Shan	Nan
能	及。	須	菩	提！	若	善	男
Zi	Shan	Nü	Ren	Yu	Hou	Mo	Shi
子、	善	女	人，	於	後	末	世，
You	Shou	Chi	Du	Song	Ci	Jing	Suo
有	受	持、	讀	誦	此	經，	所
De	Gong	De	Wo	Ruo	Ju	Shuo	Zhe
得	功	德，	我	若	具	說	者，
Huo	You	Ren	Wen	Xin	Ji	Kuang	Luan
或	有	人	聞，	心	即	狂	亂，
Hu	Yi	Bu	Xin	Xu	Pu	Ti	Dang
狐	疑	不	信。	須	菩	提！	當

[...]“If someone during the period of declining Dharma can receive, uphold, read, and chant this sutra, the virtue he will attain will be a hundred times—nay, a million, billion times, nay, an incalculable number of times that cannot even be suggested by metaphors—greater than the virtue I attained for honoring all Buddhas.

“Subhuti, good men and good women during the period of declining Dharma will receive, uphold, read, and chant this sutra. If their virtues were completely described there are some who would go mad upon hearing it, and they would form deep doubts and not believe it. [...]

Zhi	Shi	Jing	Yi	Bu	Ke	Si	Yi
知	是	經	義	不	可	思	議，
Guo	Bao	Yi	Bu	Ke	Si	Yi	議。
果	報	亦	不	可	思	議。	

Jiu	Jing	Wu	Wo	Fen	Di	Shi	Qi
究	竟	無	我	分	第	十	七

Er	Shi	Xu	Pu	Ti	Bai	Fo	Yan
爾	時，	須	菩	提	白	佛	言：
Shi	Zun	Shan	Nan	Zi	Shan	Nü	Ren
「世	尊，	善	男	子、	善	女	人，
Fa	A	Nou	Duo	Luo	San	Miao	San
發	阿	耨	多	羅	三	藐	三
Pu	Ti	Xin	Yun	He	Ying	Zhu	Yun
菩	提	心，	云	何	應	住？	云
He	Xiang	Fu	Qi	Xin	Fo	Gao	Xu
何	降	伏	其	心？」	佛	告	須
Pu	Ti	Shan	Nan	Zi	Shan	Nü	Ren
菩	提：	「善	男	子、	善	女	人，
Fa	A	Nou	Duo	Luo	San	Miao	San
發	阿	耨	多	羅	三	藐	三

[...] Subhuti, you should know that the teachings of this sutra are inconceivable, and its karmic results are inconceivable.”

17

## Complete and Utter Selflessness



Then Subhuti asked the Buddha, “World-honored One, when good men and good women initiate the mind to *anuttara samyaksambodhi*, what should they abide in? And how should they subdue their minds?”

The Buddha said to Subhuti, “When good men and good women initiate the mind to *anuttara samyaksambodhi*, [...]”

Pu Ti Xin Zhe Dang Sheng Ru Shi  
 菩 提 心 者， 當 生 如 是  
 Xin Wo Ying Mie Du Yi Qie Zhong  
 心： 我 應 滅 度 一 切 眾  
 Sheng Mie Du Yi Qie Zhong Sheng Yi  
 生； 滅 度 一 切 眾 生 已，  
 Er Wu You Yi Zhong Sheng Shi Mie  
 而 無 有 一 眾 生 實 滅  
 Du Zhe He Yi Gu Xu Pu Ti  
 度 者， 何 以 故？ 須 菩 提  
 Ruo Pu Sa You Wo Xiang Ren Xiang  
 若 菩 薩 有 我 相、 人 相、  
 Zhong Sheng Xiang Shou Zhe Xiang Ji Fei  
 眾 生 相、 壽 者 相， 即 非  
 Pu Sa Suo Yi Zhe He Xu Pu  
 菩 薩。 所 以 者 何？ 須 菩  
 Ti Shi Wu You Fa Fa A Nou  
 提！ 實 無 有 法， 發 阿 耨  
 Duo Luo San Miao San Pu Ti Xin  
 多 羅 三 藐 三 菩 提 心  
 Zhe Xu Pu Ti Yu Yi Yun He  
 者。 須 菩 提！ 於 意 云 何？

[...] “they should give rise to a mind like this: ‘I should liberate all sentient beings, and as I liberate them, I should know that there really are no sentient beings to be liberated.’ And why is this? If a bodhisattva has a notion of self, notion of others, notion of sentient beings, or notion of longevity, then he is not a bodhisattva. And why is this? Subhuti, in truth, there is no phenomenon of initiating the mind to *anuttara samyaksambodhi*.

[...]

Ru	Lai	Yu	Ran	Deng	Fo	Suo	You
如	來	於	然	燈	佛	所，	有
Fa	De	A	Nou	Duo	Luo	San	Miao
法	得	阿	耨	多	羅	三	藐
San	Pu	Ti	Fou	Fou	Ye	Shi	Zun
三	菩	提	不？」	「不	也。	世	尊！
Ru	Wo	Jie	Fo	Suo	Shuo	Yi	Fo
如	我	解	佛	所	說	義，	佛
Yu	Ran	Deng	Fo	Suo	Wu	You	Fa
於	然	燈	佛	所，	無	有	法
De	A	Nou	Duo	Luo	San	Miao	San
得	阿	耨	多	羅	三	藐	三
Pu	Ti	Fo	Yan	Ru	Shi	Ru	Shi
菩	提。	佛	言：	「如	是！	如	是！
Xu	Pu	Ti	Shi	Wu	You	Fa	Ru
須	菩	提！	實	無	有	法，	如
Lai	De	A	Nou	Duo	Luo	San	Miao
來	得	阿	耨	多	羅	三	藐
San	Pu	Ti	Xu	Pu	Ti	Ruo	You
三	菩	提。	須	菩	提！	若	有
Fa	Ru	Lai	De	A	Nou	Duo	Luo
法	如	來	得	阿	耨	多	羅

[...] “Subhuti, what do you think? When the Tathagata was with Dipamkara Buddha, was there the Dharma of *anuttara samyaksambodhi* to attain or not?”

“There was not, World-honored One. As far as I understand the meaning of what the Buddha has said, when the Buddha was with Dipamkara Buddha, there was no Dharma of *anuttara samyaksambodhi* to attain.”

The Buddha said, “So it is, so it is. Subhuti, in truth, there is no Dharma of *anuttara samyaksambodhi* for the Tathagata to attain. Subhuti, if the Tathagata had attained the Dharma of *anuttara samyaksambodhi*, [...]

San	Miao	San	Pu	Ti	Zhe	Ran	Deng
三	藐	三	菩	提	者，	然	燈
Fo	Ji	Bu	Yu	Wo	Shou	Ji	Ru
佛	即	不	與	我	授	記：	『汝
Yu	Lai	Shi	Dang	De	Zuo	Fo	Hao
於	來	世	當	得	作	佛，	號
Shi	Jia	Mou	Ni	Yi	Shi	Wu	You
釋	迦	牟	尼 <sup>○</sup> 』	以	實	無	有
Fa	De	A	Nou	Duo	Luo	San	Miao
法，	得	阿	耨	多	羅	三	藐
San	Pu	Ti	Shi	Gu	Ran	Deng	Fo
三	菩	提，	是	故	然	燈	佛
Yu	Wo	Shou	Ji	Zuo	Shi	Yan	Ru
與	我	授	記，	作	是	言：	『汝
Yu	Lai	Shi	Dang	De	Zuo	Fo	Hao
於	來	世，	當	得	作	佛，	號
Shi	Jia	Mou	Ni	He	Yi	Gu	Ru
釋	迦	牟	尼 <sup>○</sup> 』	何	以	故？	如
Lai	Zhe	Ji	Zhu	Fa	Ru	Yi	Ruo
來	者，	即	諸	法	如	義 <sup>○</sup>	若
You	Ren	Yan	Ru	Lai	De	A	Nou
有	人	言：	如	來	得	阿	耨

[...] “then Dipamkara Buddha would not have prophesized, ‘In the future you will attain Buddhahood and be called Sakyamuni.’ Since there is no Dharma of *anuttara samyaksambodhi* to attain, Dipamkara Buddha prophesized that I would become a Buddha, saying, ‘In the future you will attain Buddhahood and be called Sakyamuni.’ And why is this? ‘Tathagata’ means all phenomena as they are. Someone might say, ‘The Tathagata has attained *anuttara samyaksambodhi*,’ [...]

Duo	Luo	San	Miao	San	Pu	Ti	Xu
多	羅	三	藐	三	菩	提，	須
Pu	Ti	Shi	Wu	You	Fa	Fo	De
菩	提！	實	無	有	法，	佛	得
A	Nou	Duo	Luo	San	Miao	San	Pu
阿	耨	多	羅	三	藐	三	菩
Ti	Xu	Pu	Ti	Ru	Lai	Suo	De
提。	須	菩	提！	如	來	所	得
A	Nou	Duo	Luo	San	Miao	San	Pu
阿	耨	多	羅	三	藐	三	菩
Ti	Yu	Shi	Zhong	Wu	Shi	Wu	Xu
提，	於	是	中	無	實	無	虛。
Shi	Gu	Ru	Lai	Shuo	Yi	Qie	Fa
是	故	如	來	說	一	切	法，
Jie	Shi	Fo	Fa	Xu	Pu	Ti	Suo
皆	是	佛	法。	須	菩	提！	所
Yan	Yi	Qie	Fa	Zhe	Ji	Fei	Yi
言	一	切	法	者，	即	非	一
Qie	Fa	Shi	Gu	Ming	Yi	Qie	Fa
切	法，	是	故	名	一	切	法。
Xu	Pu	Ti	Pi	Ru	Ren	Shen	Chang
須	菩	提！	譬	如	人	身	長

[...] “but Subhuti, there really is no Dharma of *anuttara samyaksambodhi* for the Buddha to attain. Subhuti, within the *anuttara samyaksambodhi* that the Tathagata has attained there is no real nor unreal.

“For these reasons, the Tathagata says that all phenomena are the Buddhadharma. Subhuti, that which is said to be all phenomena is not all phenomena, and that is why it is called all phenomena. Subhuti, it is the same as a great human body.”

[...]



Da Xu Pu Ti Yan Shi Zun Ru  
 大。』 須 菩 提 言：「世 尊！ 如  
 Lai Shuo Ren Shen Chang Da Ji Wei  
 來 說 人 身 長 大， 即 爲  
 Fei Da Shen Shi Ming Da Shen Xu  
 非 大 身， 是 名 大 身。』 須  
 Pu Ti Pu Sa Yi Ru Shi Ruo  
 菩 提！ 菩 薩 亦 如 是。 若  
 Zuo Shi Yan Wo Dang Mie Du Wu  
 作 是 言：『我 當 滅 度 無  
 Liang Zhong Sheng Ji Bu Ming Pu Sa  
 量 眾 生。』 即 不 名 菩 薩。  
 He Yi Gu Xu Pu Ti Shi Wu  
 何 以 故？ 須 菩 提！ 實 無  
 You Fa Ming Wei Pu Sa Shi Gu  
 有 法， 名 爲 菩 薩。 是 故  
 Fo Shuo Yi Qie Fa Wu Wo Wu  
 佛 說：『一 切 法， 無 我、 無  
 Ren Wu Zhong Sheng Wu Shou Zhe Xu  
 人、 無 眾 生、 無 壽 者。』 須  
 Pu Ti Ruo Pu Sa Zuo Shi Yan  
 菩 提！ 若 菩 薩 作 是 言：

[...] Subhuti said, “World-honored One, the Tathagata has said that a great human body is not a great human body, and that that is why it is called a great human body.”

“Subhuti, a bodhisattva is just like that, and if he should say, ‘I should liberate all sentient beings’, then he is not a bodhisattva. And why is this? Subhuti, in reality there is no phenomenon called ‘bodhisattva’, and for this reason the Buddha has said that all phenomena are without self, without others, without sentient beings, and without longevity. Subhuti, if a bodhisattva should say, [...]

Wo Dang Zhuang Yan Fo Tu Shi Bu  
 『我 當 莊 嚴 佛 土。』 是 不  
 Ming Pu Sa He Yi Gu Ru Lai  
 名 菩 薩。 何 以 故？ 如 來  
 Shuo Zhuang Yan Fo Tu Zhe Ji Fei  
 說 莊 嚴 佛 土 者， 即 非  
 Zhuang Yan Shi Ming Zhuang Yan Xu Pu  
 莊 嚴， 是 名 莊 嚴。 須 菩  
 Ti Ruo Pu Sa Tong Da Wu Wo  
 提！ 若 菩 薩 通 達 無 我  
 Fa Zhe Ru Lai Shuo Ming Zhen Shi  
 法 者， 如 來 說 名 真 是  
 Pu Sa  
 菩 薩。』

Yi Ti Tong Guan Fen Di Shi Ba  
 一 體 同 觀 分 第 十 八

Xu Pu Ti Yu Yi Yun He Ru  
 「須 菩 提！ 於 意 云 何？ 如  
 Lai You Rou Yan Fou Ru Shi Shi  
 來 有 肉 眼 不？」 「如 是， 世

[...] “‘I will adorn the Buddha land,’ then he is not a bodhisattva. And why is this? The Tathagata has said that that which adorns the Buddha land is non-adornment, and that that is what is called adornment. Subhuti, only after a bodhisattva has fully understood no self and no phenomena will the Tathagata say that he is a true bodhisattva.”

18

One Body Sees All



“Subhuti, what do you think, does the Tathagata have eyes of flesh or not?”

Zun Ru Lai You Rou Yan Xu Pu  
 尊! 如 來 有 肉 眼。」「須 菩  
 Ti Yu Yi Yun He Ru Lai You  
 提! 於 意 云 何? 如 來 有  
 Tian Yan Fou Ru Shi Shi Zun Ru  
 天 眼 不?」「如 是, 世 尊! 如  
 Lai You Tian Yan Xu Pu Ti Yu  
 來 有 天 眼。」「須 菩 提! 於  
 Yi Yun He Ru Lai You Hui Yan  
 意 云 何? 如 來 有 慧 眼  
 Fou Ru Shi Shi Zun Ru Lai You  
 不?」「如 是, 世 尊! 如 來 有  
 Hui Yan Xu Pu Ti Yu Yi Yun  
 慧 眼。」「須 菩 提! 於 意 云  
 He Ru Lai You Fa Yan Fou Ru  
 何? 如 來 有 法 眼 不?」「如  
 Shi Shi Zun Ru Lai You Fa Yan  
 是, 世 尊! 如 來 有 法 眼。」「  
 Xu Pu Ti Yu Yi Yun He Ru  
 「須 菩 提! 於 意 云 何? 如  
 Lai You Fo Yan Fou Ru Shi Shi  
 來 有 佛 眼 不?」「如 是, 世

“Yes, World-honored One, the Tathagata has eyes of flesh.”

“Subhuti, what do you think, does the Tathagata have heavenly eyes or not?”

“Yes, World-honored One, the Tathagata has heavenly eyes.”

“Subhuti, what do you think, does the Tathagata have wisdom eyes or not?”

“Yes, World-honored One, the Tathagata has wisdom eyes.”

“Subhuti, what do you think, does the Tathagata have Dharma eyes or not?”

“Yes, World-honored One, the Tathagata has Dharma eyes.”

“Subhuti, what do you think, does the Tathagata have Buddha eyes or not?”

Zun Ru Lai You Fo Yan Xu Pu  
 尊！如來有佛眼。」「須菩  
 Ti Yu Yi Yun He Ru Heng He  
 提！於意云何？如恆河  
 Zhong Suo You Sha Fo Shuo Shi Sha  
 中所有沙，佛說是沙  
 Fou Ru Shi Shi Zun Ru Lai Shuo  
 不？」「如是，世尊！如來說  
 Shi Sha Xu Pu Ti Yu Yi Yun  
 是沙。」「須菩提！於意云  
 He Ru Yi Heng He Zhong Suo You  
 何？如一恆河中所有  
 Sha You Ru Shi Sha Deng Heng He  
 沙，有如是沙等恆河，  
 Shi Zhu Heng He Suo You Sha Shu  
 是諸恆河所有沙數，  
 Fo Shi Jie Ru Shi Ning Wei Duo  
 佛世界如是一寧為多  
 Fou Shen Duo Shi Zun Fo Gao Xu  
 不？」「甚多，世尊！」佛告須  
 Pu Ti Er Suo Guo Tu Zhong Suo  
 菩提：「爾所國土中，所

“Yes, World-honored One, the Tathagata has Buddha eyes.”

“Subhuti, what do you think, has the Buddha said that the sand in the Ganges River is sand or not?”

“Yes, World-honored One, the Tathagata has said that it is sand.”

“Subhuti, what do you think, if there were as many Ganges Rivers as there are grains of sand in the Ganges River, and if all of the sand in all of those rivers were added up, and if the number of Buddha worlds equaled the number of all of those grains of sand, would that be a lot?”

“It would be a lot, World-honored One.”

The Buddha said to Subhuti, “The Tathagata fully knows and fully sees the minds of the sentient beings

You Zhong Sheng Ruo Gan Zhong Xin Ru  
 有 眾 生 若 干 種 心， 如  
 Lai Xi Zhi He Yi Gu Ru Lai  
 來 悉 知。 何 以 故？ 如 來  
 Shuo Zhu Xin Jie Wei Fei Xin Shi  
 說 諸 心， 皆 爲 非 心， 是  
 Ming Wei Xin Suo Yi Zhe He Xu  
 名 爲 心。 所 以 者 何？ 須  
 Pu Ti Guo Qu Xin Bu Ke De  
 菩 提！ 過 去 心 不 可 得，  
 Xian Zai Xin Bu Ke De Wei Lai  
 現 在 心 不 可 得， 未 來  
 Xin Bu Ke De  
 心 不 可 得。

Fa Jie Tong Hua Fen Di Shi Jiu  
 法 界 通 化 分 第 十 九

Xu Pu Ti Yu Yi Yun He Ruo  
 「須 菩 提！ 於 意 云 何？ 若  
 You Ren Man San Qian Da Qian Shi  
 有 人 滿 三 千 大 千 世

in all of these worlds. And how can this be? The Tathagata has said that all minds are not minds and that thus they are called minds. And why is this so? Subhuti, the mind of the past cannot be obtained, the mind of the present cannot be obtained, and the mind of the future cannot be obtained.”

19

Universal Transformation Within  
 the Dharma Realm



“Subhuti, what do you think? If someone were to fill the three thousandfold world system with the seven treasures,

Jie Qi Bao Yi Yong Bu Shi Shi  
 界 七 寶， 以 用 布 施， 是  
 Ren Yi Shi Yin Yuan De Fu Duo  
 人 以 是 因 緣， 得 福 多  
 Fou Ru Shi Shi Zun Ci Ren Yi  
 不？」 「如 是， 世 尊！ 此 人 以  
 Shi Yin Yuan De Fu Shen Duo Xu  
 是 因 緣， 得 福 甚 多。」 「須  
 Pu Ti Ruo Fu De You Shi Ru  
 菩 提！ 若 福 德 有 實， 如  
 Lai Bu Shuo De Fu De Duo Yi  
 來 不 說 得 福 德 多， 以  
 Fu De Wu Gu Ru Lai Shuo De  
 福 德 無 故， 如 來 說 得  
 Fu De Duo  
 福 德 多。」

Li Se Li Xiang Fen Di Er Shi  
 離 色 離 相 分 第 二 十

Xu Pu Ti Yu Yi Yun He Fo  
 「須 菩 提！ 於 意 云 何？ 佛

and used them for giving, with this as a cause and condition, would he attain immense merit?”

“So it is, World-honored One. With this as a cause and condition he will attain immense merit.”

“Subhuti, if there really were such a thing as merit, the Tathagata would never speak about attaining immense merit. It is only because there is no such thing as merit that the Tathagata says that immense merit can be attained.”

20

Beyond Form and Notions



“Subhuti, what do you think? Can the Buddha be seen

Ke	Yi	Ju	Zu	Se	Shen	Jian	Fou
可	以	具	足	色	身	見	不？」
Fou	Ye	Shi	Zun	Ru	Lai	Bu	Ying
「不	也，	世	尊！	如	來	不	應
Yi	Ju	Zu	Se	Shen	Jian	He	Yi
以	具	足	色	身	見。	何	以
Gu	Ru	Lai	Shuo	Ju	Zu	Se	Shen
故？	如	來	說	具	足	色	身，
Ji	Fei	Ju	Zu	Se	Shen	Shi	Ming
即	非	具	足	色	身，	是	名
Ju	Zu	Se	Shen	Xu	Pu	Ti	Yu
具	足	色	身。」	「須	菩	提！	於
Yi	Yun	He	Ru	Lai	Ke	Yi	Ju
意	云	何？	如	來	可	以	具
Zu	Zhu	Xiang	Jian	Fou	Fou	Ye	Shi
足	諸	相	見	不？」	「不	也，	世
Zun	Ru	Lai	Bu	Ying	Yi	Ju	Zu
尊！	如	來	不	應	以	具	足
Zhu	Xiang	Jian	He	Yi	Gu	Ru	Lai
諸	相	見。	何	以	故？	如	來
Shuo	Zhu	Xiang	Ju	Zu	Ji	Fei	Ju
說	諸	相	具	足，	即	非	具

as his physical body, complete [with the thirty-two marks of excellence and eighty noble characteristics]?”

“No, World-honored One, the Buddha should not be seen as his physical body. And why is this? The Tathagata has said that his complete physical body is not the complete physical body, and that this is what is called the complete physical body.”

“Subhuti, what do you think? Can the Tathagata, complete in all forms, be seen or not?”

“No, World-honored One, the Tathagata should not be seen as complete in all forms. And why is this? The Tathagata has said that complete in all forms is not complete and that that is what is called complete in all forms.”

Zu Shi Ming Zhu Xiang Ju Zu  
足，是名諸相具足。」

Fei Shuo Suo Shuo Fen Di Er Shi Yi  
非說所說分第二十一

Xu Pu Ti Ru Wu Wei Ru Lai  
「須菩提！汝勿謂如來  
Zuo Shi Nian Wo Dang You Suo Shuo  
作是念：我當有所說  
Fa Mo Zuo Shi Nian He Yi Gu  
法。莫作是念！何以故？  
Ruo Ren Yan Ru Lai You Suo Shuo  
若人言如來有所說  
Fa Ji Wei Bang Fo Bu Neng Jie  
法，即為謗佛，不能解  
Wo Suo Shuo Gu Xu Pu Ti Shuo  
我所說故。須菩提！說  
Fa Zhe Wu Fa Ke Shuo Shi Ming  
法者，無法可說，是名  
Shuo Fa Er Shi Hui Ming Xu Pu  
說法。」爾時，慧命須菩

21

## Speaking the Unspeakable



“Subhuti, never say that the Tathagata has the thought, ‘I have spoken the Dharma’. Do not have that thought. And why is this? If someone says that the Tathagata has spoken the Dharma, then that person is defaming the Buddha, and he does not understand what I have been saying. Subhuti, when a person speaks the Dharma no Dharma can be spoken, and thus it is called speaking the Dharma.”

[...]



Ti Bai Fo Yan Shi Zun Po You  
 提 白 佛 言：「世 尊！ 頗 有  
 Zhong Sheng Yu Wei Lai Shi Wen Shuo  
 眾 生， 於 未 來 世， 聞 說  
 Shi Fa Sheng Xin Xin Fou Fo Yan  
 是 法， 生 信 心 不？」 佛 言：  
 Xu Pu Ti Bi Fei Zhong Sheng Fei  
 「須 菩 提！ 彼 非 眾 生， 非  
 Bu Zhong Sheng He Yi Gu Xu Pu  
 不 眾 生。 何 以 故？ 須 菩  
 Ti Zhong Sheng Zhong Sheng Zhe Ru Lai  
 提！ 眾 生， 眾 生 者， 如 來  
 Shuo Fei Zhong Sheng Shi Ming Zhong Sheng  
 說 非 眾 生， 是 名 眾 生。」

Wu Fa Ke De Fen Di Er Shi Er  
 無 法 可 得 分 第 二 十 二

Xu Pu Ti Bai Fo Yan Shi Zun  
 須 菩 提 白 佛 言：「世 尊！  
 Fo De A Nou Duo Luo San Miao  
 佛 得 阿 耨 多 羅 三 藐

[...] Then the wise Subhuti said to the Buddha, “World-honored One, will there ever be sentient beings in the future who, upon hearing this teaching, will believe it?”

The Buddha said, “Subhuti, those sentient beings are not sentient beings, and they are not not sentient beings. And why is this? Subhuti, the Tathagata has said that all sentient beings are not sentient beings, and that this is what is called sentient beings.”

22

No Dharma to Attain



Subhuti said to the Buddha, “World-honored One, the Buddha attained *anuttara samyaksambodhi*, yet nothing was attained?”

San	Pu	Ti	Wei	Wu	Suo	De	Ye
三	菩	提，	爲	無	所	得	耶？」
Fo	Yan	Ru	Shi	Ru	Shi	Xu	Pu
佛	言：	「如	是！	如	是！	須	菩
Ti	Wo	Yu	A	Nou	Duo	Luo	San
提！	我	於	阿	耨	多	羅	三
Miao	San	Pu	Ti	Nai	Zhi	Wu	You
藐	三	菩	提，	乃	至	無	有
Shao	Fa	Ke	De	Shi	Ming	A	Nou
少	法	可	得，	是	名	阿	耨
Duo	Luo	San	Miao	San	Pu	Ti	
多	羅	三	藐	三	菩	提。	

Jing	Xin	Xing	Shan	Fen	Di	Er	Shi	San
淨	心	行	善	分	第	二	十	三

Fu	Ci	Xu	Pu	Ti	Shi	Fa	Ping
復	次：	「須	菩	提！	是	法	平
Deng	Wu	You	Gao	Xia	Shi	Ming	A
等，	無	有	高	下，	是	名	阿
Nou	Duo	Luo	San	Miao	San	Pu	Ti
耨	多	羅	三	藐	三	菩	提。

“So it is, so it is, there is not even the slightest Dharma that can be attained in *anuttara samyaksambodhi*, and this is what is called *anuttara samyaksambodhi*.”

23

Perfect Equanimity



“Furthermore, Subhuti, the Dharma is equal and without superiority or inferiority. This is called *anuttara samyaksambodhi*. [...]

Yi Wu Wo Wu Ren Wu Zhong Sheng  
 以 無 我、 無 人、 無 眾 生、  
 Wu Shou Zhe Xiu Yi Qie Shan Fa  
 無 壽 者， 修 一 切 善 法，  
 Ji De A Nou Duo Luo San Miao  
 即 得 阿 耨 多 羅 三 藐  
 San Pu Ti Xu Pu Ti Suo Yan  
 三 菩 提。 須 菩 提！ 所 言  
 Shan Fa Zhe Ru Lai Shuo Ji Fei  
 善 法 者， 如 來 說 即 非  
 Shan Fa Shi Ming Shan Fa  
 善 法， 是 名 善 法。』

Fu Zhi Wu Bi Fen Di Er Shi Si  
 福 智 無 比 分 第 二 十 四

Xu Pu Ti Ruo San Qian Da Qian  
 「須 菩 提！ 若 三 千 大 千  
 Shi Jie Zhong Suo You Zhu Xu Mi  
 世 界 中， 所 有 諸 須 彌  
 Shan Wang Ru Shi Deng Qi Bao Ju  
 山 王， 如 是 等 七 寶 聚，

[...] “Because one is without self, without others, with-  
 out sentient beings, and without longevity, he prac-  
 tices all wholesome teachings and attains *anuttara*  
*samyaksambodhi*. Subhuti, what is called ‘all whole-  
 some teachings,’ the Tathagata says are not all whole-  
 some teachings, and thus they are called all wholesome  
 teachings.”

24

True Generosity Lies in Upholding This Sutra



“Subhuti, suppose a person gives a quantity of the seven  
 treasures equal to all the Sumeru mountains within a  
 three thousandfold world system; [...]

You	Ren	Chi	Yong	Bu	Shi	Ruo	Ren
有	人	持	用	布	施。	若	人
Yi	Ci	Bo	Re	Bo	Luo	Mi	Jing
以	此	般	若	波	羅	蜜	經，
Nai	Zhi	Si	Ju	Ji	Deng	Shou	Chi
乃	至	四	句	偈	等，	受	持、
Du	Song	Wei	Ta	Ren	Shuo	Yu	Qian
讀	誦，	爲	他	人	說，	於	前
Fu	De	Bai	Fen	Bu	Ji	Yi	Bai
福	德，	百	分	不	及	一，	百
Qian	Wan	Yi	Fen	Nai	Zhi	Suan	Shu
千	萬	億	分，	乃	至	算	數
Pi	Yu	Suo	Bu	Neng	Ji		
譬	喻	所	不	能	及。		

[...] “if another person were to use this *prajnaparamita* sutra, even as few as four lines of verse, and receive, uphold, read, chant, and explain it to others, his merit would be one hundred times—nay, a hundred million, billion times, nay, an incalculable number of times that cannot even be suggested by metaphors—greater.”

Hua	Wu	Suo	Hua	Fen	Di	Er	Shi	Wu
化	無	所	化	分	第	二	十	五

25

Transforming That Which Cannot Be Transformed



Xu	Pu	Ti	Yu	Yi	Yun	He	Ru
「須	菩	提！	於	意	云	何？	汝
Deng	Wu	Wei	Ru	Lai	Zuo	Shi	Nian
等	勿	謂	如	來	作	是	念：

“Subhuti, what do you think? Do not say that the Tathagata has this thought: ‘I should liberate sentient beings’.

Wo Dang Du Zhong Sheng Xu Pu Ti  
 『我 當 度 眾 生。』 須 菩 提！  
 Mo Zuo Shi Nian He Yi Gu Shi  
 莫 作 是 念！ 何 以 故？ 實  
 Wu You Zhong Sheng Ru Lai Du Zhe  
 無 有 眾 生 如 來 度 者。  
 Ruo You Zhong Sheng Ru Lai Du Zhe  
 若 有 眾 生 如 來 度 者，  
 Ru Lai Ji You Wo Ren Zhong Sheng  
 如 來 即 有 我、 人、 眾 生、  
 Shou Zhe Xu Pu Ti Ru Lai Shuo  
 壽 者。 須 菩 提！ 如 來 說  
 You Wo Zhe Ji Fei You Wo Er  
 有 我 者， 即 非 有 我， 而  
 Fan Fu Zhi Ren Yi Wei You Wo  
 凡 夫 之 人， 以 爲 有 我。  
 Xu Pu Ti Fan Fu Zhe Ru Lai  
 須 菩 提！ 凡 夫 者， 如 來  
 Shuo Ji Fei Fan Fu Shi Ming Fan  
 說 即 非 凡 夫， 是 名 凡  
 Fu  
 夫。」

Subhuti, do not have this thought. And why is this? In reality, there are no sentient beings for the Tathagata to liberate. If there were sentient beings for the Tathagata to liberate, then the Tathagata would have a notion of self, others, sentient beings, and longevity.

“Subhuti, when the Tathagata speaks of a self, it is the same as no self, and yet all ordinary people take it as a self. Subhuti, the Tathagata says that ordinary people are not ordinary people, and that this is what is called ordinary people.”

Fa Shen Fei Xiang Fen Di Er Shi Liu  
法 身 非 相 分 第 二 十 六

Xu Pu Ti Yu Yi Yun He Ke  
「須 菩 提！ 於 意 云 何？ 可  
Yi San Shi Er Xiang Guan Ru Lai  
以 三 十 二 相 觀 如 來  
Fou Xu Pu Ti Yan Ru Shi Ru  
不？」 須 菩 提 言：「如 是！ 如  
Shi Yi San Shi Er Xiang Guan Ru  
是！ 以 三 十 二 相 觀 如  
Lai Fo Yan Xu Pu Ti Ruo Yi  
來。」 佛 言：「須 菩 提！ 若 以  
San Shi Er Xiang Guan Ru Lai Zhe  
三 十 二 相 觀 如 來 者，  
Zhuan Lun Sheng Wang Ji Shi Ru Lai  
轉 輪 聖 王 即 是 如 來。」  
Xu Pu Ti Bai Fo Yan Shi Zun  
須 菩 提 白 佛 言：「世 尊！  
Ru Wo Jie Fo Suo Shuo Yi Bu  
如 我 解 佛 所 說 義， 不

26

## The Dharma Body Is Without Notion



“Subhuti, what do you think? Can the Tathagata be contemplated through his thirty-two marks or not?”

Subhuti said, “So it is, so it is. The Tathagata can be contemplated through his thirty-two marks.”

The Buddha said, “Subhuti, if the Tathagata could be contemplated through his thirty-two marks, then a wheel turning monarch would be the same as the Tathagata.”

Subhuti said to the Buddha, “World-honored One,  
[...]

Ying Yi San Shi Er Xiang Guan Ru  
應 以 三 十 二 相 觀 如

Lai Er Shi Shi Zun Er Shuo Ji  
來。」爾 時， 世 尊 而 說 偈

Yan  
言：

Ruo Yi Se Jian Wo  
「若 以 色 見 我，

Yi Yin Sheng Qiu Wo  
以 音 聲 求 我，

Shi Ren Xing Xie Dao  
是 人 行 邪 道，

Bu Neng Jian Ru Lai  
不 能 見 如 來。」

Wu Duan Wu Mie Fen Di Er Shi Qi  
無 斷 無 滅 分 第 二 十 七

Xu Pu Ti Ru Ruo Zuo Shi Nian  
「須 菩 提！ 汝 若 作 是 念：

Ru Lai Bu Yi Ju Zu Xiang Gu  
『如 來 不 以 具 足 相 故，

[...] “as far as I understand the meaning of what the Buddha has said, one should not contemplate the Tathagata by his thirty-two marks.”

*If anyone should think that I can be seen  
among forms,  
Or that I can be sought among sounds,  
Then that person is on the wrong path  
And he will not see the Tathagata.*

27

Nothing Is Ended and Nothing Is Extinguished



“Subhuti, suppose you had this thought: ‘It is not because his marks are complete that the Tathagata attains

De	A	Nou	Duo	Luo	San	Miao	San
得	阿	耨	多	羅	三	藐	三
Pu	Ti	Xu	Pu	Ti	Mo	Zuo	Shi
菩	提 <sup>〇</sup> 」	須	菩	提!	莫	作	是
Nian	Ru	Lai	Bu	Yi	Ju	Zu	Xiang
念:	『如	來	不	以	具	足	相
Gu	De	A	Nou	Duo	Luo	San	Miao
故,	得	阿	耨	多	羅	三	藐
San	Pu	Ti	Xu	Pu	Ti	Ru	Ruo
三	菩	提 <sup>〇</sup> 』	須	菩	提!	汝	若
Zuo	Shi	Nian	Fa	A	Nou	Duo	Luo
作	是	念,	發	阿	耨	多	羅
San	Miao	San	Pu	Ti	Xin	Zhe	Shuo
三	藐	三	菩	提	心	者,	說
Zhu	Fa	Duan	Mie	Mo	Zuo	Shi	Nian
諸	法	斷	滅 <sup>〇</sup>	莫	作	是	念!
He	Yi	Gu	Fa	A	Nou	Duo	Luo
何	以	故?	發	阿	耨	多	羅
San	Miao	San	Pu	Ti	Xin	Zhe	Yu
三	藐	三	菩	提	心	者,	於
Fa	Bu	Shuo	Duan	Mie	Xiang		
法	不	說	斷	滅	相 <sup>〇</sup> 」		

*anuttara samyaksambodhi*.’ Subhuti, do not have this thought, ‘It is not because his marks are complete that the Tathagata attains *anuttara samyaksambodhi*.’

“Subhuti, suppose you had this thought: ‘Those who initiate the mind of *anuttara samyaksambodhi* advocate the Dharma of annihilation.’ Do not have this thought. And why is this? Those who initiate the mind of *anuttara samyaksambodhi*, in regards to the Dharma, do not advocate the notions of annihilation.”



Bu Shou Bu Tan Fen Di Er Shi Ba  
不 受 不 貪 分 第 二 十 八

Xu Pu Ti Ruo Pu Sa Yi Man  
「須 菩 提！ 若 菩 薩 以 滿  
Heng He Sha Deng Shi Jie Qi Bao  
恆 河 沙 等 世 界 七 寶，  
Chi Yong Bu Shi Ruo Fu You Ren  
持 用 布 施。 若 復 有 人，  
Zhi Yi Qie Fa Wu Wo De Cheng  
知 一 切 法 無 我， 得 成  
Yu Ren Ci Pu Sa Sheng Qian Pu  
於 忍。 此 菩 薩 勝 前 菩  
Sa Suo De Gong De He Yi Gu  
薩 所 得 功 德。 何 以 故？  
Xu Pu Ti Yi Zhu Pu Sa Bu  
須 菩 提！ 以 諸 菩 薩 不  
Shou Fu De Gu Xu Pu Ti Bai  
受 福 德 故。」 須 菩 提 白  
Fo Yan Shi Zun Yun He Pu Sa  
佛 言： 「世 尊！ 云 何 菩 薩，

28

### Not Receiving and Not Wanting to Receive



“Subhuti, suppose a bodhisattva gave a quantity of the seven treasures capable of filling as many worlds as there are grains of sand in the Ganges River; if a bodhisattva knows that all phenomena are without self and thereby attains patience, the virtue he attains is superior. Subhuti, this is because all bodhisattvas do not receive this merit.”

Subhuti said to the Buddha, “World-honored One, why is it that bodhisattvas do not receive merit?”

[...]

Bu Shou Fu De Xu Pu Ti Pu  
 不 受 福 德? 「須 菩 提! 菩  
 Sa Suo Zuo Fu De Bu Ying Tan  
 薩 所 作 福 德, 不 應 貪  
 Zhuo Shi Gu Shuo Bu Shou Fu De  
 著, 是 故 說: 不 受 福 德。」

Wei Yi Ji Jing Fen Di Er Shi Jiu  
 威 儀 寂 靜 分 第 二 十 九

Xu Pu Ti Ruo You Ren Yan Ru  
 「須 菩 提! 若 有 人 言: 『如  
 Lai Ruo Lai Ruo Qu Ruo Zuo Ruo  
 來 若 來、 若 去; 若 坐、 若  
 Wo Shi Ren Bu Jie Wo Suo Shuo  
 臥。』 是 人 不 解 我 所 說  
 Yi He Yi Gu Ru Lai Zhe Wu  
 義。 何 以 故? 如 來 者, 無  
 Suo Cong Lai Yi Wu Suo Qu Gu  
 所 從 來, 亦 無 所 去, 故  
 Ming Ru Lai  
 名 如 來。」

[...] “Subhuti, the merit of a bodhisattva should not be attached to. That is why it is said that they do not receive merit.”

29

### Awesome Tranquility



“Subhuti, if someone says, [“Tathagata” means] “thus come,” does he come? Does he go? Does he sit? Does he lie down?’ then this person has not understood my meaning. And why is this? The Tathagata has not come from anywhere, and he does not go anywhere, and that is why he is called the Tathagata.”

Yi He Li Xiang Fen Di San Shi  
 一 合 理 相 分 第 三 十

30

Compound Notions



Xu Pu Ti Ruo Shan Nan Zi Shan  
 「須 菩 提！ 若 善 男 子、 善  
 Nü Ren Yi San Qian Da Qian Shi  
 女 人， 以 三 千 大 千 世  
 Jie Sui Wei Wei Chen Yu Yi Yun  
 界 碎 爲 微 塵； 於 意 云  
 He Shi Wei Chen Zhong Ning Wei Duo  
 何？ 是 微 塵 眾， 寧 爲 多  
 Fou Xu Pu Ti Yan Shen Duo Shi  
 不？」 須 菩 提 言：「甚 多， 世  
 Zun He Yi Gu Ruo Shi Wei Chen  
 尊！ 何 以 故？ 若 是 微 塵  
 Zhong Shi You Zhe Fo Ji Bu Shuo  
 眾 實 有 者， 佛 即 不 說  
 Shi Wei Chen Zhong Suo Yi Zhe He  
 是 微 塵 眾。 所 以 者 何？  
 Fo Shuo Wei Chen Zhong Ji Fei Wei  
 佛 說 微 塵 眾， 即 非 微

“Subhuti, if a good man or a good woman were to pulverize a three thousandfold world system into fine dust, what do you think, would that collection of fine dust be a lot or not?”

“It would be a lot, World-honored One. And why is this? If that collection of fine dust were something that really existed, the Buddha would not have called it a collection of fine dust. And why is this? [...]

Chen Zhong Shi Ming Wei Chen Zhong Shi  
 塵 眾， 是 名 微 塵 眾。 世  
 Zun Ru Lai Suo Shuo San Qian Da  
 尊！ 如 來 所 說 三 千 大  
 Qian Shi Jie Ji Fei Shi Jie Shi  
 千 世 界， 即 非 世 界， 是  
 Ming Shi Jie He Yi Gu Ruo Shi  
 名 世 界。 何 以 故？ 若 世  
 Jie Shi You Zhe Ji Shi Yi He  
 界 實 有 者， 即 是 一 合  
 Xiang Ru Lai Shuo Yi He Xiang Ji  
 相； 如 來 說 一 合 相， 即  
 Fei Yi He Xiang Shi Ming Yi He  
 非 一 合 相， 是 名 一 合  
 Xiang Xu Pu Ti Yi He Xiang Zhe  
 相。」 須 菩 提！ 一 合 相 者，  
 Ji Shi Bu Ke Shuo Dan Fan Fu  
 即 是 不 可 說， 但 凡 夫  
 Zhi Ren Tan Zhuo Qi Shi  
 之 人， 貪 著 其 事。」

[...] “The Buddha has said that a collection of fine dust is not a collection of fine dust and so it is called a collection of fine dust. World-honored One, the three thousandfold world system the Tathagata has spoken about is not a three thousandfold world system and that is what is called a three thousandfold world system. And why is this? If that world really existed, then it would be a unified form. The Tathagata has said that a unified form is not a unified form, and so it is called a unified form.

“Subhuti, that which is a unified form cannot really be spoken about, and yet ordinary people are attached to it.”

Zhi Jian Bu Sheng Fen Di San Shi Yi  
 知 見 不 生 分 第 三 十 一

Xu Pu Ti Ruo Ren Yan Fo Shuo  
 「須 菩 提！ 若 人 言：『佛 說  
 Wo Jian Ren Jian Zhong Sheng Jian Shou  
 我 見、 人 見、 眾 生 見、 壽  
 Zhe Jian Xu Pu Ti Yu Yi Yun  
 者 見。』 須 菩 提！ 於 意 云  
 He Shi Ren Jie Wo Suo Shuo Yi  
 何？ 是 人 解 我 所 說 義  
 Fou Fou Ye Shi Zun Shi Ren Bu  
 不？」 「不 也， 世 尊！ 是 人 不  
 Jie Ru Lai Suo Shuo Yi He Yi  
 解 如 來 所 說 義。 何 以  
 Gu Shi Zun Shuo Wo Jian Ren Jian  
 故？ 世 尊 說 我 見、 人 見、  
 Zhong Sheng Jian Shou Zhe Jian Ji Fei  
 眾 生 見、 壽 者 見， 即 非  
 Wo Jian Ren Jian Zhong Sheng Jian Shou  
 我 見、 人 見、 眾 生 見、 壽

31

### Not Giving Rise to Belief in Notions



“Subhuti, if a person were to say, ‘The Tathagata teaches a view of self, a view of others, a view of sentient beings, and a view of longevity’, Subhuti, what do you think, has this person understood the meaning of what I am saying?”

“No, World-honored One. This person has not understood the meaning of what the Tathagata is saying. And why is this? The World-honored One has said that a view of self, a view of others, a view of sentient beings, and a view of longevity is not a view of self, a view of others, a view of sentient beings, and a view of longevity, and so it is called a view of

Zhe Jian Shi Ming Wo Jian Ren Jian  
 者 見， 是 名 我 見、 人 見、  
 Zhong Sheng Jian Shou Zhe Jian Xu Pu  
 眾 生 見、 壽 者 見。」「須 菩  
 Ti Fa A Nou Duo Luo San Miao  
 提！ 發 阿 耨 多 羅 三 藐  
 San Pu Ti Xin Zhe Yu Yi Qie  
 三 菩 提 心 者， 於 一 切  
 Fa Ying Ru Shi Zhi Ru Shi Jian  
 法， 應 如 是 知、 如 是 見、  
 Ru Shi Xin Jie Bu Sheng Fa Xiang  
 如 是 信 解， 不 生 法 相。  
 Xu Pu Ti Suo Yan Fa Xiang Zhe  
 須 菩 提！ 所 言 法 相 者，  
 Ru Lai Shuo Ji Fei Fa Xiang Shi  
 如 來 說 即 非 法 相， 是  
 Ming Fa Xiang  
 名 法 相。』

self, a view of others, a view of sentient beings, and a view of longevity.”

“Subhuti, one who initiates the mind of *anuttara samyaksambodhi* should not give rise to the notion of phenomena. He should know all phenomena in this way; he should know and view them like this, and believe and understand them like this. Subhuti, the Tathagata says that that which is called a notion of phenomena is not a notion of phenomena, and so it is called a notion of phenomena.”

Ying Hua Fei Zhen Fen Di San Shi Er  
 應 化 非 真 分 第 三 十 二

Xu Pu Ti Ruo You Ren Yi Man  
 「須 菩 提！ 若 有 人 以 滿  
 Wu Liang A Seng Qi Shi Jie Qi  
 無 量 阿 僧 祇 世 界 七  
 Bao Chi Yong Bu Shi Ruo You Shan  
 寶， 持 用 布 施。 若 有 善  
 Nan Zi Shan Nü Ren Fa Pu Ti  
 男 子、 善 女 人， 發 菩 提  
 Xin Zhe Chi Yu Ci Jing Nai Zhi  
 心 者， 持 於 此 經， 乃 至  
 Si Ju Ji Deng Shou Chi Du Song  
 四 句 偈 等， 受 持、 讀 誦，  
 Wei Ren Yan Shuo Qi Fu Sheng Bi  
 爲 人 演 說， 其 福 勝 彼。  
 Yun He Wei Ren Yan Shuo Bu Qu  
 云 何 爲 人 演 說？ 不 取  
 Yu Xiang Ru Ru Bu Dong He Yi  
 於 相， 如 如 不 動。 何 以  
 Gu  
 故？

32

Like Shadows, Like Bubbles, Like Dreams



“Subhuti, suppose a person were to give a quantity of the seven treasures capable of filling infinite *asamkhya* worlds, if a good man or good woman were to initiate the bodhisattva mind and use this sutra, even as few as four lines of verse from it, and were to receive, uphold, read, chant, and explain it to others, his merit is greater. And how should this sutra be taught to people? By not grasping to notions and being unmoved by things as they are. And why is this?”

[...]

Yi Qie You Wei Fa  
 一 切 有 爲 法，  
 Ru Meng Huan Pao Ying  
 如 夢、 幻、 泡、 影；  
 Ru Lu Yi Ru Dian  
 如 露， 亦 如 電，  
 Ying Zuo Ru Shi Guan  
 應 作 如 是 觀。

[...]

*All conditioned phenomena*

*Are like dreams, illusions, bubbles, and  
 shadows,*

*Like dew and lightning.*

*One should contemplate them in this way.*

Fo Shuo Shi Jing Yi Zhang Lao Xu  
 佛 說 是 經 已， 長 老 須  
 Pu Ti Ji Zhu Bi Qiu Bi Qiu  
 菩 提， 及 諸 比 丘、 比 丘  
 Ni You Po Se You Po Yi Yi  
 尼、 優 婆 塞、 優 婆 夷， 一  
 Qie Shi Jian Tian Ren A Xiu Luo  
 切 世 間 天、 人、 阿 修 羅，  
 Wen Fo Suo Shuo Jie Da Huan Xi  
 聞 佛 所 說， 皆 大 歡 喜，  
 Xin Shou Feng Xing  
 信 受 奉 行。

When the Buddha finished speaking this sutra, the elder Subhuti, along with all the *bhiksus*, *bhiksunis*, *upasakas*, *upasikas*, *asuras*, and worldly and celestial beings, heard what the Buddha had said, and all of them were greatly pleased, and they all believed it, received it, and practiced it.



San Gui Yi  
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng  
自 皈 依 佛 當 願 眾 生  
Ti Jie Da Dao Fa Wu Shang Xin  
體 解 大 道 發 無 上 心

Zi Gui Yi Fa Dang Yuan Zhong Sheng  
自 皈 依 法 當 願 眾 生  
Shen Ru Jing Zang Zhi Hui Ru Hai  
深 入 經 藏 智 慧 如 海

Zi Gui Yi Seng Dang Yuan Zhong Sheng  
自 皈 依 僧 當 願 眾 生  
Tong Li Da Zhong Yi Qie Wu Ai  
統 理 大 眾 一 切 無 礙

## Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

Hui Xiang

回 向

Ci	Bei	Xi	She	Bian	Fa	Jie
慈	悲	喜	捨	遍	法	界

Xi	Fu	Jie	Yuan	Li	Ren	Tian
惜	福	結	緣	利	人	天

Chan	Jing	Jie	Hen	Ping	Deng	Ren
禪	淨	戒	行	平	等	忍

Can	Kui	Gan	En	Da	Yuan	Xin
慚	愧	感	恩	大	願	心

## Dedication of Merit

May kindness, compassion, joy , and equanimity  
pervade the dharma realms;

May all people and heavenly beings benefit from  
our blessings and friendship;

May our ethical practice of Chan, Pure Land, and  
Precepts help us to realize equality and pa-  
tience;

May we undertake the great vows with humility  
and gratitude.

## Glossary

**anuttara samyaksambhodi:** A Sanskrit term meaning complete, unexcelled enlightenment; an attribute of all Buddhas.

**bodhisattva:** While the term can describe a practitioner anywhere on the path to Buddhahood, it usually refers to a class of beings who stand on the very edge of full enlightenment, but remain in the world to help other beings become enlightened.

**Buddha:** (*Skt.* “awakened one”) Though there are many Buddhas, the term typically refers to Sakyamuni Buddha—the historical Buddha, and founder of Buddhism.

**Dharma:** (*Skt.* “truth.”) Refers to the Buddha’s teachings, as well as the truth of the universe. When capitalized, it means the ultimate truth and the teachings of the Buddha. When the

Dharma is applied or practiced in life it is referred to as righteousness or virtue. When it appears with a lower-case *d*, it refers to anything that can be thought of, experienced, or named; close in meaning to “phenomena.”

**Dharma Body:** One of the three “bodies” of the Buddha. The Dharma Body is the aspect of the Buddha that is present throughout all of existence.

**dharma realms:** The true nature of our world, as seen without defilement or affliction. May also refer to a cosmological scheme of the ten realms, including the six realms of existence (*see* realm) and the realms of *sravakas*, *pratyekabuddhas*, bodhisattvas, and Buddhas.

**Fo Guang Shan:** A monastery founded by Venerable Master Hsing Yun in 1967 in Kaohsiung, Taiwan. Fo Guang Shan is also the association of over two hundred branch temples around the world.

**Humanistic Buddhism:** Buddhism practiced in a way that is engaged with the world and life-affirming. Major

tenets include the integration of Buddhism with life and the creation of a “pure land on Earth.” Venerable Master Hsing Yun is a proponent of Humanistic Buddhism.

**kalpa:** An Indic unit of time measurement. A *kalpa* is an incalculably long period of time spanning the creation and destruction of the universe.

**karma:** Literally “action,” though much more commonly used to describe the entirety of the Buddhist view of cause and effect. The Buddha stated that the causes, conditions, and rebirth that we encounter in the future are effects of our previous thoughts, words, and deeds.

**nirvana:** A state of perfect tranquility that is the ultimate goal of Buddhist practice.

**paramita:** Sanskrit word meaning “to cross over,” denoting passage to the other shore of the tranquility of nirvana. Spiritual success.

**realm:** Used variously to describe several different Buddhist cosmological schemes. The “six realms of existence”

refers to possible destinations of rebirth, and includes heaven, the *asura* realm, the human realm, the animal realm, the realm of hungry ghosts, and hell. The “three realms” includes the desire realm, the form realm, and the formless realm, and corresponds both to destinations of rebirth and meditative attainment.

**sangha:** The Buddhist monastic community.

**sutra:** A Sanskrit word used to describe a variety of religious and non-religious writings, but most commonly used in a Buddhist context to refer to the recorded discourses of the Buddha.

**Tathagata:** One of the ten epithets of the Buddha. It means “thus come” and “thus gone.”

**three thousandfold world system:** The Buddhist cosmology containing an infinite number of worlds. Each world has at its center Mount Sumeru surrounded by seven oceans and seven rings of golden mountains separating them. Outside of this are four continents and eight subcontinents.

Humans reside on the southern continent of Jambudvīpa. One thousand of these worlds constitute a thousandfold world system. A thousand of these makes up a second-order thousandfold world system. Then, when multiplied a thousand times further, this makes a third-order world system or trichilocosm, a universe of a billion worlds.

**Triple Gem:** The Buddha, the Dharma, and Sangha. Referred to as “gems” to indicate their great value, also called the Triple Jewel, or the Three Jewels. The Buddha is the fully awakened or enlightened one; the Dharma is the teachings imparted by the Buddha; and the Sangha indicates the community of monastic members.

**World-honored One:** One of the ten epithets of the Buddha.

## Fo Guang Shan International Translation Center

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