

金剛經

# The Vajra Sutra

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Translated into English by the Vajra Lotsawas

# Vajracchedika Prajnaparamita Sutra

Homage to the most precious root guru,  
the embodiment of all dharma realms.  
Homage to the Buddha, Dharma, and Sangha.

We offer our humble translation  
to the lineage root guru of the True Buddha School,  
His Holiness Living Buddha Lian Sheng.

This translation is only possible due to his tremendous blessings.  
May sentient beings receive immeasurable benefits from reading  
and penetrating this sutra.

# Translator's Preface

The *Diamond Sutra*! Why is it also called the *Vajra Sutra*? Is it because the full name of the sutra is the *Vajracchedika Prajnaparamita Sutra*, and it was shortened to the *Vajra Sutra*? Yes and no.

The title *Vajracchedika Prajnaparamita Sutra* means the profound teaching of the Buddha on the indestructible wisdom that annihilates everything and enables supreme perfect attainment. This sutra is the king of all sutras.

“The *Vajra Sutra* destroys everything!”

This daunting statement—first proclaimed by the spiritual leader and lineage root guru of the True Buddha School, H.H. Living Buddha Lian Sheng—is earth-shattering! So why did he declare that the quintessence of the *Vajra Sutra* is to annihilate everything?

No “self”

No others

No living beings

No time and spatial dimensions

Living Buddha Lian Sheng challenges us to think beyond our ordinary mindset. What is good or bad? What is the true reality? The *Vajra Sutra* states that anything—and everything—will be annihilated. Only the one who has reached a perfect understanding of the *truth* can explain its profundities.

Notable translators around the world have translated this sutra into English as the *Diamond Sutra*. We highly respect our predecessors as we strive to faithfully present the essential meanings clarified by His Holiness.

We pray that any flaws in the translation will be remedied through the power of blessings of our accomplished guru. May the guru bring complete understanding beyond words and language to reach earnest practitioners and precious readers.

After all, these teachings are a raft that must be abandoned upon reaching the other shore.

*“Everything conditioned  
Is a dream, an illusion, a bubble, a shadow.  
It is like a dewdrop or a flash of lightning.  
Always keep this in mind!”*

*–The Vajra Sutra*

With utmost gratitude to the Guru, Buddha, Dharma, and Sangha,  
and all True Buddha School disciples involved,

The Vajra Lotsawas

Vajrasutra.org

*Om Guru Lian Sheng Siddhi Hum*

*Om Muni Muni Mahamuni Sakyamuni Svaha*

## About Living Buddha Lian Sheng

Born in Chiayi, Taiwan, in 1945 amid WWII, His Holiness experienced extreme poverty and hardship in his childhood. At the age of 26, his third eye was opened by the Golden Mother, and he realized that he was a White Mahapadmakumara in human form, an emanation of Amitabha Buddha.

He attained the ultimate perfect enlightenment of anuttara samyaksambodhi through decades of arduous practice spanning Christianity, Daoism, Zen, Mahayana Buddhism, and Tantrayana Buddhism. He holds lineages and has attained the highest fruitions in all four traditions of Tibetan Buddhism: Nyingma, Sakya, Kagyu, and Gelug.

The profundity of his sublime realization empowers him to present the teachings of the Buddha in a new light. It is as if he is “re-packaging” the authentic buddhadharma for modern times.

Countless rinpoches venerate him as a living buddha, and his disciples address him fondly as Grandmaster Lu or Shizun.

Since his monkhood ordination in 1986, His Holiness has been residing in the Seattle area. He built his head temple in Redmond, Washington, and there are now nearly 400 temples, chapters, and centers worldwide—from Sweden to South Africa, from Brazil to Guam. Over decades, His Holiness has spread buddhadharma and conducted numerous grand ceremonies in Taiwan, Hong Kong, Singapore, Malaysia, Indonesia, the USA, Canada, England, Australia, and more. From 2010–19, for six months of the year, his weekly ceremonies in Taiwan were regularly attended by tens of thousands of people from all over the world.

His teachings encompass over three hundred published books, thousands of paintings, weekly discourses, ceremonies, blessings, and initiations that have manifested miraculous events and life transformations.

His vow to liberate every sentient being at the cost of his own life manifests powerfully in his great compassion and wisdom.

This most supreme and profound teaching

is rarely encountered in countless eons.

Now that I have encountered it,

I vow to penetrate and understand its true meaning.

fǎ huì yīn yóu fēn dì yī  
法會因由分第一

rú shì wǒ wén yī shí fó zài shè wèi guó qí shù jǐ gū dú  
如是我聞。一時佛在舍衛國、祇樹給孤獨  
yuán yǔ dà bǐ qiū zhòng qiān èr bǎi wǔ shí rén jù ěr shí shì  
園與大比丘眾、千二百五十人俱。爾時世  
zūn shí shí zhuó yī chí bō rù shè wèi dà chéng qǐ shí yú  
尊食時，著衣持鉢，入舍衛大城乞食。於  
qí chéng zhōng cì dì qǐ yǐ huán zhì běn chù fàn shí qì  
其城中次第乞已，還至本處。飯食訖，  
shōu yī bō xǐ zú yǐ fū zuò ér zuò  
收衣鉢，洗足已，敷座而坐。

# 1 The Setting of the Dharma Teaching

Thus have I heard. One time, the Buddha was staying at Anathapindika Monastery at Prince Jeta's Grove, near the great city of Sravasti, with an assembly of 1,250 monks. When it was mealtime, the World-Honored One donned his kasaya robe, took up his alms bowl, entered Sravasti, and went door to door asking for food. After the almsround, he returned to the monastery and ate his meal. He then put away his robe and bowl, washed his feet, prepared his seat, and sat down.



shàn xiàn qǐ qǐng fēn dì èr  
善現啟請分第二

shí zhǎng lǎo xū pú tí zài dà zhòng zhōng jí cóng zuò qǐ  
時長老須菩提、在大眾中，即從座起

piān tǎn yòu jiān yòu xī zhuó dì hé zhǎng gōng jìng ér  
，偏袒右肩，右膝著地，合掌恭敬、而

bái fó yán xī yǒu shì zūn rú lái shàn hù niàn zhū pú sà  
白佛言，希有、世尊，如來善護念諸菩薩

shàn fù zhǔ zhū pú sà shì zūn shàn nán zǐ shàn nǚ rén  
，善付囑諸菩薩。世尊，善男子善女人、

fā ā nòu duō luó sān miǎo sān pú tí xīn yīng yún hé zhù yún  
發阿耨多羅三藐三菩提心，應云何住，云

hé xiáng fú qí xīn fó yán shàn zāi shàn zāi xū pú tí  
何降伏其心。佛言，善哉善哉，須菩提，

rú rǔ suǒ shuō rú lái shàn hù niàn zhū pú sà shàn fù zhǔ zhū  
如汝所說，如來善護念諸菩薩，善付囑諸

pú sà rǔ jīn dì tīng dāng wéi rǔ shuō shàn nán zǐ shàn  
菩薩。汝今諦聽，當為汝說。善男子善

nǚ rén fā ā nòu duō luó sān miǎo sān pú tí xīn yīng rú shì  
女人、發阿耨多羅三藐三菩提心，應如是

zhù rú shì xiáng fú qí xīn wéi rán shì zūn yuàn yào yù  
住，如是降伏其心。唯然，世尊，願樂欲

wén  
聞。

## 2 Subhuti's Request

At that time, the Venerable Elder Subhuti was present at the assembly. He rose from his seat, bared his right shoulder, knelt on his right knee, and with palms joined, respectfully bowed and addressed the Buddha, saying, "World-Honored One, the Tathagata's sublime mindfulness of and entrustment to the bodhisattvas is indeed extraordinary.

"World-Honored One, when good men and good women give rise to the mind of anuttara samyaksambodhi and strive for perfect enlightenment, how should they dwell in their minds, and how should they master their minds?"

The Buddha said, "Excellent, Subhuti. As you said, the Tathagata is mindful of the bodhisattvas and entrusts the bodhisattvas. Now listen carefully while I tell you how the minds of good men and good women should abide when they strive for the perfect enlightenment of anuttara samyaksambodhi and how they should master their minds."

"Wonderful indeed is your teaching, World-Honored One. I will pay heed to what you say."

dà shèng zhèng zōng fēn dì sān  
大 乘 正 宗 分 第 三

fó gào xū pú tí zhū pú sà mó hē sà yīng rú shì xiáng fú  
佛 告 須 菩 提 ， 諸 菩 薩 摩 訶 薩 、 應 如 是 降 伏  
qí xīn suǒ yǒu yí qiè zhòng shēng zhī lèi ruò luǎn shēng ruò  
其 心 ， 所 有 一 切 眾 生 之 類 ， 若 卵 生 ， 若  
tāi shēng ruò shī shēng ruò huà shēng ruò yǒu sè ruò wú  
胎 生 ， 若 濕 生 ， 若 化 生 ， 若 有 色 ， 若 無  
sè ruò yǒu xiǎng ruò wú xiǎng ruò fēi yǒu xiǎng fēi wú  
色 ， 若 有 想 ， 若 無 想 ， 若 非 有 想 、 非 無  
xiǎng wǒ jiē lìng rù wú yú niè pán ér miè dù zhī rú shì miè  
想 ， 我 皆 令 入 無 餘 涅 槃 而 滅 度 之 。 如 是 滅  
dù wú liàng wú shù wú biān zhòng shēng shí wú zhòng shēng dé miè  
度 無 量 無 數 無 邊 眾 生 ， 實 無 眾 生 得 滅  
dù zhě hé yǐ gù xū pú tí ruò pú sà yǒu wǒ xiàng rén  
度 者 。 何 以 故 ， 須 菩 提 ， 若 菩 薩 有 我 相 人  
xiàng zhòng shēng xiàng shòu zhě xiàng jí fēi pú sà  
相 眾 生 相 壽 者 相 ， 即 非 菩 薩 。

### 3 The Right and Ultimate Meaning of the Greater Vehicle

The Buddha told Subhuti, “All bodhisattvas should master their minds in the following way:

“All sentient beings—whether they are born from eggs or wombs, through moisture or transformations, whether they have forms or not, are with or without thoughts, or are not completely with thoughts or without thoughts—I will liberate and deliver to the ultimate nirvana. And yet, of the innumerable sentient beings being liberated and delivered, there really are no sentient beings that are liberated or delivered. Why is this, Subhuti?

“Because if a bodhisattva holds a view of self, others, sentient beings, and lifespan, then he is not a bodhisattva.”

miào xíng wú zhù fēn dì sì  
妙行無住分第四

fù cì xū pú tí pú sà yú fǎ yīng wú suǒ zhù xíng  
復次、須菩提，菩薩於法，應無所住、行

yú bù shī suǒ wèi bú zhù sè bù shī bú zhù shēng xiāng wèi chù  
於布施，所謂不住色布施，不住聲香味觸

fǎ bù shī xū pú tí pú sà yīng rú shì bù shī bú zhù yú  
法布施。須菩提，菩薩應如是布施，不住於

xiàng hé yǐ gù ruò pú sà bú zhù xiàng bù shī qí fú dé  
相。何以故。若菩薩不住相布施，其福德

bù kě sī liáng xū pú tí yú yì yún hé dōng fāng xū  
不可思量。須菩提，於意云何，東方虛

kōng kě sī liáng fǒu fǒu yě shì zūn xū pú tí nán  
空、可思量不。不也、世尊。須菩提，南

xī běi fāng sì wéi shàng xià xū kōng kě sī liáng fǒu fǒu  
西北方、四維上下虛空，可思量不。不

yě shì zūn xū pú tí pú sà wú zhù xiàng bù shī fú  
也、世尊。須菩提，菩薩無住相布施，福

dé yì fù rú shì bù kě sī liáng xū pú tí pú sà dàn yīng  
德亦復如是不可思量。須菩提，菩薩但應

rú suǒ jiào zhù  
如所教住。

## 4 Non-Dwelling in Marvelous Conduct

“Furthermore, Subhuti, a bodhisattva should not dwell on anything. When performing acts of giving, he should not dwell on the form of giving, nor should he dwell on sight, sound, smell, taste, touch, or anything at all.

“Subhuti, a bodhisattva should perform acts of giving in this way, without dwelling on any phenomena. Why? Because when a bodhisattva does not dwell on any phenomena, his blessings become immeasurable.

“Subhuti, what do you think? Can space in the east be measured?”

“No, World-Honored One.”

“Subhuti, can space in the west, north, south, above, and below in all dimensions be measured?”

“No, World-Honored One.”

“So Subhuti, when a bodhisattva performs acts of giving without dwelling on any phenomena, his blessings are likewise immeasurable. Subhuti, the bodhisattvas should abide in this way.”

rú lǐ shí jiàn fēn dì wǔ  
如理實見分第五

xū pú tí yú yì yún hé kě yǐ shēn xiàng jiàn rú lái fōu  
須菩提，於意云何，可以身相見如來不。

fōu yě shì zūn bù kě yǐ shēn xiàng dé jiàn rú lái hé yǐ  
不也、世尊，不可以身相得見如來。何以

gù rú lái suǒ shuō shēn xiàng jí fēi shēn xiàng fó gào xū  
故。如來所說身相，即非身相。佛告須

pú tí fán suǒ yǒu xiàng jiē shì xū wàng ruò jiàn zhū xiàng  
菩提，凡所有相，皆是虛妄，若見諸相

fēi xiàng jí jiàn rú lái  
非相，即見如來。

## 5 Real Seeing According to the Truth

“Subhuti, what do you think? Can one see the Tathagata through his physical appearance?”

“No, World-Honored One. One cannot see the Tathagata through physical appearance. Why? Because the physical appearance as spoken by the Tathagata is not physical appearance.”

The Buddha told Subhuti, “All appearances are illusory. Only when one perceives all appearances as non-appearance does one see the Tathagata.”



zhèng xìn xī yǒu fēn dì liù  
正信希有分第六

xū pú tí bái fó yán shì zūn pō yǒu zhòng shēng dé wén  
須菩提白佛言，世尊，頗有眾生、得聞

rú shì yán shuō zhāng jù shēng shí xìn fǒu fó gào xū pú tí  
如是言說章句，生實信不。佛告須菩提

mò zuò shì shuō rú lái miè hòu hòu wǔ bǎi suì yǒu chí  
，莫作是說，如來滅後、後五百歲，有持

jiè xiū fú zhě yú cǐ zhāng jù néng shēng xìn xīn yǐ cǐ  
戒修福者，於此章句、能生信心，以此

wéi shí dāng zhī shì rén bù yú yī fó èr fó sān sì wǔ fó  
為實，當知是人、不於一佛二佛三四五佛

ér zhòng shàn gēn yǐ yú wú liàng qiān wàn fó suǒ zhòng zhū  
而種善根，已於無量千萬佛所、種諸

shàn gēn wén shì zhāng jù nǎi zhì yī niàn shēng jìng xìn zhě  
善根。聞是章句，乃至一念生淨信者，

xū pú tí rú lái xī zhī xī jiàn shì zhū zhòng shēng dé rú  
須菩提，如來悉知悉見，是諸眾生、得如

shì wú liàng fú dé hé yǐ gù shì zhū zhòng shēng wú fù  
是無量福德。何以故。是諸眾生、無復

wǒ xiàng rén xiàng zhòng shēng xiàng shòu zhě xiàng wú fǎ xiàng  
我相人相眾生相壽者相，無法相，

yì wú fēi fǎ xiàng hé yǐ gù shì zhū zhòng shēng ruò xīn  
亦無非法相。何以故。是諸眾生、若心

qǔ xiàng zé wéi zhuó wǒ rén zhòng shēng shòu zhě  
取相，則為著我人眾生壽者。

## 6 Right Faith Is Extremely Rare

Subhuti asked the Buddha, “World-Honored One, if sentient beings hear words and phrases of this teaching, will they truly believe in it?”

The Buddha told Subhuti, “Do not speak this way. There will be precept-holding people who are blessed during the five hundred years after the Tathagata’s parinirvana. They will have faith in this truth and regard it as reality.

“Know that these people have planted good seeds not only with one buddha, two buddhas, or three, four, five buddhas, but countless buddhas. They will immediately give rise to pure faith when they hear these statements. Even if only for a moment, they will be seen and known by the Tathagata.

“Subhuti, they will obtain immeasurable blessings. Why?

“Because they do not hold onto any phenomena of self, others, sentient beings, and lifespan.

“There should be no view of dharma and no view of non-dharma. Why? Because if sentient beings hold onto any view, they are grasping at self, others, sentient beings, and lifespan.

ruò qǔ fǎ xiàng jí zhuó wǒ rén zhòng shēng shòu zhě hé yǐ  
若取法相，即著我人眾生壽者。何以  
gù ruò qǔ fēi fǎ xiàng jí zhuó wǒ rén zhòng shēng shòu zhě  
故。若取非法相，即著我人眾生壽者  
shì gù bù yīng qǔ fǎ bù yīng qǔ fēi fǎ yǐ shì yì gù  
。是故不應取法，不應取非法。以是義故  
rú lái cháng shuō rǔ děng bǐ qiū zhī wǒ shuō fǎ rú fá  
，如來常說，汝等比丘、知我說法如筏  
yù zhě fǎ shàng yīng shě hé kuàng fēi fǎ  
喻者，法尚應捨，何況非法。

“If they hold the view of dharma, they are attached to self, others, sentient beings, and lifespan. If they hold the view of non-dharma, then all the same, they are also attached to self, others, sentient beings, and lifespan. Why? Because one should not uphold dharma, and one should not uphold non-dharma either.

“The Tathagata often speaks the following profundity: ‘Bhiksus and all of you, know that my dharma teaching is like a raft. Even the dharma should be abandoned, much less the non-dharma.’”

wú dé wú shuō fēn dì qī  
無得無說分第七

xū pú tí yú yì yún hé rú lái dé ā nòu duō luó sān miǎo  
須菩提，於意云何，如來得阿耨多羅三藐

sān pú tí yé rú lái yǒu suǒ shuō fǎ yé xū pú tí yán  
三菩提耶，如來有所說法耶。須菩提言，

rú wǒ jiě fó suǒ shuō yì wú yǒu dìng fǎ míng ā nòu duō luó  
如我解佛所說義，無有定法、名阿耨多羅

sān miǎo sān pú tí yì wú yǒu dìng fǎ rú lái kě shuō hé  
三藐三菩提，亦無有定法、如來可說。何

yǐ gù rú lái suǒ shuō fǎ jiē bù kě qǔ bù kě shuō  
以故。如來所說法，皆不可取、不可說，

fēi fǎ fēi fēi fǎ suǒ yǐ zhě hé yī qiè xián shèng jiē  
非法、非非法。所以者何。一切賢聖，皆

yǐ wú wéi fǎ ér yǒu chà bié  
以無為法、而有差別。

## 7 Nothing Gained, Nothing Spoken

“Subhuti, what do you think? Does the Tathagata attain anuttara samyaksambodhi? Does the Tathagata speak dharma?”

Subhuti replied, “In my understanding of the meaning of the Buddha’s teaching, there is no fixed dharma called anuttara samyaksambodhi, and there is no fixed dharma to be spoken by the Tathagata. Why?”

“Because all teachings of the Tathagata cannot be held and cannot be spoken. They are not dharma, and they are not non-dharma.

“Therefore, all sages are distinguished through the unconditioned dharma.”

yī fǎ chū shēng fēn dì bā  
依法出生分第八

xū pú tí yú yì yún hé ruò rén mǎn sān qiān dà qiān shì jiè qī  
須菩提，於意云何，若人滿三千大千世界七

bǎo yǐ yòng bù shī shì rén suǒ dé fú dé nìng wéi duō fǒu  
寶、以用布施，是人所得福德、寧為多不

xū pú tí yán shèn duō shì zūn hé yǐ gù shì fú  
。須菩提言，甚多、世尊。何以故。是福

dé jí fēi fú dé xìng shì gù rú lái shuō fú dé duō ruò  
德、即非福德性，是故如來說福德多。若

fù yǒu rén yú cǐ jīng zhōng shòu chí nǎi zhì sì jù jì děng  
復有人、於此經中，受持乃至四句偈等

wéi tā rén shuō qí fú shèng bǐ hé yǐ gù xū pú tí  
，為他人說，其福勝彼。何以故。須菩提

yí qiè zhū fó jí zhū fó ā nòu duō luó sān miǎo sān pú tí  
，一切諸佛、及諸佛阿耨多羅三藐三菩提

fǎ jiē cóng cǐ jīng chū xū pú tí suǒ wèi fó fǎ zhě  
法，皆從此經出。須菩提，所謂佛法者，

jí fēi fó fǎ  
即非佛法。

## 8 Dharma Arising Accordingly

“Subhuti, what do you think? If one fills the three-thousand-great-thousand-world with the seven kinds of precious jewels as an act of giving, would his blessings be enormous?”

Subhuti replied, “Enormous, World-Honored One! Why? The Tathagata says his blessings are enormous because they have no characteristics of a blessing.”

The Buddha said, “Should there be someone who upholds this sutra, and furthermore, expounds it to others, even if it is only the four-line verse, his blessings exceed the former. Why? Subhuti! Because all buddhas and all anuttara samyaksambodhi dharma come from this sutra.

“Subhuti, the so-called buddhadharma is not buddhadharma.”



yī xiàng wú xiàng fēn dì jiǔ  
一相無相分第九

xū pú tí yú yì yún hé xū tuó huán néng zuò shì niàn wǒ  
須菩提，於意云何。須陀洹能作是念，我

dé xū tuó huán guǒ fǒu xū pú tí yán fǒu yě shì zūn  
得須陀洹果不。須菩提言。不也、世尊。

hé yǐ gù xū tuó huán míng wéi rù liú ér wú suǒ rù bú  
何以故。須陀洹名為入流、而無所入，不

rù sè shēng xiāng wèi chù fǎ shì míng xū tuó huán xū pú tí  
入色聲香味觸法，是名須陀洹。須菩提

yú yì yún hé sī tuó hán néng zuò shì niàn wǒ dé sī tuó  
，於意云何，斯陀含能作是念，我得斯陀

hán guǒ fǒu xū pú tí yán fǒu yě shì zūn hé yǐ gù  
含果不。須菩提言，不也、世尊。何以故。

sī tuó hán míng yī wǎng lái ér shí wú wǎng lái shì míng sī  
斯陀含名一往來、而實無往來，是名斯

tuó hán xū pú tí yú yì yún hé ā nà hán néng zuò shì  
陀含。須菩提，於意云何，阿那含能作是

niàn ā nà hán néng zuò shì niàn wǒ dé ā nà hán guǒ fǒu  
念，阿那含能作是念，我得阿那含果不。

xū pú tí yán fǒu yě shì zūn hé yǐ gù ā nà hán  
須菩提言，不也、世尊。何以故。阿那含

míng wéi bù lái ér shí wú bù lái shì gù míng ā nà hán  
名為不來、而實無不來，是故名阿那含。

## 9 All Phenomena Are Not Phenomena

The Buddha asked, “Subhuti, what do you think? Can a stream-enterer think this way: ‘I have attained the fruition of a stream-enterer?’”

Subhuti replied, “No, World-Honored One! Why? Sotapanna is called the stream-enterer, yet he does not enter anything; he does not enter sight, sound, smell, taste, touch, or anything at all. Sotapanna or stream-enterer is merely a name.”

“Subhuti, what do you think? Can a once-returner think this way: ‘I have attained the fruition of a once-returner?’”

Subhuti replied, “No, World-Honored One. Why? Sakadagami is called the once-returner—to come and go once more—yet he does not come or go. Sakadagami or once-returner is merely a name.”

“Subhuti, what do you think? Can a non-returner think this way: ‘I have attained the fruition of a non-returner?’”

Subhuti replied, “No, World-Honored One. Why? Anagami is called the non-returner, yet he is not always non-returning. Anagami or non-returner is merely a name.”

xū pú tí yú yì yún hé ā luó hàn néng zuò shì niàn wǒ  
須菩提，於意云何，阿羅漢能作是念，我  
dé ā luó hàn dào fǒu xū pú tí yán fǒu yě shì zūn hé  
得阿羅漢道不。須菩提言，不也、世尊。何  
yǐ gù shí wú yǒu fǎ míng ā luó hàn shì zūn ruò ā  
以故。實無有法、名阿羅漢。世尊，若阿  
luó hàn zuò shì niàn wǒ dé ā luó hàn dào jí wéi zhuó wǒ rén  
羅漢作是念，我得阿羅漢道。即為著我人  
zhòng shēng shòu zhě shì zūn fó shuō wǒ dé wú zhēng sān mèi  
眾生壽者。世尊，佛說我得無諍三昧  
rén zhōng zuì wéi dì yī shì dì yī lí yù ā luó hàn shì  
，人中最為第一，是第一離欲阿羅漢。世  
zūn wǒ bú zuò shì niàn wǒ shì lí yù ā luó hàn shì zūn  
尊，我不作是念，我是離欲阿羅漢。世尊，  
wǒ ruò zuò shì niàn wǒ dé ā luó hàn dào shì zūn zé bù shuō  
我若作是念，我得阿羅漢道，世尊則不說  
xū pú tí shì yào ā lán nà xíng zhě yǐ xū pú tí shí wú suǒ  
須菩提是樂阿蘭那行者，以須菩提實無所  
xíng ér míng xū pú tí shì yào ā lán nà xíng  
行，而名須菩提是樂阿蘭那行。

“Subhuti, what do you think? Can an arhat think this way: ‘I have attained the fruition of an arhat?’”

Subhuti replied, “No, World-Honored One. Why? Because there is no such thing called an arhat. World-Honored One, if an arhat thinks that he has attained arhatship, then he is attached to self, others, sentient beings, and lifespan.

“World-Honored One, the Buddha said that I have attained the samadhi of non-contention, that I am the first and foremost among all human beings, and that I am the leading arhat who has abandoned desire. But I do not think this way: ‘I am an arhat who has abandoned desire.’

“World-Honored One, if I think that I have attained arhatship, the World-Honored One will not say that Subhuti is the bliss aranya!

“Because Subhuti has not done anything, Subhuti is referred to as a bliss aranya.”

zhuāng yán jìng tǔ fēn dì shí

## 莊嚴淨土分第十

fó gào xū pú tí yú yì yún hé rú lái xī zài rán dēng fó  
佛告須菩提，於意云何，如來昔在然燈佛

suǒ yú fǎ yǒu suǒ dé fǒu fǒu yě shì zūn rú lái zài rán  
所，於法有所得不。不也、世尊。如來在然

dēng fó suǒ yú fǎ zhì wú suǒ dé xū pú tí yú yì yún  
燈佛所，於法實無所得。須菩提，於意云

hé pú sà zhuāng yán fó tǔ bù bù yě shì zūn hé yǐ  
何，菩薩莊嚴佛土不。不也、世尊。何以

gù zhuāng yán fó tǔ zhě jí fēi zhuāng yán shì míng zhuāng  
故。莊嚴佛土者，即非莊嚴，是名莊

yán shì gù xū pú tí zhū pú sà mó hē sà yìng rú shì  
嚴。是故須菩提，諸菩薩摩訶薩、應如是

shēng qīng jìng xīn bù yìng zhù sè shēng xīn bù yìng zhù shēng  
生清淨心，不應住色生心，不應住聲

xiāng wèi chù fǎ shēng xīn yìng wú suǒ zhù ér shēng qí xīn xū  
香味觸法生心，應無所住而生其心。須

pú tí pì rú yǒu rén shēn rú xū mǐ shān wáng yú yì yún  
菩提，譬如有人、身如須彌山王，於意云

hé shì shēn wèi dà bù xū pú tí yán shèn dà shì zūn  
何，是身為大不。須菩提言甚大。世尊。

hé yǐ gù fó yuè fēi shēn shì míng dà shēn  
何以故。佛說非身。是名大身。

## 10 Magnificent Pureland

The Buddha asked Subhuti, “What do you think? Did the Tathagata gain anything at Dipamkara Buddha’s place?”

Subhuti replied, “No, World-Honored One. He did not gain anything at Dipamkara Buddha’s place.”

“Subhuti, what do you think? Do the bodhisattvas adorn the buddhaverse?”

Subhuti replied, “No, World-Honored One. Why? Because adorning is not adorning; it is merely called adorning.”

“That is so, Subhuti. All bodhisattvas and mahasattvas should generate this pure mind; they should not give rise to the mind that dwells on forms, or on sight, sound, smell, taste, touch, or anything at all.

“Instead, they should give rise to the mind that does not dwell on anything.

“Subhuti, if someone has a body as big as Mount Meru, is his body big? What do you think?”

Subhuti replied, “Very big indeed, World-Honored One. However, the Buddha says that only a non-body is called a big body.”

wú wéi fú shèng fēn dì shí yī  
無為福勝分第十一

xū pú tí rú héng hé zhōng suǒ yǒu shā shù rú shì shā děng  
須菩提，如恆河中所有沙數，如是沙等

héng hé yú yì yún hé shì zhū héng hé shā nìng wéi duō fǒu  
恆河，於意云何，是諸恆河沙、寧為多不

xū pú tí yán shèn duō shì zūn dàn zhū héng hé  
。須菩提言，甚多、世尊，但諸恆河，

shàng duō wú shù hé kuàng qí shā xū pú tí wǒ jīn shí  
尚多無數，何況其沙。須菩提，我今實

yán gào rǔ ruò yǒu shàn nán zǐ shàn nǚ rén yǐ qī bǎo mǎn ěr  
言告汝，若有善男子善女人、以七寶滿爾

suǒ héng hé shā shù sān qiān dà qiān shì jiè yǐ yòng bù shī dé  
所恆河沙數三千大千世界，以用布施，得

fú duō fǒu xū pú tí yán shèn duō shì zūn fó gào xū  
福多不。須菩提言，甚多、世尊。佛告須

pú tí ruò shàn nán zǐ shàn nǚ rén yú cǐ jīng zhōng nǎi zhì  
菩提，若善男子善女人於此經中，乃至

shòu chí sì jù jì děng wèi tā rén shuō ér cǐ fú dé  
受持四句偈等，為他人說，而此福德、

shèng qián fú dé  
勝前福德。

## 11 Supreme Blessings Without Condition

“Subhuti! What do you think? Should there be as many Ganges rivers as there are grains of sand in the Ganges River, would the number of grains of sand in those rivers be enormous?”

Subhuti replied, “Enormous, World-Honored One. The number of those rivers would be countless, and even more so, the grains of sand in them.”

“Subhuti! I shall tell you truthfully, if there is a good man or good woman who fills as many billion-fold universes as those grains of sand with seven kinds of precious jewels as an act of giving, would their blessings be tremendous?”

Subhuti replied, “Tremendous indeed, World-Honored One!”

The Buddha told Subhuti, “If there is a good man or good woman who upholds this sutra and expounds it to others, even if it is only the four-line verse, their blessings and merit will exceed the former.”



zūn zhòng zhèng jiào fēn dì shí èr  
尊 重 正 教 分 第 十 二

fù cì xū pú tí suí shuō shì jīng nǎi zhì sì jù jì děng  
復 次、須 菩 提，隨 說 是 經、乃 至 四 句 偈 等

dāng zhī cǐ chù yí qiè shì jiān tiān rén ā xiū luó jiē yīng  
， 當 知 此 處，一 切 世 間 天 人 阿 修 羅、皆 應

gòng yàng rú fó tǎ miào hé kuàng yǒu rén jìn néng shòu chí  
供 養 如 佛 塔 廟，何 況 有 人、盡 能 受 持

dú sòng xū pú tí dāng zhī shì rén chéng jiù zuì shàng dì  
讀 誦。須 菩 提，當 知 是 人、成 就 最 上 第

yī xī yǒu zhī fǎ ruò shì jīng diǎn suǒ zài zhī chǔ jí wéi yǒu  
一 希 有 之 法。若 是 經 典 所 在 之 處，即 為 有

fó ruò zūn zhòng dì zǐ  
佛、若 尊 重 弟 子。

## 12 Revering the Right Teaching

“Furthermore, Subhuti! If any person at any place teaches even only the four-line verse of this sutra, then all the worldly, celestial, human, and asura beings will make offerings to the place in the same way as to the buddhas, stupas, and temples—especially if the person can completely uphold and recite it.

“Subhuti! Know that this is the first and foremost, unexcelled, and rare dharma to allow one to reach attainment. Where there is this sutra, there is a buddha, and also respectful disciples.”

rú fǎ shòu chí fēn dì shí sān  
如法受持分第十三

ěr shí xū pú tí bái fó yán shì zūn dāng hé míng cǐ jīng  
爾時須菩提白佛言，世尊，當何名此經，

wǒ děng yún hé fèng chí fó gào xū pú tí shì jīng míng wéi jīn  
我等云何奉持。佛告須菩提，是經名為金

gāng bō rě bō luó mì yǐ shì míng zì rǔ dāng fèng chí  
剛般若波羅蜜，以是名字，汝當奉持。

suǒ yǐ zhě hé xū pú tí fó shuō bō rě bō luó mì jí  
所以者何。須菩提，佛說般若波羅蜜，即

fēi bō rě bō luó mì shì míng bō rě bō luó mì xū pú tí  
非般若波羅蜜，是名般若波羅蜜。須菩提

yú yì yún hé rú lái yǒu suǒ shuō fǎ fǒu xū pú tí bái  
，於意云何，如來有所說法不。須菩提白

fó yán shì zūn rú lái wú suǒ shuō xū pú tí yú yì  
佛言，世尊，如來無所說。須菩提，於意

yún hé sān qiān dà qiān shì jiè suǒ yǒu wēi chén shì wéi duō  
云何，三千大千世界、所有微塵，是為多

fǒu xū pú tí yán shèn duō shì zūn xū pú tí zhū  
不。須菩提言，甚多、世尊。須菩提，諸

wēi chén rú lái shuō fēi wēi chén shì míng wēi chén rú lái  
微塵，如來說非微塵，是名微塵。如來

shuō shì jiè fēi shì jiè shì míng shì jiè  
說世界，非世界，是名世界，

## 13 Upholding According to the Dharma

At this time, Subhuti asked the Buddha, “World-Honored One, how shall we name this sutra? How shall we uphold it?”

The Buddha told Subhuti, “This sutra shall be called the Vajracchedika Prajnaparamita. You shall uphold this name. Why? Subhuti, the prajnaparamita as spoken by the Buddha is not prajnaparamita; it is merely called prajnaparamita.

“Subhuti, what do you think? Does the Tathagata speak dharma?”

Subhuti replied, “World-Honored One, the Tathagata has not spoken.”

“Subhuti, what do you think? Is there an infinite amount of dust particles in the three-thousand-great-thousand-world?”

Subhuti replied, “Countless, World-Honored One.”

“Subhuti, the Tathagata says that dust is not dust; it is merely named dust. The Tathagata also says that the world is not a world; it is merely called a world.

xū pú tí yú yì yún hé kě yǐ sān shí èr xiàng jiàn rú lái  
須菩提，於意云何，可以三十二相見如來

fǒu fǒu yě shì zūn bù kě yǐ sān shí èr xiàng dé jiàn rú  
不。不也、世尊，不可以三十二相得見如

lai hé yǐ gù rú lái shuō sān shí èr xiàng jí shì fēi xiàng  
來，何以故，如來說三十二相，即是非相

shì míng sān shí èr xiàng xū pú tí ruò yǒu shàn nán zǐ  
，是名三十二相。須菩提，若有善男子

shàn nǚ rén yǐ héng hé shā děng shēn mìng bù shī ruò fù yǒu  
善女人、以恆河沙等身命布施，若復有

rén yú cǐ jīng zhōng nǎi zhì shòu chí sì jù jì děng wèi  
人、於此經中，乃至受持四句偈等、為

tā rén shuō qí fú shèn duō  
他人說，其福甚多。

“Subhuti, what do you think? Can one see the Tathagata through the thirty-two marks of perfection of a buddha?”

“No, World-Honored One! One cannot see the Tathagata through the thirty-two marks of perfection. Why? Because the Tathagata says that the thirty-two marks of perfection are non-phenomena; they are merely called the thirty-two marks of perfection.”

“Subhuti, in comparison to good men and good women who devote their lives as an act of giving amounting to the grains of sand in the Ganges River, a person who accepts and upholds this sutra, even if only the four-line verse, will still have greater blessings.”

lí xiàng jì miè fēn dì shí sì  
離相寂滅分第十四

ěr shí xū pú tí wén shuō shì jīng shēn jiě yì qù tì lèi bēi  
爾時須菩提聞說是經，深解義趣，涕淚悲  
qì ér bái fó yán xī yǒu shì zūn fó shuō rú shì shèn  
泣、而白佛言，希有、世尊，佛說如是甚  
shēn jīng diǎn wǒ cóng xī lái suǒ dé huì yǎn wèi céng dé wén  
深經典，我從昔來所得慧眼，未曾得聞  
rú shì zhī jīng shì zūn ruò fù yǒu rén dé wén shì jīng xìn  
如是之經。世尊，若復有人得聞是經，信  
xīn qīng jìng zé shēng shí xiàng dāng zhī shì rén chéng jiù dì  
心清淨，則生實相，當知是人成就第  
yī xī yǒu gōng dé shì zūn shì shí xiàng zhě jí shì fēi  
一希有功德。世尊，是實相者，即是非  
xiàng shì gù rú lái shuō míng shí xiàng shì zūn wǒ jīn dé  
相，是故如來說名實相。世尊，我今得  
wén rú shì jīng diǎn xìn jiě shòu chí bù zú wéi nán ruò dāng  
聞如是經典，信解受持、不足為難。若當  
lái shì hòu wǔ bǎi suì qí yǒu zhòng shēng dé wén shì jīng  
來世、後五百歲，其有眾生得聞是經，  
xìn jiě shòu chí shì rén jí wéi dì yī xī yǒu hé yǐ gù  
信解受持，是人即為第一希有。何以故，  
cǐ rén wú wǒ xiàng wú rén xiàng wú zhòng shēng xiàng wú  
此人無我相、無人相、無眾生相、無  
shòu zhě xiàng suǒ yǐ zhě hé  
壽者相。所以者何。

## 14 Extinction Upon Abandoning Phenomena

Upon hearing this sutra, Subhuti understood its profundity and was moved to tears. He said to the Buddha, “World-Honored One, it is rare indeed for the Buddha to speak on such a profound sutra. I have never heard of such a sutra ever since I attained my wisdom eyes.

“World-Honored One, if someone generates pure faith upon hearing this sutra, they will give rise to real-phenomena. This person will obtain the rarest of merit.

“World-Honored One, real-phenomena is devoid of any phenomena. The Tathagata merely calls it real-phenomena.

“World-Honored One, it is easy for me to believe, understand, accept, and uphold this sutra immediately upon hearing it.

“However, in the ensuing five hundred years, it would be most rare for sentient beings to hear, believe, understand, accept, and uphold the sutra.

“Why? Because it is extremely rare for a person not to have any view of self, others, sentient beings, and lifespan.



wǒ xiàng jí shì fēi xiàng rén xiàng zhòng shēng xiàng shòu zhě xiàng  
我相即是非相，人相眾生相壽者相

jí shì fēi xiàng hé yǐ gù lí yí qiè zhū xiàng jí míng  
即是非相。何以故。離一切諸相，即名

zhū fó fó gào xū pú tí rú shì rú shì ruò fù yǒu rén dé  
諸佛。佛告須菩提，如是如是。若復有人得

wén shì jīng bù jīng bú bù bú wèi dāng zhī shì rén shèn wéi  
聞是經、不驚不怖不畏，當知是人，甚為

xī yǒu hé yǐ gù xū pú tí rú lái shuō dì yī bō luó  
希有。何以故。須菩提，如來說第一波羅

mì jí fēi dì yī bō luó mì shì míng dì yī bō luó mì  
蜜，即非第一波羅蜜，是名第一波羅蜜。

xū pú tí rěn rǔ bō luó mì rú lái shuō fēi rěn rǔ bō luó mì  
須菩提，忍辱波羅蜜，如來說非忍辱波羅蜜

shì míng rěn rǔ bō luó mì hé yǐ gù xū pú tí rú  
，是名忍辱波羅蜜。何以故。須菩提，如

wǒ xī wéi gē lì wáng gē jié shēn tǐ wǒ yú ěr shí wú wǒ  
我昔為歌利王割截身體，我於爾時、無我

xiàng wú rén xiàng wú zhòng shēng xiàng wú shòu zhě xiàng  
相、無人相、無眾生相、無壽者相

hé yǐ gù wǒ yú wǎng xī jié jié zhī jiě shí ruò yǒu wǒ  
。何以故。我於往昔節節支解時、若有我

xiàng rén xiàng zhòng shēng xiàng shòu zhě xiàng yīng shēng chēn hèn  
相人相眾生相壽者相，應生瞋恨

。

The phenomena of self are non-phenomena, and so are the phenomena of others, the phenomena of sentient beings, and the phenomena of lifespan; they are all non-phenomena. Those who abandon all phenomena are called buddhas.”

The Buddha told Subhuti, “Just so, just so, Subhuti! It is extremely rare indeed for a person not to be shocked, frightened, or fearful upon hearing this sutra. Because Subhuti, the Tathagata says that the first and foremost paramita is not the first and foremost paramita; it is merely named the first and foremost paramita.

“Subhuti, the Tathagata says that endurance paramita is not endurance paramita; it is merely named endurance paramita. Why? Subhuti, in the past, when King Kalinga dismembered my body, I was in the state of non-phenomena of self, others, sentient beings, and lifespan. Why? Because if I had the notion of self, others, sentient beings, and lifespan during the dismemberment of my limbs, I would have felt hatred.

xū pú tí yòu niàn guò qù yú wǔ bǎi shì zuò rěn rǔ xiān rén  
須菩提，又念過去、於五百世作忍辱仙人  
yú ěr suǒ shì wú wǒ xiàng wú rén xiàng wú zhòng shēng  
，於爾所世、無我相、無人相、無眾生  
xiàng wú shòu zhě xiàng shì gù xū pú tí pú sà yīng lí  
相、無壽者相。是故須菩提，菩薩應離  
yí qiè xiàng fā ā nòu duō luó sān miǎo sān pú tí xīn bù yīng  
一切相、發阿耨多羅三藐三菩提心，不應  
zhù sè shēng xīn bù yīng zhù shēng xiāng wèi chù fǎ shēng xīn  
住色生心，不應住聲香味觸法生心，  
yīng shēng wú suǒ zhù xīn ruò xīn yǒu zhù jí wéi fēi zhù shì  
應生無所住心。若心有住，即為非住。是  
gù fó shuō pú sà xīn bù yīng zhù sè bù shī xū pú tí  
故佛說菩薩心、不應住色布施。須菩提，  
pú sà wéi lì yì yí qiè zhòng shēng gù yīng rú shì bù shī  
菩薩為利益一切眾生故，應如是布施。

“Subhuti! I also remember the past five hundred lifetimes wherein each lifetime, I lived as a sage who practiced endurance and held no phenomena of self, others, sentient beings, and lifespan.

“Therefore, Subhuti, a bodhisattva should abandon all phenomena, generate the mind of anuttara samyaksambodhi, and give rise to the mind that does not dwell on sight, sound, smell, taste, touch, or anything at all. Even if the mind dwells on something, it is regarded as non-dwelling.

“Therefore, the Buddha says that a bodhisattva should not dwell on form when they perform the acts of giving. Subhuti! A bodhisattva should perform the acts of giving to benefit all sentient beings.

rú lái shuō yī qiè zhū xiàng jí shì fēi xiàng yòu shuō yī qiè  
如來說一切諸相、即是非相，又說一切  
zhòng shēng jí fēi zhòng shēng xū pú tí rú lái shì zhēn  
眾生、即非眾生。須菩提，如來是真  
yǔ zhě shí yǔ zhě rú yǔ zhě bù kuáng yǔ zhě bú yì  
語者、實語者、如語者、不誑語者、不異  
yǔ zhě xū pú tí rú lái suǒ dé fǎ cǐ fǎ wú shí wú xū  
語者。須菩提，如來所得法，此法無實無虛  
xū pú tí ruò pú sà xīn zhù yú fǎ ér xíng bù shī rú rén  
。須菩提，若菩薩心住於法而行布施，如人  
rù àn jí wú suǒ jiàn sà xīn bú zhù fǎ ér xíng bù shī  
入闇，即無所見。薩心不住法而行布施，  
rú rén yǒu mù rì guāng míng zhào jiàn zhǒng zhǒng sè xū  
如人有目，日光明照，見種種色。須  
pú tí dāng lái zhī shì ruò yǒu shàn nán zǐ shàn nǚ rén  
菩提，當來之世，若有善男子善女人，  
néng yú cǐ jīng shòu chí dú sòng jí wéi rú lái yǐ fó zhì huì  
能於此經受持讀誦，即為如來以佛智慧，  
xī zhī shì rén xī jiàn shì rén jiē dé chéng jiù wú liàng wú biān  
悉知是人、悉見是人、皆得成就無量無邊  
gōng dé  
功德。

The Tathagata says, 'All phenomena are non-phenomena. Also, all sentient beings are not sentient beings.' Subhuti, the Tathagata speaks truthfully, realistically, accordingly, credibly, and absolutely.

“Subhuti, anything obtained by the Tathagata is neither real nor unreal. Subhuti, if a bodhisattva dwells on anything while performing acts of giving, it is as if he is in the dark; he will not see anything. If a bodhisattva does not dwell on anything when performing acts of giving, he is not blinded and will be able to see all sorts of forms as if the sun is shining.

“Subhuti! In future lives, should there be good men and good women who can accept and uphold, read or recite this sutra, they will be known and seen by the Tathagata through his wisdom, and they will attain vast and boundless merit.”

chí jīng gōng dé fēn dì shí wǔ  
持經功德分第十五

xū pú tí ruò yǒu shàn nán zǐ shàn nǚ rén chū rì fēn yǐ  
須菩提，若有善男子善女人、初日分、以  
héng hé shā děng shēn bù shī zhōng rì fēn fù yǐ héng hé shā  
恆河沙等身布施，中日分、復以恆河沙  
děng shēn bù shī hòu rì fēn yì yǐ héng hé shā děng shēn bù  
等身布施，後日分、亦以恆河沙等身布  
shī rú shì wú liàng bǎi qiān wàn yì jié yǐ shēn bù shī ruò fù  
施，如是無量百千萬億劫以身布施，若復  
yǒu rén wén cǐ jīng diǎn xìn xīn bú nì qí fú shèng bǐ hé  
有人聞此經典、信心不逆，其福勝彼，何  
kuàng shū xiě shòu chí dú sòng wèi rén jiě shuō xū pú tí  
況書寫受持讀誦、為人解說。須菩提，  
yǐ yào yán zhī shì jīng yǒu bù kě sī yì bù kě chēng liáng  
以要言之，是經有不可思議、不可稱量、  
wú biān gōng dé rú lái wèi fā dà shèng zhě shuō wèi fā zuì  
無邊功德，如來為發大乘者說，為發最  
shàng shèng zhě shuō  
上乘者說。

## 15 The Merit of Upholding the Sutra

“Subhuti, in comparison to good men and good women who devote their lives as an act of giving amounting to the grains of sand in the Ganges River—and they do so at sunrise, midday, and again at sunset for an infinite number of kalpas—a person who generates a faith without resistance upon hearing this sutra will have blessings surpassing the former. It is even more so if he also writes, upholds, recites, and expounds it to others.

“Subhuti, in sum, this sutra has inconceivable, immeasurable, and infinite merit. It is spoken by the Tathagata for practitioners of the Greater Vehicle and the Supreme Vehicle.



ruò yǒu rén néng shòu chí dú sòng guǎng wéi rén shuō rú lái xī  
若有人能受持讀誦、廣為人說，如來悉  
zhī shì rén xī jiàn shì rén jiē dé chéng jiù bù kě liáng bù  
知是人、悉見是人、皆得成就不可量、不  
kě chēng wú yǒu biān bù kě sī yì gōng dé rú shì rén  
可稱、無有邊、不可思議功德。如是人  
děng jí wéi hè dān rú lái ā nòu duō luó sān miǎo sān pú tí  
等，即為荷擔如來阿耨多羅三藐三菩提。

hé yǐ gù xū pú tí ruò yào xiǎo fǎ zhě zhuó wǒ jiàn rén  
何以故。須菩提，若樂小法者、著我見人  
jiàn zhòng shēng jiàn shòu zhě jiàn zé yú cǐ jīng bù néng tīng  
見眾生見壽者見、則於此經、不能聽  
shòu dú sòng wéi rén jiě shuō xū pú tí zài zài chù chù  
受讀誦、為人解說。須菩提，在在處處、  
ruò yǒu cǐ jīng yí qiè shì jiān tiān rén ā xiū luó suǒ yīng gòng yàng  
若有此經，一切世間天人阿修羅所應供養

dāng zhī cǐ chù zé wéi shì tǎ jiē yīng gōng jìng zuò lǐ wéi rào  
。當知此處則為是塔，皆應恭敬作禮圍繞  
yǐ zhū huá xiāng ér sǎn qí chù  
、以諸華香而散其處。

“Should there be a person who can uphold, recite, and extensively expound it, he will be recognized and known by the Tathagata, and he will attain merit that is immeasurable, incalculable, infinite, and inconceivable.

“This person will bear the anuttara samyaksambodhi of the Tathagata. Why? Subhuti, because a practitioner of the Lesser Vehicle who clings to a view of self, others, sentient beings, and lifespan cannot hear, accept, recite, or expound this sutra.

“Subhuti, all the worldly, celestial, human, and asura beings should make offerings to the place where the sutra exists. Know that this place is like a stupa which should be respected, paid homage to, and circumambulated, in which all kinds of flowers and incense should be offered and sprinkled upon it.”

néng jìng yè zhàng fēn dì shí liù  
能淨業障分第十六

fù cì xū pú tí shàn nán zǐ shàn nǚ rén shòu chí dú sòng cǐ  
復次、須菩提，善男子善女人受持讀誦此

jīng ruò wéi rén qīng jiàn shì rén xiān shì zuì yè yīng duò è  
經、若為人輕賤，是人先世罪業、應墮惡

dào yǐ jīn shì rén qīng jiàn gù xiān shì zuì yè zé wéi xiāo  
道，以今世人輕賤故，先世罪業、則為消

miè dāng dé ā nòu duō luó sān miǎo sān pú tí xū pú tí  
滅，當得阿耨多羅三藐三菩提。須菩提，

wǒ niàn guò qù wú liàng ā sēng qí jié yú rán dēng fó qián  
我念過去無量阿僧祇劫，於然燈佛前、

dé zhí bā bǎi sì qiān wàn yì nà yóu tā zhū fó xī jiē gòng yàng  
得值八百四千萬億那由他諸佛，悉皆供養

chéng shì wú kōng guò zhě ruò fù yǒu rén yú hòu mò shì  
承事，無空過者。若復有人、於後末世

néng shòu chí dú sòng cǐ jīng suǒ dé gōng dé yú wǒ suǒ gòng  
能受持讀誦此經，所得功德，於我所供

yàng zhū fó gōng dé bǎi fēn bù jí yī qiān wàn yì fēn nǎi  
養諸佛功德、百分不及一，千萬億分、乃

zhì suàn shù pì yù suǒ bù néng jí  
至算數譬喻所不能及。

## 16 The Ability to Purify Karma

“Also, Subhuti, if a good man or good woman is belittled or ridiculed when upholding or reciting this sutra, it is due to their karmic retribution from past lives, which would have resulted in the lower realms. By being ridiculed in this lifetime, their karmic retribution will be eliminated, and they will attain anuttara samyaksambodhi.

“Subhuti, I recall during the countless asamkya kalpas, I made offerings and served without fail 84,000 million nayuta buddhas in front of Dipamkara Buddha. In comparison, if there is a person in the dharma-ending era who can uphold and recite this sutra, his merit will exceed my merit from offering to all the buddhas by more than a hundred times, a trillion times, or beyond any calculation and comparison.

xū pú tí ruò shàn nán zǐ shàn nǚ rén yú hòu mò shì yǒu  
須菩提，若善男子善女人、於後末世，有  
shòu chí dú sòng cǐ jīng suǒ dé gōng dé wǒ ruò jù shuō zhě  
受持讀誦此經，所得功德、我若具說者  
huò yǒu rén wén xīn zé kuáng luàn hú yí bú xìn xū pú  
，或有人聞、心則狂亂，狐疑不信。須菩  
tí dāng zhī shì jīng yì bù kě sī yì guǒ bào yì bù kě sī  
提，當知是經義不可思議，果報亦不可思  
yì  
議。

“Subhuti, there may be someone—upon hearing my statement on the merit of a good man or good woman who upholds and recites this sutra in the dharma-ending era—who would become utterly confused, skeptical, and in disbelief.

“Subhuti, know that the meaning of this sutra is inconceivable, and karmic retribution is also inconceivable.”

jiū jìng wú wǒ fēn dì shí qī  
究 竟 無 我 分 第 十 七

ěr shí xū pú tí bái fó yán shì zūn shàn nán zǐ shàn nǚ rén  
爾 時 須 菩 提 白 佛 言 ， 世 尊 ， 善 男 子 善 女 人

fā ā nòu duō luó sān miǎo sān pú tí xīn yún hé yīng zhù yún  
發 阿 耨 多 羅 三 藐 三 菩 提 心 ， 云 何 應 住 ， 云

hé xiáng fú qí xīn fó gào xū pú tí shàn nán zǐ shàn nǚ rén  
何 降 伏 其 心 。 佛 告 須 菩 提 ， 善 男 子 善 女 人

fā ā nòu duō luó sān miǎo sān pú tí xīn zhě dāng shēng rú shì  
發 阿 耨 多 羅 三 藐 三 菩 提 心 者 ， 當 生 如 是

xīn wǒ yīng miè dù yí qiè zhòng shēng miè dù yí qiè zhòng  
心 ， 我 應 滅 度 一 切 眾 生 ， 滅 度 一 切 眾

shēng yǐ ér wú yǒu yī zhòng shēng shí miè dù zhě hé yǐ gù  
生 已 ， 而 無 有 一 眾 生 實 滅 度 者 。 何 以 故

xū pú tí ruò pú sà yǒu wǒ xiàng rén xiàng zhòng shēng xiàng  
。 須 菩 提 ， 若 菩 薩 有 我 相 人 相 眾 生 相

shòu zhě xiàng zé fēi pú sà suǒ yǐ zhě hé xū pú tí  
壽 者 相 ， 則 非 菩 薩 。 所 以 者 何 。 須 菩 提 ，

shí wú yǒu fǎ fā ā nòu duō luó sān miǎo sān pú tí xīn zhě  
實 無 有 法 、 發 阿 耨 多 羅 三 藐 三 菩 提 心 者 。

xū pú tí yú yì yún hé rú lái yú rán dēng fó suǒ yǒu  
須 菩 提 ， 於 意 云 何 ， 如 來 於 然 燈 佛 所 ， 有

fǎ dé ā nòu duō luó sān miǎo sān pú tí fǒu  
法 得 阿 耨 多 羅 三 藐 三 菩 提 不 。

## 17 Ultimate No-Self

At that time, Subhuti asked the Buddha, “World-Honored One, when good men and good women give rise to the mind of anuttara samyaksambodhi, how should they dwell in their minds, and how should they master their minds?”

The Buddha replied, “When good men and good women give rise to the mind of anuttara samyaksambodhi, they should generate the mind to deliver all sentient beings; yet upon deliverance, not a single sentient being has actually been delivered. Why?”

“Subhuti, if a bodhisattva holds the phenomena of self, others, sentient beings, and lifespan, he is not a bodhisattva. “Therefore, Subhuti, there really is no one generating anuttara samyaksambodhi.

“Subhuti, what do you think? Did the Tathagata attain the dharma of anuttara samyaksambodhi at Dipamkara Buddha’s place?”



fǒu yě shì zūn rú wǒ jiě fó suǒ shuō yì fó yú rán dēng  
不也、世尊，如我解佛所說義，佛於然燈  
fó suǒ wú yǒu fǎ dé ā nòng duō luó sān miǎo sān pú tí fó  
佛所，無有法得阿耨多羅三藐三菩提。佛  
yán rú shì rú shì xū pú tí shí wú yǒu fǎ rú lái dé  
言，如是如是，須菩提，實無有法、如來得  
ā nòng duō luó sān miǎo sān pú tí xū pú tí ruò yǒu fǎ  
阿耨多羅三藐三菩提。須菩提，若有法、  
rú lái dé ā nòng duō luó sān miǎo sān pú tí zhě rán dēng fó zé  
如來得阿耨多羅三藐三菩提者，然燈佛則  
bù yǔ wǒ shòu jì rǔ yú lái shì dāng dé zuò fó hào shì jiā  
不與我授記，汝於來世當得作佛，號釋迦  
móu ní yǐ shí wú yǒu fǎ dé ā nòng duō luó sān miǎo sān pú  
牟尼。以實無有法、得阿耨多羅三藐三菩  
tí shì gù rán dēng fó yǔ wǒ shòu jì zuò shì yán rǔ yú  
提，是故然燈佛與我授記、作是言，汝於  
lái shì dāng dé zuò fó hào shì jiā móu ní hé yǐ gù rú  
來世當得作佛，號釋迦牟尼。何以故。如  
lái zhě jí zhū fǎ rú yì ruò yǒu rén yán rú lái dé ā nòng duō  
來者，即諸法如義。若有人言如來得阿耨多  
luó sān miǎo sān pú tí xū pú tí shí wú yǒu fǎ fó dé  
羅三藐三菩提，須菩提，實無有法、佛得  
ā nòng duō luó sān miǎo sān pú tí xū pú tí rú lái suǒ dé  
阿耨多羅三藐三菩提。須菩提，如來所得  
ā nòng duō luó sān miǎo sān pú tí yú shì zhōng wú shí wú xū  
阿耨多羅三藐三菩提，於是中無實無虛，

Subhuti replied, “No, World-Honored One, as I understand it from the true meaning of the Buddha’s teaching, the Buddha did not attain the dharma of anuttara samyaksambodhi at Dipamkara Buddha’s place.”

The Buddha said, “Just so, Subhuti! There is no such thing as a tathagata attaining anuttara samyaksambodhi. Subhuti, if there is such a thing as the Tathagata attaining anuttara samyaksambodhi, then Dipamkara Buddha would not have prophesied: ‘In your future life, you will be a buddha named Sakyamuni.’

“There is no such thing as attaining anuttara samyaksambodhi; hence Dipamkara Buddha endowed me with this prophecy: ‘In your future life, you will be a buddha named Sakyamuni.’ Why? A tathagata—The One Seemingly Coming—upholds this same notion for everything.

“Someone may say, ‘The Tathagata attained anuttara samyaksambodhi.’ Subhuti, there really is no such thing as the Tathagata attaining anuttara samyaksambodhi.

“Subhuti, the anuttara samyaksambodhi attained by the Tathagata is neither real nor unreal.

shì gù rú lái shuō yī qiè fǎ jiē shì fó fǎ xū pú tí suǒ  
是故如來說一切法皆是佛法。須菩提，所  
yán yī qiè fǎ zhě jí fēi yī qiè fǎ shì gù míng yī qiè fǎ  
言一切法者，即非一切法，是故名一切法

xū pú tí pì rú rén shēn cháng dà xū pú tí yán shì  
。須菩提，譬如人身長大。須菩提言，世  
zūn rú lái shuō rén shēn cháng dà zé wéi fēi dà shēn shì  
尊，如來說人身長大，則為非大身，是  
míng dà shēn xū pú tí pú sà yì rú shì ruò zuò shì yán  
名大身。須菩提，菩薩亦如是，若作是言

wǒ dāng miè dù wú liàng zhòng shēng jí bù míng pú sà  
，我當滅度無量眾生，即不名菩薩。

hé yǐ gù xū pú tí shí wú yǒu fǎ míng wéi pú sà  
何以故。須菩提，實無有法、名為菩薩，

shì gù fó shuō yī qiè fǎ wú wǒ wú rén wú zhòng shēng wú shòu  
是故佛說一切法、無我無人無眾生無壽

zhě xū pú tí ruò pú sà zuò shì yán wǒ dāng zhuāng yán  
者。須菩提，若菩薩作是言，我當莊嚴

fó tǔ shì bù míng pú sà hé yǐ gù rú lái shuō zhuāng  
佛土，是不名菩薩。何以故。如來說莊

yán fó tǔ zhě jí fēi zhuāng yán shì míng zhuāng yán xū pú  
嚴佛土者，即非莊嚴，是名莊嚴。須菩

tí ruò pú sà tōng dá wú wǒ fǎ zhě rú lái shuō míng zhēn  
提，若菩薩通達無我法者，如來說名真

shì pú sà  
是菩薩。

“Therefore, the Tathagata says: ‘Everything is buddhadharma!’ Subhuti, the so-called all-dharma is not all-dharma; it is merely called all-dharma.

“Subhuti, take the example of a tall and big human body.”

Subhuti said, “World-Honored One, the Tathagata says, ‘A tall and big body is not a big body; it is merely called a big body.’”

“Subhuti, likewise if a bodhisattva says, ‘I will deliver innumerable sentient beings,’ then he is not a bodhisattva. Why? Subhuti, there is no such thing called a bodhisattva. Therefore, the Buddha says: ‘Everything has no phenomena of self, others, sentient beings, and lifespan.’

“Subhuti, if a bodhisattva says, ‘I adorn the buddhaverse,’ then he is not a bodhisattva. Why? The Tathagata says adorning is not adorning; it is merely called adorning.

“Subhuti, if a bodhisattva truly comprehends the notion of no-self, then according to the Tathagata, he is a true bodhisattva.”

yì tǐ tóng guān fēn dì shí bā  
一體同觀分第十八

xū pú tí yú yì yún hé rú lái yǒu ròu yǎn fǒu rú shì  
須菩提，於意云何，如來有肉眼不。如是、

shì zūn rú lái yǒu ròu yǎn xū pú tí yú yì yún hé rú  
世尊。如來有肉眼。須菩提，於意云何，如

lai yǒu tiān yǎn fǒu rú shì shì zūn rú lái yǒu tiān yǎn xū  
來有天眼不。如是、世尊，如來有天眼。須

pú tí yú yì yún hé rú lái yǒu huì yǎn fǒu rú shì shì  
菩提，於意云何，如來有慧眼不。如是、世

zūn rú lái yǒu huì yǎn xū pú tí yú yì yún hé rú lái  
尊，如來有慧眼。須菩提，於意云何，如來

yǒu fǎ yǎn fǒu rú shì shì zūn rú lái yǒu fǎ yǎn xū pú  
有法眼不。如是、世尊，如來有法眼。須菩

tí yú yì yún hé rú lái yǒu fó yǎn fǒu rú shì shì zūn  
提，於意云何，如來有佛眼不。如是、世尊

rú lái yǒu fó yǎn xū pú tí yú yì yún hé rú héng  
，如來有佛眼。須菩提，於意云何，如恆

hé zhōng suǒ yǒu shā fó shuō shì shā fǒu  
河中所有沙，佛說是沙不。

## 18 The One and Same Notion for Everything

“Subhuti, what do you think? Does the Tathagata have physical eyes?”

“Yes, World-Honored One! The Tathagata has physical eyes.”

“Subhuti, what do you think? Does the Tathagata have celestial eyes?”

“Yes, World-Honored One! The Tathagata has celestial eyes.”

“Subhuti, what do you think? Does the Tathagata have wisdom eyes?”

“Yes, World-Honored One! The Tathagata has wisdom eyes.”

“Subhuti, what do you think? Does the Tathagata have dharma eyes?”

“Yes, World-Honored One! The Tathagata has dharma eyes.”

“Subhuti, what do you think? Does the Tathagata have buddha eyes?”

“Yes, World-Honored One! The Tathagata has buddha eyes.”

“Subhuti, what do you think? Does the Buddha say that all the sand in the Ganges River is sand?”

rú shì      shì zūn      rú lái shuō shì shā      xū pú tí      yú yì  
如是、世尊，如來說是沙。須菩提，於意  
yún hé      rú yì héng hé zhōng suǒ yǒu shā      yǒu rú shì shā děng  
云何，如一恆河中所有沙，有如是沙等  
héng hé      shì zhū héng hé suǒ yǒu shā shù fó shì jiè      rú shì  
恆河，是諸恆河所有沙數佛世界，如是、  
nìng wéi duō fǒu      shèn duō      shì zūn      fó gào xū pú tí      ěr  
寧為多不。甚多、世尊。佛告須菩提，爾  
suǒ guó tǔ zhōng      suǒ yǒu zhòng shēng ruò gān zhòng xīn      rú lái  
所國土中、所有眾生若干種心，如來  
xī zhī      hé yǐ gù      rú lái shuō zhū xīn jiē wéi fēi xīn      shì  
悉知。何以故。如來說諸心皆為非心，是  
míng wéi xīn      suǒ yǐ zhě hé      xū pú tí      guò qù xīn bù kě  
名為心。所以者何。須菩提，過去心不可  
dé      xiàn zài xīn bù kě dé      wèi lái xīn bù kě dé  
得，現在心不可得，未來心不可得。

“Yes, World-Honored One! The Tathagata says that it is sand.”

“Subhuti! What do you think? Should there be as many Ganges rivers as there are grains of sand in the Ganges River, and as many buddha worlds as sand grains in all these Ganges rivers, would the number of those worlds be many?”

Subhuti replied, “Very many, indeed, World-Honored One.”

The Buddha told Subhuti, “The Tathagata knows the myriad minds of sentient beings in all these worlds. Why? The Tathagata says, ‘Any mind is not a mind; it is merely called a mind.’ Therefore, Subhuti, the mind of the past is unattainable, the mind of the present is unattainable, and the mind of the future is also unattainable.”



fǎ jiè tōng huà fēn dì shí jiǔ  
法界通化分第十九

xū pú tí yú yì yún hé ruò yǒu rén mǎn sān qiān dà qiān shì  
須菩提，於意云何，若有人滿三千大千世

jiè qī bǎo yǐ yòng bù shī shì rén yǐ shì yīn yuán dé fú  
界七寶、以用布施，是人以是因緣，得福

duō fǒu rú shì shì zūn cǐ rén yǐ shì yīn yuán dé fú  
多不。如是、世尊，此人以是因緣，得福

shèn duō xū pú tí ruò fú dé yǒu shí rú lái bù shuō dé  
甚多。須菩提，若福德有實，如來不說得

fú dé duō yǐ fú dé wú gù rú lái shuō dé fú dé duō  
福德多，以福德無故，如來說得福德多。

## 19 Across All Dharma Realms

“Subhuti, what do you think? If one fills the three-thousand-great-thousand-world with the seven kinds of precious jewels as an act of giving, this person has the causes and conditions to obtain enormous blessings, does he not?”

Subhuti replied, “Yes, World-Honored One! This person has the causes and conditions to obtain enormous blessings.”

“Subhuti, when blessings are existent and real, the Tathagata will not say that one gains enormous blessings. However, when blessings are nonexistent, then the Tathagata will say that one gains enormous blessings.”

lí sè lí xiàng fēn dì èr shí  
離 色 離 相 分 第 二 十

xū pú tí yú yì yún hé fó kě yǐ jù zú sè shēn jiàn fǒu  
須 菩 提 ， 於 意 云 何 ， 佛 可 以 具 足 色 身 見 不

fǒu yě shì zūn rú lái bù yīng yǐ jù zú sè shēn jiàn  
。 不 也 、 世 尊 ， 如 來 不 應 以 具 足 色 身 見 。

hé yǐ gù rú lái shuō jù zú sè shēn jí fēi jù zú sè shēn  
何 以 故 。 如 來 說 具 足 色 身 ， 即 非 具 足 色 身

shì míng jù zú sè shēn xū pú tí yú yì yún hé rú  
， 是 名 具 足 色 身 。 須 菩 提 ， 於 意 云 何 ， 如

lai kě yǐ jù zú zhū xiàng jiàn fǒu fǒu yě shì zūn rú lái  
來 可 以 具 足 諸 相 見 不 。 不 也 、 世 尊 ， 如 來

bù yīng yǐ jù zú zhū xiàng jiàn hé yǐ gù rú lái shuō zhū  
不 應 以 具 足 諸 相 見 。 何 以 故 。 如 來 說 諸

xiàng jù zú jí fēi jù zú shì míng zhū xiàng jù zú  
相 具 足 ， 即 非 具 足 ， 是 名 諸 相 具 足 。

## 20 Abandoning All Forms and Phenomena

“Subhuti, what do you think? Can the Buddha be perceived through his physical appearances?”

“No, World-Honored One! The Tathagata cannot be perceived through his physical appearances. Why? The Tathagata says, ‘Having physical forms is equivalent to not having physical forms; it is merely called having physical forms.’”

“Subhuti, what do you think? Can the Tathagata be perceived through any kind of phenomena?”

“No, World-Honored One! The Tathagata cannot be perceived through any kind of phenomena. Why? The Tathagata says, ‘Having all kinds of phenomena is the same as not having any phenomena; it is merely called having all kinds of phenomena.’”

fēi shuō suǒ shuō fēn dì èr shí yī  
非說所說分第二十一

xū pú tí rǔ wù wèi rú lái zuò shì niàn wǒ dāng yǒu suǒ shuō  
須菩提，汝勿謂如來作是念，我當有所說

fǎ mò zuò shì niàn hé yǐ gù ruò rén yán rú lái yǒu suǒ  
法，莫作是念。何以故。若人言，如來有所

shuō fǎ jí wéi bàng fó bù néng jiě wǒ suǒ shuō gù xū  
說法，即為謗佛，不能解我所說故。須

pú tí shuō fǎ zhě wú fǎ kě shuō shì míng shuō fǎ  
菩提，說法者，無法可說，是名說法。

ěr shí huì mìng xū pú tí bái fó yán shì zūn pō yǒu zhòng  
爾時慧命須菩提白佛言，世尊，頗有眾

shēng yú wèi lái shì wén shuō shì fǎ shēng xìn xīn fǒu fó  
生、於未來世聞說是法，生信心不。佛

yán xū pú tí bǐ fēi zhòng shēng fēi bú zhòng shēng  
言，須菩提，彼非眾生、非不眾生。

hé yǐ gù xū pú tí zhòng shēng zhòng shēng zhě rú lái  
何以故。須菩提，眾生眾生者，如來

shuō fēi zhòng shēng shì míng zhòng shēng  
說非眾生，是名眾生。

## 21 The Unspeakable and the Spoken

“Subhuti, do not say that the Tathagata thinks, ‘I have spoken dharma.’ Do not think in this way. Why? Anyone saying that the Buddha has spoken dharma slanders the Buddha, as he does not understand what I have been saying.

“Subhuti, the speaker has no dharma to speak of! Speaking dharma is merely a name called speaking dharma.”

Then, the wise Subhuti asked the Buddha, “World-Honored One, can sentient beings who hear this teaching in the future believe and generate faith upon it?”

The Buddha replied, “Subhuti, they are not sentient beings. Why? Subhuti, the Tathagata says that sentient beings are not sentient beings; they are merely named sentient beings.”

wú fǎ kě dé fēn dì èr shí èr  
無法可得分第二十二

xū pú tí bái fó yán shì zūn fó dé ā nòu duō luó sān miǎo  
須菩提白佛言，世尊，佛得阿耨多羅三藐

sān pú tí wéi wú suǒ dé yé fó yán rú shì rú shì xū  
三菩提、為無所得耶。佛言，如是如是。須

pú tí wǒ yú ā nòu duō luó sān miǎo sān pú tí nǎi zhì wú  
菩提，我於阿耨多羅三藐三菩提，乃至無

yǒu shǎo fǎ kě dé shì míng ā nòu duō luó sān miǎo sān pú tí  
有少法可得，是名阿耨多羅三藐三菩提。

## 22 No Dharma Is Ever Attained

Subhuti asked the Buddha, “World-Honored One, there is no such thing as the Buddha attaining anuttara samyaksambodhi. Is that so?”

The Buddha responded, “It is so, Subhuti! I have not attained anuttara samyaksambodhi or any dharma at all; it is merely called anuttara samyaksambodhi.”



jìng xīn xíng shàn fēn dì èr shí sān  
淨心行善分第二十三

fù cì xū pú tí shì fǎ píng děng wú yǒu gāo xià shì  
復次、須菩提，是法平等，無有高下，是  
míng ā nòng duō luó sān miǎo sān pú tí yǐ wú wǒ wú rén wú  
名阿耨多羅三藐三菩提。以無我無人無  
zhòng shēng wú shòu zhě xiū yī qiè shàn fǎ jí dé ā nòng duō luó  
眾生無壽者修一切善法，即得阿耨多羅  
sān miǎo sān pú tí xū pú tí suǒ yán shàn fǎ zhě rú lái  
三藐三菩提。須菩提，所言善法者，如來  
shuō jí fēi shàn fǎ shì míng shàn fǎ  
說即非善法，是名善法。

## 23 Doing Good with a Pure Heart and Mind

“Furthermore, Subhuti, in anuttara samyaksambodhi, everything is equal without any distinction. Practicing all good dharma without any notion of self, others, sentient beings, and lifespan will result in anuttara samyaksambodhi.

“Subhuti, the Tathagata states that the so-called good dharma is not good dharma; it is merely named good dharma.”

fú zhì wú bǐ fēn dì èr shí sì  
福智無比分第二十四

xū pú tí ruò sān qiān dà qiān shì jiè zhōng suǒ yǒu zhū xū mí  
須菩提，若三千大千世界中、所有諸須彌

shān wáng rú shì děng qī bǎo jù yǒu rén chí yòng bù shī  
山王、如是等七寶聚，有人持用布施。

ruò rén yǐ cǐ bō rě bō luó mì jīng nǎi zhì sì jù jì děng  
若人以此般若波羅蜜經、乃至四句偈等，

shòu chí dú sòng wèi tā rén shuō yú qián fú dé bǎi fēn bù  
受持讀誦，為他人說，於前福德、百分不

jí yī bǎi qiān wàn yì fēn nǎi zhì suàn shù pì yù suǒ bù néng  
及一，百千萬億分、乃至算數譬喻所不能

jí  
及。

## 24 Incomparable Blessings and Wisdom

“Subhuti, in comparison to the act of giving seven kinds of precious jewels amounting to all the Mount Merus—the king of mountains—in the three-thousand-great-thousand-world, a person who accepts, upholds, recites, and expounds the Prajnaparamita Sutra, even if only the four-line verse, will have much greater blessings, by more than a hundred times, a trillion times, or beyond any calculation and comparison.”

huà wú suǒ huà fēn dì èr shí wǔ  
化無所化分第二十五

xū pú tí yú yì yún hé rǔ děng wù wèi rú lái zuò shì niàn  
須菩提，於意云何，汝等勿謂如來作是念

wǒ dāng dù zhòng shēng xū pú tí mò zuò shì niàn hé  
，我當度眾生。須菩提，莫作是念。何

yǐ gù shí wú yǒu zhòng shēng rú lái dù zhě ruò yǒu zhòng  
以故，實無有眾生如來度者。若有眾

shēng rú lái dù zhě rú lái jí yǒu wǒ rén zhòng shēng shòu zhě  
生如來度者，如來即有我人眾生壽者。

xū pú tí rú lái shuō yǒu wǒ zhě jí fēi yǒu wǒ ér fán  
須菩提，如來說有我者，即非有我，而凡

fū zhī rén yǐ wèi yǒu wǒ xū pú tí fán fū zhě rú lái  
夫之人以為有我。須菩提，凡夫者，如來

shuō jí fēi fán fū shì míng fán fū  
說即非凡夫，是名凡夫。

## 25 Manifesting All Illusions

“Subhuti, what do you think? One should not say that the Tathagata holds the notion, ‘I am delivering sentient beings.’ Subhuti, do not hold such a view. Why? Because there are no sentient beings to be delivered by the Tathagata. If sentient beings were to exist, it means that the Tathagata still has a notion of self, others, sentient beings, and lifespan.

“Subhuti, the Tathagata states, ‘The self has no self, yet mundane people believe that they have a self.’

“Subhuti, the Tathagata says that mundane beings are not mundane beings; they are merely named mundane beings.”

fǎ shēn fēi xiàng fēn dì èr shí liù  
法身非相分第二十六

xū pú tí yú yì yún hé kě yǐ sān shí èr xiàng guān rú lái  
須菩提，於意云何，可以三十二相觀如來

fǒu xū pú tí yán rú shì rú shì yǐ sān shí èr xiàng guān  
不。須菩提言，如是如是，以三十二相觀

rú lái fó yán xū pú tí ruò yǐ sān shí èr xiàng guān rú  
如來。佛言，須菩提，若以三十二相觀如

lai zhě zhuǎn lún shèng wáng jí shì rú lái xū pú tí bái  
來者，轉輪聖王，即是如來。須菩提白

fó yán shì zūn rú wǒ jiě fó suǒ shuō yì bù yīng yǐ sān  
佛言，世尊，如我解佛所說義，不應以三

shí èr xiàng guān rú lái ěr shí shì zūn ér shuō jì yán ruò yǐ  
十二相觀如來。爾時世尊而說偈言。若以

sè jiàn wǒ yǐ yīn shēng qiú wǒ shì rén xíng xié dào bù néng  
色見我 以音聲求我是人行邪道 不能

jiàn rú lái  
見如來。

## 26 Dharmakaya Has No Phenomena

“Subhuti, what do you think? Can one perceive the Tathagata through the thirty-two marks of perfection?”

Subhuti replied, “Yes, World-Honored One! One can perceive the Tathagata through the thirty-two marks of perfection.”

The Buddha said, “If a tathagata is perceived through the thirty-two marks of perfection, then a cakravartin would be a tathagata.”

Subhuti said to the Buddha, “World-Honored One, I understand. One should never perceive a tathagata through the thirty-two marks of perfection.”

The World-Honored One then spoke this verse:

“Anyone who sees me as form  
or seeks me in sound  
is on the wrong path  
and cannot perceive the Tathagata.”



wú duàn wú miè fēn dì èr shí qī  
無斷無滅分第二十七

xū pú tí rǔ ruò zuò shì niàn rú lái bù yǐ jù zú xiàng gù  
須菩提，汝若作是念，如來不以具足相故

dé ā nòng duō luó sān miǎo sān pú tí xū pú tí mò zuò  
、得阿耨多羅三藐三菩提。須菩提，莫作

shì niàn rú lái bù yǐ jù zú xiàng gù dé ā nòng duō luó sān  
是念，如來不以具足相故、得阿耨多羅三

miǎo sān pú tí xū pú tí rǔ ruò zuò shì niàn fā ā nòng  
藐三菩提。須菩提，汝若作是念，發阿耨

duō luó sān miǎo sān pú tí xīn zhě shuō zhū fǎ duàn miè mò zuò  
多羅三藐三菩提心者、說諸法斷滅，莫作

shì niàn hé yǐ gù fā ā nòng duō luó sān miǎo sān pú tí xīn  
是念。何以故。發阿耨多羅三藐三菩提心

zhě yú fǎ bù shuō duàn miè xiàng  
者，於法不說斷滅相。

## 27 No Severance and No Annihilation

“Subhuti, do not ever think that the Tathagata attains anuttara samyaksambodhi due to the absence of the marks of perfection or any phenomena.

“Subhuti, do not regard anuttara samyaksambodhi as severance and annihilation of all phenomena; do not think in this way! Why? Because the one with the mind of anuttara samyaksambodhi does not sever or annihilate all phenomena.”

bú shòu bù tān fēn dì èr shí bā  
不受不貪分第二十八

xū pú tí ruò pú sà yǐ mǎn héng hé shā děng shì jiè qī bǎo  
須菩提，若菩薩以滿恆河沙等世界七寶，  
chí yòng bù shī ruò fù yǒu rén zhī yī qiè fǎ wú wǒ dé  
持用布施，若復有人、知一切法無我，得  
chéng yú rěn cǐ pú sà shèng qián pú sà suǒ dé gōng dé hé  
成於忍，此菩薩勝前菩薩所得功德。何  
yǐ gù xū pú tí yǐ zhū pú sà bú shòu fú dé gù xū  
以故，須菩提，以諸菩薩不受福德故。須  
pú tí bái fó yán shì zūn yún hé pú sà bú shòu fú dé  
菩提白佛言，世尊，云何菩薩不受福德。  
xū pú tí pú sà suǒ zuò fú dé bù yīng tān zhuó shì gù  
須菩提，菩薩所作福德、不應貪著，是故  
shuō bú shòu fú dé  
說不受福德。

## 28 Not Accepting and Not Seizing

“Subhuti, in comparison to a bodhisattva who performs an act of giving seven treasures that amount to the multitude of worlds as countless as the sand grains in the Ganges River, another bodhisattva who does good deeds without any notion of self will have more merit.

“Why, Subhuti? Because all bodhisattvas are not subjected to merits and blessings.”

Subhuti asked the Buddha, “World-Honored One, why do you say that the bodhisattvas are not subjected to merits and blessings?”

“Subhuti, because the bodhisattvas are free from greed and desire when generating merits and blessings, therefore, it is said that the bodhisattvas are not subjected to merits and blessings.”

wēi yí jì jìng fēn dì èr shí jiǔ  
威儀寂靜分第二十九

xū pú tí ruò yǒu rén yán rú lái ruò lái ruò qù ruò zuò ruò  
須菩提，若有人言、如來若來若去、若坐若

wò shì rén bù jiě wǒ suǒ shuō yì hé yǐ gù rú lái zhě  
臥，是人不解我所說義。何以故。如來者

wú suǒ cóng lái yì wú suǒ qù gù míng rú lái  
，無所從來，亦無所去，故名如來。

## 29 Serene Dignity

“Subhuti, if someone says that a tathagata seemingly comes and goes and seemingly sits and lies down, this person does not understand my teaching. Why? Because a tathagata never comes and goes, thus, he is called a tathagata.”

yī hé lǐ xiàng fēn dì sān shí  
一合理相第三十

xū pú tí ruò shàn nán zǐ shàn nǚ rén yǐ sān qiān dà qiān shì  
須菩提。若善男子善女人、以三千大千世

jiè suì wéi wēi chén yú yì yún hé shì wēi chén zhòng nìng  
界碎為微塵，於意云何，是微塵眾、寧

wéi duō fǒu xū pú tí yán shèn duō shì zūn hé yǐ gù  
為多不？須菩提言，甚多、世尊。何以故

ruò shì wēi chén zhòng shí yǒu zhě fó jí bù shuō shì wēi chén  
。若是微塵眾實有者，佛即不說是微塵

zhòng suǒ yǐ zhě hé fó shuō wēi chén zhòng jí fēi wēi chén  
眾。所以者何。佛說微塵眾，即非微塵

zhòng shì míng wēi chén zhòng shì zūn rú lái suǒ shuō sān  
眾，是名微塵眾。世尊，如來所說三

qiān dà qiān shì jiè jí fēi shì jiè shì míng shì jiè hé yǐ  
千大千世界，即非世界，是名世界。何以

gù ruò shì jiè shí yǒu zhě jí shì yì hé xiàng rú lái shuō  
故。若世界實有者，即是一合相。如來說

yì hé xiàng jí fēi yì hé xiàng shì míng yì hé xiàng xū  
一合相，即非一合相，是名一合相。須

pú tí yì hé xiàng zhě jí shì bù kě shuō dàn fán fū zhī  
菩提，一合相者、即是不可說，但凡夫之

rén tān zhuó qí shì  
人貪著其事。

## 30 The Concept of Aggregates

“Subhuti, if a good man or good woman shatters the three-thousand-great-thousand-world into dust particles, will there be innumerable dust particles?”

Subhuti replied, “Innumerable, indeed, World-Honored One. Why? Because were the innumerable dust particles real, the Buddha would not have said innumerable dust particles. And thus, the Buddha says, ‘Dust particles are not dust particles; they are merely called dust particles.’

“World-Honored One, the three-thousand-great-thousand-world spoken by the Tathagata is not a world; it is merely called a world. Why? Because even if the world is real, it is only an aggregate. The Tathagata has said, ‘The aggregate is not an aggregate; it is merely called an aggregate.’”

“Subhuti, the so-called aggregate is unspeakable. However, mundane beings grasp and cling onto it.”



zhī jiàn bù shēng fēn dì sān shí yī  
知見不生分第三十一

xū pú tí ruò rén yán fó shuō wǒ jiàn rén jiàn zhòng shēng jiàn  
須菩提。若人言。佛說我見人見眾生見

shòu zhě jiàn xū pú tí yú yì yún hé shì rén jiě wǒ suǒ  
壽者見，須菩提，於意云何？是人解我所

shuō yì fǒu fǒu yě shì zūn shì rén bù jiě rú lái suǒ shuō yì  
說義不？不也、世尊，是人解如來所說義

hé yǐ gù shì zūn shuō wǒ jiàn rén jiàn zhòng shēng jiàn shòu zhě  
。何以故？世尊說我見人見眾生見壽者

jiàn jí fēi wǒ jiàn rén jiàn zhòng shēng jiàn shòu zhě jiàn shì míng  
見，即非我見人見眾生見壽者見，是名

wǒ jiàn rén jiàn zhòng shēng jiàn shòu zhě jiàn xū pú tí fā ā  
我見人見眾生見壽者見。須菩提，發阿

nòng duō luó sān miǎo sān pú tí xīn zhě yú yí qiè fǎ yīng rú  
耨多羅三藐三菩提心者，於一切法、應如

shì zhī rú shì jiàn rú shì xìn jiě bù shēng fǎ xiàng xū  
是知、如是見、如是信解，不生法相。須

pú tí suǒ yán fǎ xiàng zhě rú lái shuō jí fēi fǎ xiàng shì  
菩提，所言法相者，如來說即非法相，是

míng fǎ xiàng  
名法相。

## 31 Unborn Perception

“Subhuti, if someone claims that the Buddha ever speaks on the perception of self, others, sentient beings, and lifespan, do you think they understand my teaching?”

“No, World-Honored One! This person does not understand your teaching. Why? Because the World-Honored One says, ‘A perception of self, others, sentient beings, and lifespan is not a perception of self, others, sentient beings, and lifespan; it is merely called a perception of self, others, sentient beings, and lifespan.’”

“Subhuti, the one generating anuttara samyaksambodhi should know, perceive, believe, and understand that everything is as such, and therefore, should not give rise to any dharma phenomena.

“Subhuti, the Tathagata says that the so-called dharma phenomena are not dharma phenomena; they are merely called dharma phenomena.”

yīng huà fēi zhēn fēn dì sān shí èr  
應化非真分第三十二

xū pú tí ruò yǒu rén yǐ mǎn wú liàng ā sēng qí shì jiè qī bǎo  
須菩提。若有人以滿無量阿僧祇世界七寶

chí yòng bù shī ruò yǒu shàn nán zǐ shàn nǚ rén fā pú tí  
、持用布施，若有善男子善女人，發菩提

xīn zhě chí yú cǐ jīng nǎi zhì sì jù jì děng shòu chí dú  
心者，持於此經、乃至四句偈等，受持讀

sòng wèi rén yǎn shuō qí fú shèng bǐ yún hé wèi rén yǎn  
誦，為人演說。其福勝彼。云何為人演

shuō bù qǔ yú xiàng rú rú bú dòng hé yǐ gù  
說。不取於相，如如不動。何以故。

yí qiè yǒu wéi fǎ rú mèng huàn pào yǐng  
一切有為法 如夢幻泡影

rú lù yì rú diàn yīng zuò rú shì guān  
如露亦如電 應作如是觀

fó shuō shì jīng yǐ zhǎng lǎo xū pú tí jí zhū bǐ qiū bǐ  
佛說是經已，長老須菩提、及諸比丘、比

qiū ní yōu pó sè yōu pó yí yí qiè shì jiān tiān rén ā  
丘尼，優婆塞、優婆夷、一切世間，天人阿

xiū luó wén fó suǒ shuō jiē dà huān xǐ xìn shòu fèng xíng  
修羅、聞佛所說，皆大歡喜，信受奉行

。

## 32 All Manifestations Lack Reality

“Subhuti, in comparison to an act of giving that fills the infinite asamkya worlds with seven treasures, a good man or a good woman who generates bodhicitta and accepts, upholds, reads, recites, and expounds this sutra—even if it is only the four-line verse—will generate superior blessings.

“When one does not grasp onto any phenomena, one remains unperturbed. Why?

“Everything conditioned  
Is a dream, an illusion, a bubble, a shadow.  
It is like a dewdrop or a flash of lightning.  
Always keep this in mind!”

Upon completion of the Buddha’s teaching, the Venerable Elder Subhuti, bhiksus, bhiksunis, upasakas, upasikas, and all beings in the human, heaven, and asura realms experienced great joy, and thereafter, faithfully practiced according to what they had heard.

End of the Vajracchedika Prajnaparamita Sutra