The Diamond Sutra

BUDDHIST SCRIPTURE

Dhammapada, c. 3rd century BC

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金剛般若波羅蜜經

Translated from the Classical Chinese with AI (Claude) and edited



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INTRODUCTION

The *Diamond Sutra*—in Sanskrit *Vajracchedikā Prajñāpāramitā*, "the perfection of wisdom that cuts like a diamond"—is one of the shorter scriptures of the Mahayana literature on the perfection of wisdom, probably composed in India in the first centuries AD. It was translated into Chinese in AD 402 by the Central Asian monk Kumārajīva, and his version became one of the most recited texts of East Asian Buddhism. A printed copy of it found at Dunhuang, dated AD 868, is the oldest dated printed book in the world.

The sutra is a dialogue between the Buddha and his disciple Subhūti. A bodhisattva, the Buddha says, must lead all living beings to *nirvāṇa*—and yet know that no being has been led there, because to hold the notion of a self or of a being is not to be a bodhisattva at all. The same move recurs throughout: what the Tathāgata calls a thing is not that thing, and that is why it is called that thing. Merit, teaching, the marks of a buddha and even the sutra itself are turned over in this way, while the Buddha repeatedly praises the immeasurable merit of anyone who keeps and explains so much as four lines of it.

The Chinese text is that of the Taishō edition of the Buddhist canon (1924). It is divided, as is traditional in China, into the thirty-two sections attributed to Prince Zhaoming of Liang (AD 501–531), whose section titles are given as headings. The sutra ends with one of the best-known verses in Buddhism: all conditioned things are "like a dream, an illusion, a bubble, a shadow, like dew or a flash of lightning."

The Diamond Sutra

金剛般若波羅蜜經

The Buddha and Subhūti on the bodhisattva who frees all beings while seeing no being freed, on marks that are no marks, and on the merit of keeping even four lines of the sutra.

1. THE OCCASION OF THE ASSEMBLY

The Buddha begs for food in Śrāvastī, eats, washes his feet and sits down before the assembly.

	CHINESE	ENGLISH
1	如是我聞。一時，佛在舍衛國祇樹給孤獨園，與大比丘眾千二百五十人俱。爾時，世尊食時，著衣持鉢，入舍衛大城乞食。於其城中，次第乞已，還至本處。飯食訖，收衣鉢，洗足已，敷座而坐。	Thus have I heard. At one time the Buddha was staying in Śrāvastī, in the Jeta Grove, in Anāthapiṇḍada's park, together with a great assembly of monks, twelve hundred and fifty in all. At that time, when it was time for the meal, the World-Honored One put on his robe, took up his bowl, and entered the great city of Śrāvastī to beg for food. When he had begged from house to house within the city, he returned to where he was staying. When he had finished his meal, he put away his robe and bowl, washed his feet, arranged his seat and sat down.

2. SUBHŪTI'S REQUEST

Subhūti asks how those who set their minds on awakening should abide and subdue the mind.

	CHINESE	ENGLISH
2	時，長老須菩提，在大眾中，即從座起，偏袒右肩，右膝著地，合掌恭敬。而白佛言：「希有世尊！如來善護念諸菩薩，善付囑諸菩薩。世尊！善男子、善女人，發阿耨多羅三藐三菩提心，應云何住？云何降伏其心？」佛言：「善哉，善哉。須菩提！如汝所說：如來善護念諸菩薩，善付囑諸菩薩。汝今諦聽，當為汝說：善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」「唯然，世尊！願樂欲聞。」	

CHINESE	ENGLISH
	Then the elder Subhūti, who was in the great assembly, rose from his seat, bared his right shoulder, knelt on his right knee, joined his palms in reverence, and said to the Buddha: "How rare, World-Honored One! The Tathāgata takes good care of the bodhisattvas and gives good instruction to the bodhisattvas. World-Honored One, when good men and good women set the mind on unsurpassed, complete and perfect awakening, how should they abide? How should they subdue the mind?" The Buddha said: "Good, good. Subhūti, it is as you say: the Tathāgata takes good care of the bodhisattvas and gives good instruction to the bodhisattvas. Now listen closely, and I will explain it to you. When good men and good women set the mind on unsurpassed, complete and perfect awakening, they should abide like this, and subdue the mind like this." "Yes, World-Honored One. I would gladly hear it."[1]

3. THE TRUE TEACHING OF THE GREAT VEHICLE

A bodhisattva liberates countless beings, yet in truth no being at all is liberated.

CHINESE	ENGLISH
3 佛告須菩提：「諸菩薩摩訶薩，應如是降伏其心：所有一切眾生之類，若卵生、若胎生、若濕生、若化生；若有色、若無色；若有想、若無想、若非有想非無想，我皆令入無餘涅槃而滅度之。如是滅度無量無數無邊眾生，實無眾生得滅度者。何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。」	The Buddha said to Subhūti: "The bodhisattva-mahāsattvas should subdue the mind like this: 'All the kinds of living beings there are—whether born from eggs, born from a womb, born from moisture or born by transformation; whether with form or without form; whether with perception, without perception, or neither with perception nor without perception—I will lead them all into *nirvāṇa* without remainder and liberate them.' Yet though immeasurable, countless, boundless beings are liberated in this way, in truth no being at all is liberated. Why? Subhūti, if a bodhisattva has the notion of a self, the notion of a person, the notion of a living being, the notion of a life, that one is not a bodhisattva."[2]

1 Tathāgata, a title of the Buddha, means "one who has thus gone" or "thus come." "Unsurpassed, complete and perfect awakening" renders Skt. anuttarā samyaksaṃbodhi.

2 Bodhisattva-mahāsattvas are "great beings"; "nirvāṇa without remainder" is final nirvāṇa, in which nothing of conditioned existence remains. The four notions are four ways of grasping a lasting self.

4. WONDROUS PRACTICE WITHOUT DWELLING

A bodhisattva gives without abiding in marks, and such merit is as immeasurable as space.

	CHINESE	ENGLISH
4	「復次，須菩提！菩薩於法，應無所住，行於布施。所謂不住色布施，不住聲、香、味、觸、法布施。須菩提！菩薩應如是布施，不住於相。何以故？若菩薩不住相布施。其福德不可思量。」「須菩提！於意云何？東方虛空，可思量不？」「不也，世尊！」「須菩提！南、西、北方，四維上下虛空，可思量不？」「不也，世尊！」「須菩提！菩薩無住相布施，福德亦復如是不可思量。須菩提！菩薩但應如所教住。」	"Moreover, Subhūti, in practicing giving, a bodhisattva should abide nowhere with regard to dharmas. That is to say, giving without abiding in form, giving without abiding in sound, smell, taste, touch or dharmas. Subhūti, a bodhisattva should give like this, without abiding in marks. Why? If a bodhisattva gives without abiding in marks, their merit cannot be measured." "Subhūti, what do you think? Can the space to the east be measured?" "No, World-Honored One." "Subhūti, can the space to the south, the west and the north, in the four intermediate directions, above and below, be measured?" "No, World-Honored One." "Subhūti, the merit of a bodhisattva who gives without abiding in marks likewise cannot be measured. Subhūti, a bodhisattva should abide only as taught."[3]

5. SEEING TRULY, IN ACCORD WITH THE PRINCIPLE

The Tathāgata cannot be seen by bodily marks; all marks are illusory.

	CHINESE	ENGLISH
5	「須菩提。於意云何？可以身相見如來不？」「不也，世尊，不可以身相得見如來。何以故？如來所說身相，即非身相。」佛告須菩提：「凡所有相，皆是虛妄。若見諸相非相，則見如來。」	"Subhūti, what do you think? Can the Tathāgata be seen by the bodily marks?" "No, World-Honored One. The Tathāgata cannot be seen by the bodily marks. Why? What the Tathāgata calls bodily marks are not bodily marks." The Buddha said to Subhūti: "All marks are illusory; if one sees that marks are not marks, one sees the Tathāgata."

6. THE RARITY OF TRUE FAITH

Faith in this teaching will arise in later ages; even the dharma, like a raft, must be let go.

	CHINESE	ENGLISH
6	須菩提白佛言：「世尊！頗有眾生，得聞如是言說章句，生實信不？」佛告須菩提：「莫作是說。如來滅後，後五百歲，有持戒修福者，於此章句能生信心，以此為實，當知是人不於一佛、二佛、三四五佛而種善根，已於無量千萬佛所種諸善根，聞是章句，乃至一念生淨信者，須菩提！如來悉知悉見，是諸眾生得如是無量福德。何以故？是諸眾生無復我相、人相、	Subhūti said to the Buddha: "World-Honored One, will there be living beings who, hearing words and phrases like these, give rise to true faith?" The Buddha said to Subhūti: "Do not say that. After the Tathāgata's passing, in the last five hundred years, there will be those who keep the precepts and cultivate merit, who can give rise to faith in these phrases and take them as true. Know that such

3 "Merit" translates two Chinese words, 福德 "merit and virtue" and 功德 "meritorious virtue," both rendering Skt. puṇya.

	CHINESE	ENGLISH
	眾生相、壽者相。」「無法相，亦無非法相。何以故？是諸眾生若心取相，則為著我、人、眾生、壽者。」「若取法相，即著我、人、眾生、壽者。何以故？若取非法相，即著我、人、眾生、壽者。是故不應取法，不應取非法。以是義故，如來常說：汝等比丘，知我說法，如筏喻者，法尚應捨，何況非法。」	people have planted roots of goodness not under one buddha, or two buddhas, or three, four or five buddhas, but have already planted roots of goodness under immeasurable thousands of millions of buddhas. Whoever hears these phrases and gives rise to pure faith even for a single moment—Subhūti, the Tathāgata fully knows and fully sees that all these living beings gain immeasurable merit like this. Why? These living beings no longer have the notion of a self, the notion of a person, the notion of a living being, the notion of a life." "They have no notion of dharmas, and no notion of non-dharmas either. Why? If the minds of these living beings grasp at marks, they are attached to a self, a person, a living being, a life." "If they grasp at the notion of dharmas, they are attached to a self, a person, a living being, a life. Why? If they grasp at the notion of non-dharmas, they are attached to a self, a person, a living being, a life. Therefore one should not grasp at dharmas, and should not grasp at non-dharmas. For this reason the Tathāgata always says: 'You monks, know that the dharma I teach is like a raft: even the dharma must be let go, how much more what is not the dharma.'"[4]

7. NOTHING ATTAINED, NOTHING TAUGHT

There is no fixed dharma called awakening, and none that the Tathāgata teaches.

	CHINESE	ENGLISH
7	「須菩提！於意云何？如來得阿耨多羅三藐三菩提耶？如來有所說法耶？」須菩提言：「如我解佛所說義，無有定法，名『阿耨多羅三藐三菩提』，亦無有定法，如來可說。何以故？如來所說法。皆不可取、不可說；非法，非非法。所以者何？一切賢聖，皆以無為法而有差別。」	"Subhūti, what do you think? Has the Tathāgata attained unsurpassed, complete and perfect awakening? Is there any dharma the Tathāgata has taught?" Subhūti said: "As I understand the meaning of what the Buddha says, there is no fixed dharma called 'unsurpassed, complete and perfect awakening,' and there is no fixed dharma the Tathāgata can teach. Why? The dharma the Tathāgata teaches cannot be grasped and cannot be spoken; it is neither dharma nor non-dharma. For what reason? All sages and saints are distinguished by the unconditioned."

4 Dharma means both the Buddha's teaching and the elements of existence. "The last five hundred years" refers to a late period after the Buddha's passing.

8. BORN OF THIS TEACHING

Keeping four lines of this sutra outweighs filling the cosmos with treasure, since all buddhas come from it.

	CHINESE	ENGLISH
8	「須菩提！於意云何？若人滿三千大千世界七寶以用布施，是人所得福德，寧為多不？」須菩提言：「甚多，世尊！何以故？是福德即非福德性，是故如來說福德多。」「若復有人，於此經中受持，乃至四句偈等，為他人說，其福勝彼。何以故？須菩提！一切諸佛，及諸佛阿耨多羅三藐三菩提法，皆從此經出。須菩提！所謂佛法者，即非佛法。」	"Subhūti, what do you think? If someone filled the great trichiliocosm with the seven treasures and used them for giving, would the merits this person gained be many?" Subhūti said: "Very many, World-Honored One. Why? These merits are not the nature of merit; therefore the Tathāgata says the merits are many." "And if someone receives and keeps even a single verse of four lines of this sutra and explains it to others, that person's merit surpasses the other's. Why? Subhūti, all buddhas, and the dharma of the buddhas' unsurpassed, complete and perfect awakening, come forth from this sutra. Subhūti, what is called the buddha-dharma is not the buddha-dharma."[5]

9. THE ONE MARK THAT IS NO MARK

The four stages of the path cannot be claimed; Subhūti does not think he has attained arhatship.

	CHINESE	ENGLISH
9	「須菩提！於意云何？須陀洹能作是念：『我得須陀洹果』不？」須菩提言：「不也，世尊！何以故？須陀洹名為入流，而無所入；不入色、聲、香、味、觸、法，是名須陀洹。」「須菩提！於意云何？斯陀含能作是念：『我得斯陀含果』不？」須菩提言：「不也，世尊！何以故？斯陀含名一往來，而實無往來，是名斯陀含。」「須菩提！於意云何？阿那含能作是念：『我得阿那含果』不？」須菩提言：「不也，世尊！何以故？阿那含名為不來，而實無來，是故名阿那含。」	"Subhūti, what do you think? Can a stream-enterer think, 'I have attained the fruit of the stream-enterer'?" Subhūti said: "No, World-Honored One. Why? Stream-enterer means 'entering the stream,' yet nothing is entered; one does not enter form, sound, smell, taste, touch or dharmas. That is why one is called a stream-enterer." "Subhūti, what do you think? Can a once-returner think, 'I have attained the fruit of the once-returner'?" Subhūti said: "No, World-Honored One. Why? Once-returner means 'going and coming once,' yet in truth there is no going and coming. That is why one is called a once-returner." "Subhūti, what do you think? Can a non-returner think, 'I have attained the fruit of the non-returner'?" Subhūti said: "No, World-Honored One. Why? Non-returner means 'not coming,' yet in truth there is no coming; therefore one is called a non-returner."[6]
	「須菩提！於意云何？阿羅漢能作是念：『我得阿羅漢道』不？」須菩提言：「不也，世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念：『我得阿	"Subhūti, what do you think? Can an arhat think, 'I have attained the path of the arhat'?" Subhūti said: "No, World-Honored One. Why? In truth there is no dharma called 'arhat.' World-Honored One, if

5 The great trichiliocosm is a cosmos of a billion world systems.
6 These are the four stages of the path; the Chinese transliterates Skt. srotāpanna (stream-enterer), sakṛdāgāmin (once-returner), anāgāmin (non-returner) and arhat.

	CHINESE	ENGLISH
	羅漢道』即為著我、人、眾生、壽者。世尊！佛說我得無諍三昧，人中最為第一，是第一離欲阿羅漢。我不作是念：『我是離欲阿羅漢。』世尊！我若作是念：『我得阿羅漢道。』世尊則不說須菩提是樂阿蘭那行者。以須菩提實無所行，而名須菩提，是樂阿蘭那行。」	an arhat were to think, 'I have attained the path of the arhat,' that would be attachment to a self, a person, a living being, a life. World-Honored One, the Buddha says that I have attained the *samādhi* of non-contention and am the very foremost among people, the foremost arhat free from desire. I do not think, 'I am an arhat free from desire.' World-Honored One, if I were to think, 'I have attained the path of the arhat,' the World-Honored One would not say that Subhūti is one who delights in dwelling in solitude. Because Subhūti in truth practices nothing, Subhūti is called one who delights in dwelling in solitude."[7]

10. ADORNING THE PURE LAND

Nothing was attained under Dīpaṃkara; a bodhisattva should give rise to a mind that abides nowhere.

	CHINESE	ENGLISH
10	佛告須菩提：「於意云何？如來昔在然燈佛所，於法有所得不？」「世尊！如來在然燈佛所，於法實無所得。」「須菩提！於意云何？菩薩莊嚴佛土不？」「不也，世尊！何以故？莊嚴佛土者，則非莊嚴，是名莊嚴。」「是故，須菩提！諸菩薩摩訶薩，應如是生清淨心，不應住色生心，不應住聲、香、味、觸、法生心，應無所住而生其心。」「須菩提！譬如有人，身如須彌山王，於意云何？是身為大不？」須菩提言：「甚大，世尊！何以故？佛說非身，是名大身。」	The Buddha said to Subhūti: "What do you think? When the Tathāgata was with Dīpaṃkara Buddha long ago, was there any dharma the Tathāgata attained?" "World-Honored One, when the Tathāgata was with Dīpaṃkara Buddha, in truth there was no dharma the Tathāgata attained." "Subhūti, what do you think? Do bodhisattvas adorn buddha-fields?" "No, World-Honored One. Why? Adorning a buddha-field is not adorning; that is why it is called adorning." "Therefore, Subhūti, the bodhisattva-mahāsattvas should give rise to a pure mind like this: 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. One should give rise to a mind that abides nowhere." "Subhūti, suppose someone had a body like Sumeru, king of mountains. What do you think? Would that body be large?" Subhūti said: "Very large, World-Honored One. Why? The Buddha says it is not a body; that is why it is called a large body."[8]

11. THE SUPERIOR MERIT OF THE UNCONDITIONED

Explaining four lines of the sutra surpasses giving treasure filling worlds as many as Ganges sands.

	CHINESE	ENGLISH
11	「須菩提！如恒河中所有沙數，如是沙等恒河，於意云何？是諸恒河沙，寧為多不？」須菩提言：「甚	"Subhūti, suppose there were as many Ganges rivers as there are sands in the Ganges. What do

7 "Dwelling in solitude" renders 阿蘭那行, from Skt. araṇa, peace, freedom from conflict.
8 Dīpaṃkara is a buddha of a past age who foretold Śākyamuni's buddhahood.

	CHINESE	ENGLISH
	多，世尊！但諸恒河，尚多無數，何況其沙。」「須菩提！我今實言告汝：若有善男子、善女人，以七寶滿爾所恒河沙數三千大千世界，以用布施，得福多不？」須菩提言：「甚多，世尊！」佛告須菩提：「若善男子、善女人，於此經中，乃至受持四句偈等，為他人說，而此福德，勝前福德。」	you think? Would the sands of all these Ganges rivers be many?" Subhūti said: "Very many, World-Honored One. The Ganges rivers alone would already be countless, how much more their sands." "Subhūti, I now tell you truly: if good men and good women filled with the seven treasures as many great trichiliocosms as there are sands in all those Ganges rivers, and used them for giving, would they gain many merits?" Subhūti said: "Very many, World-Honored One." The Buddha said to Subhūti: "If good men and good women receive and keep even a single verse of four lines of this sutra and explain it to others, this merit surpasses the former merit."

12. HONORING THE TRUE TEACHING

Wherever the sutra is taught deserves honor like a shrine of the Buddha.

	CHINESE	ENGLISH
12	「復次，須菩提！隨說是經，乃至四句偈等，當知此處，一切世間，天、人、阿修羅，皆應供養，如佛塔廟。何況有人，盡能受持讀誦。須菩提！當知是人成就最上第一希有之法，若是經典所在之處，則為有佛，若尊重弟子。」	"Moreover, Subhūti, wherever this sutra is explained, even a single verse of four lines, know that this place should be honored with offerings by the whole world—gods, humans and asuras—as a shrine of the Buddha. How much more when someone can receive and keep, read and recite it in full. Subhūti, know that such a person accomplishes the highest, foremost and rarest dharma. Wherever this scripture is found, there the Buddha is, or an honored disciple."[9]

13. RECEIVING AND KEEPING IT AS TAUGHT

The Buddha names the sutra; dust, worlds and the thirty-two marks are not what they are called.

	CHINESE	ENGLISH
13	爾時，須菩提白佛言：「世尊！當何名此經？我等云何奉持？」佛告須菩提：「是經名為金剛般若波羅蜜，以是名字，汝當奉持。所以者何？須菩提！佛說般若波羅蜜，則非般若波羅蜜。須菩提！於意云何？如來有所說法不？」須菩提白佛言：「世尊！如來無所說。」「須菩提！於意云何？三千大千世界所有微塵，是為多不？」須菩提言：「甚多，世尊！」「須菩提！諸微塵，如來說非微塵，是名微塵。如來說：世界，非世界，是名世界。須菩提！於意云何？可以三十二相見如來不？」「不也，世尊！不可以三十二相得見如來。何以故？如來說：三十二相，即是非	Then Subhūti said to the Buddha: "World-Honored One, what should this sutra be called? How should we keep it?" The Buddha said to Subhūti: "This sutra is called 'The Diamond Perfection of Wisdom.' By this name you should keep it. For what reason? Subhūti, the Buddha says the perfection of wisdom is not the perfection of wisdom. Subhūti, what do you think? Is there any dharma the Tathāgata has taught?" Subhūti said to the Buddha: "World-Honored One, the Tathāgata has taught nothing." "Subhūti, what do you think? Are the particles of dust in the great trichiliocosm many?" Subhūti said: "Very many, World-Honored One."

9 Gods, humans and asuras are classes of beings in Buddhist cosmology; asuras are powerful demigods, rivals of the gods.

	CHINESE	ENGLISH
	相，是名三十二相。」「須菩提！若有善男子、善女人，以恒河沙等身命布施；若復有人，於此經中，乃至受持四句偈等，為他人說，其福甚多！」	“Subhūti, as for these particles of dust: what the Tathāgata calls particles of dust are not particles of dust; that is why they are called particles of dust. What the Tathāgata calls a world is not a world; that is why it is called a world. Subhūti, what do you think? Can the Tathāgata be seen by the thirty-two marks?” “No, World-Honored One. The Tathāgata cannot be seen by the thirty-two marks. Why? What the Tathāgata calls the thirty-two marks are not marks; that is why they are called the thirty-two marks.” “Subhūti, suppose good men and good women gave away bodies and lives as many as the sands of the Ganges; and suppose someone else received and kept even a single verse of four lines of this sutra and explained it to others: that person’s merit would be very great!”[10]

14. FREE OF MARKS, IN STILLNESS

Subhūti weeps at the teaching; the Buddha recalls his patience when King Kali cut him apart.

	CHINESE	ENGLISH
14	爾時，須菩提聞說是經，深解義趣，涕淚悲泣，而白佛言：「希有世尊！佛說如是甚深經典，我從昔來所得慧眼，未曾得聞如是之經。世尊！若復有人，得聞是經，信心清淨，則生實相，當知是人，成就第一希有功德。世尊！是實相者，則是非相，是故如來說名實相。世尊！我今得聞如是經典，信解受持，不足為難；若當來世，後五百歲，其有眾生，得聞是經，信解受持，是人則為第一希有。何以故？	Then Subhūti, hearing this sutra explained, deeply understood its meaning and import and, shedding tears and weeping, said to the Buddha: “How rare, World-Honored One! The Buddha has taught a scripture as profound as this. In all the time since I gained the wisdom eye, I have never heard a sutra like this. World-Honored One, if someone hears this sutra and their faith is pure, they will give rise to the true mark of reality. Know that such a person accomplishes the foremost and rarest merit. World-Honored One, this true mark is not a mark; therefore the Tathāgata calls it the true mark. World-Honored One, now that I have heard a scripture like this, it is not difficult for me to believe and understand, receive and keep it. But if in ages to come, in the last five hundred years, there are living beings who hear this sutra and believe and understand, receive and keep it, such people will be the foremost and rarest. Why?
	此人無我相、人相、眾生相、壽者相。所以者何？我相，即是非相；人相、眾生相、壽者相，即是非相。何以故？離一切諸相，則名諸佛。」佛告須菩提：「如是，如是！若復有人，得聞是經，不驚、不怖、不畏，當知是人，甚為希有。何以故？須菩提！如來說：第一波羅蜜，非第一波羅蜜，是名第一波羅蜜。	“These people have no notion of a self, no notion of a person, no notion of a living being, no notion of a life. For what reason? The notion of a self is not a notion; the notion of a person, the notion of a living being, the notion of a life are not notions. Why? Those who are free of all marks are called buddhas.” The Buddha said to Subhūti: “So it is, so

10 The thirty-two marks are the bodily signs of a great man, borne by a buddha.

CHINESE

須菩提！忍辱波羅蜜，如來說非忍辱波羅蜜。何以故？須菩提！如我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相、無壽者相。

何以故？我於往昔，節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。須菩提！又念過去，於五百世，作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。是故須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心。不應住色生心，不應住聲、香、味、觸、法生心，應生無所住心。若心有住，則為非住。」「是故佛說：菩薩心不應住色布施。須菩提！菩薩為利益一切眾生，應如是布施。

如來說：一切諸相，即是非相。又說：一切眾生，則非眾生。須菩提！如來是真語者、實語者、如語者、不誑語者、不異語者。」「須菩提！如來所得法，此法無實無虛。須菩提！若菩薩心住於法而行布施，如人入闇，則無所見；若菩薩心不住法而行布施，如人有目，日光明照，見種種色。」「須菩提！當來之世，若有善男子、善女人，能於此經，受持讀誦，則為如來，以佛智慧，悉知是人，悉見是人，皆得成就無量無邊功德。」

ENGLISH

it is! If someone hears this sutra and is not startled, not frightened, not afraid, know that such a person is very rare. Why? Subhūti, what the Tathāgata calls the highest perfection is not the highest perfection; that is why it is called the highest perfection. Subhūti, the perfection of patience, the Tathāgata says, is not the perfection of patience. Why? Subhūti, long ago, when my body was cut to pieces by King Kali, at that time I had no notion of a self, no notion of a person, no notion of a living being, no notion of a life.[11]

"Why? Long ago, when I was cut apart limb from limb, if I had had the notion of a self, the notion of a person, the notion of a living being, the notion of a life, I would have given rise to anger and hatred. Subhūti, I also remember that in the past, for five hundred lifetimes, I was a sage practicing patience, and in all those lifetimes I had no notion of a self, no notion of a person, no notion of a living being, no notion of a life. Therefore, Subhūti, a bodhisattva should be free of all marks and set the mind on unsurpassed, complete and perfect awakening. One should not give rise to a mind that abides in form; one should not give rise to a mind that abides in sound, smell, taste, touch or dharmas. One should give rise to a mind that abides nowhere. If the mind abides anywhere, that is not abiding." "Therefore the Buddha says that a bodhisattva's mind should not abide in form when giving. Subhūti, for the benefit of all living beings, a bodhisattva should give like this.

"The Tathāgata says that all marks are not marks, and says that all living beings are not living beings. Subhūti, the Tathāgata is one who speaks the truth, one who speaks what is real, one who speaks what is so, one who does not deceive, one who does not speak otherwise." "Subhūti, the dharma the Tathāgata has attained is neither real nor unreal. Subhūti, if a bodhisattva's mind abides in dharmas while practicing giving, it is like someone who enters darkness and sees nothing; if a bodhisattva's mind does not abide in dharmas while practicing giving, it is like someone with eyes who, in bright sunlight, sees all kinds of forms." "Subhūti, in ages to come, if there are good men and good women who can receive and keep, read and recite this sutra, then the Tathāgata,

11 King Kali (Skt. Kalirāja) is the king who, in a story of the Buddha's former lives, mutilated a sage practicing patience.

CHINESE	ENGLISH
	through the wisdom of a buddha, fully knows these people and fully sees these people, and all of them accomplish immeasurable, boundless merit."

15. THE MERIT OF KEEPING THE SUTRA

Hearing the sutra with faith outweighs giving one's body countless times; its place is a shrine.

CHINESE	ENGLISH
15 「須菩提！若有善男子、善女人，初日分以恒河沙等身布施，中日分復以恒河沙等身布施，後日分亦以恒河沙等身布施，如是無量百千萬億劫，以身布施；若復有人，聞此經典，信心不逆，其福勝彼，何況書寫、受持、讀誦、為人解說。」「須菩提！以要言之，是經有不可思議、不可稱量、無邊功德。如來為發大乘者說，為發最上乘者說。	"Subhūti, suppose there are good men and good women who in the morning give as many bodies as the sands of the Ganges, at midday again give as many bodies as the sands of the Ganges, and in the evening also give as many bodies as the sands of the Ganges, and who give their bodies in this way for immeasurable hundreds of thousands of millions of kalpas. If, again, someone hears this sutra and their faithful mind does not resist it, their merit surpasses that. How much more so for one who copies it, receives and keeps, reads and recites it, and explains it to others!" "Subhūti, to put it briefly, this sutra has merit that is inconceivable, immeasurable and boundless. The Tathāgata teaches it for those who have set out on the Great Vehicle. The Tathāgata teaches it for those who have set out on the Supreme Vehicle.[12]
若有人能受持讀誦，廣為人說，如來悉知是人，悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德。」「如是人等，則為荷擔如來阿耨多羅三藐三菩提。何以故？須菩提！若樂小法者，著我見、人見、眾生見、壽者見，則於此經不能聽受、讀誦，為人解說。」「須菩提！在在處處，若有此經，一切世間，天、人、阿修羅，所應供養；當知此處，則為是塔，皆應恭敬，作禮圍繞，以諸華香而散其處。」	"If anyone can receive and keep, read and recite it, and explain it widely to others, the Tathāgata fully knows them and fully sees them. All of them will accomplish merit that is immeasurable, beyond reckoning, without bounds and inconceivable." "Such people carry on their shoulders the Tathāgata's unsurpassed, complete and perfect awakening. Why? Subhūti, those who delight in a lesser dharma are attached to the view of a self, the view of a person, the view of a living being, the view of a life. So they cannot hear and accept this sutra, read and recite it, or explain it to others." "Subhūti, in any place at all where this sutra is found, the whole world of gods, humans and asuras should make offerings. Know that this place is itself a shrine. All should revere it, bow and circle it, and scatter flowers and incense over it."

12 A kalpa is a cosmic age of immense length in Indian cosmology.

16. CLEANSING THE OBSTACLES OF KARMA

Keeping the sutra wipes out past karma and outweighs the Buddha's offerings to countless buddhas.

	CHINESE	ENGLISH
16	「復次，須菩提！善男子、善女人，受持讀誦此經，若為人輕賤，是人先世罪業，應墮惡道，以今世人輕賤故，先世罪業則為消滅，當得阿耨多羅三藐三菩提。」「須菩提！我念過去無量阿僧祇劫，於然燈佛前，得值八百四千萬億那由他諸佛，悉皆供養承事，無空過者；若復有人，於後末世，能受持讀誦此經，所得功德，於我所供養諸佛功德，百分不及一，千萬億分、乃至算數譬喻所不能及。」「須菩提！若善男子，善女人，於後末世，有受持讀誦此經，所得功德，我若具說者，或有人聞，心則狂亂，狐疑不信。須菩提！當知是經義不可思議，果報亦不可思議！」	"Moreover, Subhūti, good men and good women may receive and keep, read and recite this sutra and yet be scorned by others. Because of their evil karma from former lives, they should have fallen into the evil paths. But because people scorn them in this life, the evil karma of their former lives is wiped out, and they will attain unsurpassed, complete and perfect awakening." "Subhūti, I recall that in the past, immeasurable, countless kalpas ago, before Dīpaṃkara Buddha, I met eight hundred and four thousand million million nayutas of buddhas. I made offerings to them all and served them all, and I let none pass by in vain. If, again, someone in the latter age to come can receive and keep, read and recite this sutra, then compared with the merit they gain, the merit of my offerings to all those buddhas does not reach one hundredth of it, nor one part in a thousand million million; indeed, no calculation or comparison can reach it." "Subhūti, good men and good women may in the latter age receive and keep, read and recite this sutra. If I were to describe in full the merit they gain, some who heard it would have their minds thrown into confusion, and they would doubt and not believe. Subhūti, know that the meaning of this sutra is inconceivable, and its fruit too is inconceivable!"[13]

17. ULTIMATELY NO SELF

Subhūti asks his question again; no dharma, no bodhisattva and no self are found.

	CHINESE	ENGLISH
17	爾時，須菩提白佛言：「世尊！善男子、善女人，發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」佛告須菩提：「善男子、善女人，發阿耨多羅三藐三菩提者，當生如是心：我應滅度一切眾生。滅度一切眾生已，而無有一眾生實滅度者。何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，則非菩薩。所以者何？須菩提！實無有法，發阿耨多羅三藐三菩提者。」	At that time Subhūti said to the Buddha: "World-Honored One, when good men and good women set the mind on unsurpassed, complete and perfect awakening, how should they abide? How should they subdue the mind?" The Buddha said to Subhūti: "Good men and good women who set the mind on unsurpassed, complete and perfect awakening should give rise to this mind: 'I must lead all living beings to nirvāṇa.' Yet when all living beings have been led to nirvāṇa, not a single being has truly been led to nirvāṇa. Why? Subhūti,

13 A nayuta is an immense number in Indian reckoning; "countless" translates asaṃkhya, itself a named number.

CHINESE

ENGLISH

if a bodhisattva has the notion of a self, the notion of a person, the notion of a living being, the notion of a life, that one is not a bodhisattva. For what reason? Subhūti, in truth there is no dharma of setting the mind on unsurpassed, complete and perfect awakening."

「須菩提！於意云何？如來於然燈佛所，有法得阿耨多羅三藐三菩提不？」「不也，世尊！如我解佛所說義，佛於然燈佛所，無有法得阿耨多羅三藐三菩提。」佛言：「如是，如是！須菩提！實無有法，如來得阿耨多羅三藐三菩提。須菩提！若有法，如來得阿耨多羅三藐三菩提者，然燈佛則不與我受記：『汝於來世，當得作佛，號釋迦牟尼。』

"Subhūti, what do you think? When the Tathāgata was with Dīpaṃkara Buddha, was there any dharma by which the Tathāgata attained unsurpassed, complete and perfect awakening?" "No, World-Honored One. As I understand the meaning of what the Buddha has said, when the Buddha was with Dīpaṃkara Buddha, there was no dharma by which the Buddha attained unsurpassed, complete and perfect awakening." The Buddha said: "So it is, so it is! Subhūti, in truth there is no dharma by which the Tathāgata attained unsurpassed, complete and perfect awakening. Subhūti, if there were a dharma by which the Tathāgata attained unsurpassed, complete and perfect awakening, Dīpaṃkara Buddha would not have given me the prediction: 'In a future age you will become a buddha named Śākyamuni.'

以實無有法得阿耨多羅三藐三菩提，是故然燈佛與我受記，作是言：『汝於來世，當得作佛，號釋迦牟尼。』何以故？如來者，即諸法如義。」「若有人言：如來得阿耨多羅三藐三菩提。須菩提！實無有法，佛得阿耨多羅三藐三菩提。須菩提！如來所得阿耨多羅三藐三菩提，於是中無實無虛。是故如來說：一切法皆是佛法。須菩提！所言一切法者，即非一切法，是故名一切法。」「須菩提！譬如人身長大。」

"Because in truth there is no dharma by which one attains unsurpassed, complete and perfect awakening, Dīpaṃkara Buddha gave me the prediction, saying, 'In a future age you will become a buddha named Śākyamuni.' Why? 'Tathāgata' means the suchness of all dharmas." "Someone may say, 'The Tathāgata has attained unsurpassed, complete and perfect awakening.' Subhūti, in truth there is no dharma by which the Buddha attained unsurpassed, complete and perfect awakening. Subhūti, in the unsurpassed, complete and perfect awakening that the Tathāgata has attained, there is neither real nor unreal. Therefore the Tathāgata says, 'All dharmas are the buddha-dharma.' Subhūti, what are called all dharmas are not all dharmas; therefore they are called all dharmas." "Subhūti, it is like a person whose body is tall and great."

須菩提言：「世尊！如來說：人身長大，則為非大身，是名大身。」「須菩提！菩薩亦如是。若作是言：我當滅度無量眾生，則不名菩薩。何以故？須菩提！實無有法名為菩薩。是故佛說一切法，無我、無人、無眾生、無壽者。」「須菩提！若菩薩作是言：『我當莊嚴佛土』，是不名菩薩。何以故？如來說：

Subhūti said: "World-Honored One, what the Tathāgata calls a person's tall, great body is not a great body; that is why it is called a great body." "Subhūti, so it is with bodhisattvas too. If one says, 'I shall lead immeasurable living beings to nirvāṇa,' one is not called a bodhisattva. Why? Subhūti, in truth there is no dharma called a bodhisat-

	CHINESE	ENGLISH
	莊嚴佛土者，即非莊嚴，是名莊嚴。」「須菩提！若菩薩通達無我、法者，如來說名真是菩薩。」	tva. Therefore the Buddha says that all dharmas are without a self, without a person, without a living being, without a life." "Subhūti, if a bodhisattva says, 'I shall adorn a buddha-field,' that one is not called a bodhisattva. Why? What the Tathāgata calls adorning a buddha-field is not adorning; that is why it is called adorning." "Subhūti, if a bodhisattva fully penetrates that dharmas are without a self, the Tathāgata says that this one is truly called a bodhisattva."

18. ONE BODY, ONE VIEW

The Tathāgata has the five eyes and knows all minds, yet past, present and future mind cannot be grasped.

	CHINESE	ENGLISH
18	「須菩提！於意云何？如來有肉眼不？」「如是，世尊！如來有肉眼。」「須菩提！於意云何？如來有天眼不？」「如是，世尊！如來有天眼。」「須菩提！於意云何？如來有慧眼不？」「如是，世尊！如來有慧眼。」「須菩提！於意云何？如來有法眼不？」「如是，世尊！如來有法眼。」「須菩提！於意云何？如來有佛眼不？」「如是，世尊！如來有佛眼。」「須菩提！於意云何？恒河中所有沙，佛說是沙不？」「如是，世尊！如來說是沙。」「須菩提！於意云何？如一恒河中所有沙，有如是等恒河，是諸恒河所有沙數，佛世界如是，寧為多不？」「甚多，世尊。」佛告須菩提：「爾所國土中，所有眾生，若干種心，如來悉知。何以故？如來說：諸心皆為非心，是名為心。所以者何？須菩提！過去心不可得，現在心不可得，未來心不可得。」	"Subhūti, what do you think? Does the Tathāgata have the flesh eye?" "Yes, World-Honored One. The Tathāgata has the flesh eye." "Subhūti, what do you think? Does the Tathāgata have the divine eye?" "Yes, World-Honored One. The Tathāgata has the divine eye." "Subhūti, what do you think? Does the Tathāgata have the wisdom eye?" "Yes, World-Honored One. The Tathāgata has the wisdom eye." "Subhūti, what do you think? Does the Tathāgata have the dharma eye?" "Yes, World-Honored One. The Tathāgata has the dharma eye." "Subhūti, what do you think? Does the Tathāgata have the buddha eye?" "Yes, World-Honored One. The Tathāgata has the buddha eye." "Subhūti, what do you think? As for the sands in the Ganges, does the Buddha speak of them as sand?" "Yes, World-Honored One. The Tathāgata speaks of them as sand." "Subhūti, what do you think? Suppose there were as many Ganges rivers as there are grains of sand in one Ganges, and as many buddha-worlds as all the grains of sand in all those rivers. Would they be many?" "Very many, World-Honored One." The Buddha said to Subhūti: "Of all the living beings in so many lands, the Tathāgata fully knows their many kinds of mind. Why? What the Tathāgata calls minds are all not mind; that is why they are called mind. For what reason? Subhūti, the past mind cannot be grasped, the present mind cannot be grasped, the future mind cannot be grasped."

19. TRANSFORMING THROUGHOUT THE DHARMA REALM

Because merit is not real, the Tathāgata says that much merit is gained.

	CHINESE	ENGLISH
19	「須菩提！於意云何？若有人滿三千大千世界七寶，以用布施，是人以是因緣，得福多不？」「如是，世尊！此人以是因緣，得福甚多。」「須菩提！若福德有實，如來不說得福德多；以福德無故，如來說得福德多。」	"Subhūti, what do you think? If someone filled the great trichiliocosm with the seven treasures and used them for giving, would this person, by these causes and conditions, gain much merit?" "Yes, World-Honored One. By these causes and conditions this person would gain very much merit." "Subhūti, if merit had reality, the Tathāgata would not say that much merit is gained. Because there is no merit, the Tathāgata says that much merit is gained."

20. FREE OF FORM, FREE OF MARKS

The Tathāgata is not seen by a complete body or by the marks complete.

	CHINESE	ENGLISH
20	「須菩提！於意云何？佛可以具足色身見不？」「不也，世尊！如來不應以具足色身見。何以故？如來說：具足色身，即非具足色身，是名具足色身。」「須菩提！於意云何？如來可以具足諸相見不？」「不也，世尊！如來不應以具足諸相見。何以故？如來說：諸相具足，即非具足。是名諸相具足。」	"Subhūti, what do you think? Can the Buddha be seen by a complete physical body?" "No, World-Honored One. The Tathāgata should not be seen by a complete physical body. Why? What the Tathāgata calls a complete physical body is not a complete physical body; that is why it is called a complete physical body." "Subhūti, what do you think? Can the Tathāgata be seen by all the marks complete?" "No, World-Honored One. The Tathāgata should not be seen by all the marks complete. Why? What the Tathāgata calls the marks complete is not complete; that is why it is called the marks complete."

21. TEACHING THAT IS NO TEACHING

No dharma can be taught, and living beings are neither living beings nor not.

	CHINESE	ENGLISH
21	「須菩提！汝勿謂如來作是念：『我當有所說法。』莫作是念。何以故？若人言：如來有所說法，即為謗佛，不能解我所說故。須菩提！說法者，無法可說，是名說法。」爾時，慧命須菩提白佛言：「世尊！頗有眾生，於未來世，聞說是法，生信心不？」佛言：「須菩提！彼非眾生，非不眾生。何以故？須菩提！眾生眾生者，如來說非眾生，是名眾生。」	"Subhūti, do not say that the Tathāgata has this thought: 'I have a dharma to teach.' Do not think so. Why? Anyone who says the Tathāgata has a dharma to teach slanders the Buddha, because they cannot understand what I teach. Subhūti, in teaching the dharma there is no dharma that can be taught; that is why it is called teaching the dharma." At that time the venerable Subhūti said to the Buddha: "World-Honored One, will there be living beings in the future who hear this dharma taught and give rise to faith?" The Buddha said:

	CHINESE	ENGLISH
		"Subhūti, they are neither living beings nor not living beings. Why? Subhūti, living beings, living beings: what the Tathāgata calls living beings are not living beings; that is why they are called living beings."[14]

22. NO DHARMA TO ATTAIN

In awakening, not even the least dharma has been attained.

	CHINESE	ENGLISH
22	須菩提白佛言：「世尊！佛得阿耨多羅三藐三菩提。為無所得耶？」「如是，如是。須菩提！我於阿耨多羅三藐三菩提乃至無有少法可得，是名阿耨多羅三藐三菩提。」	Subhūti said to the Buddha: "World-Honored One, when the Buddha attained unsurpassed, complete and perfect awakening, was nothing attained?" "So it is, so it is. Subhūti, in unsurpassed, complete and perfect awakening I have not attained even the least dharma; that is why it is called unsurpassed, complete and perfect awakening."

23. DOING GOOD WITH A PURE MIND

The dharma is equal, with no high or low; good dharmas are not good dharmas.

	CHINESE	ENGLISH
23	「復次，須菩提！是法平等，無有高下，是名『阿耨多羅三藐三菩提』；以無我、無人、無眾生、無壽者，修一切善法，則得阿耨多羅三藐三菩提。須菩提！所言善法者，如來說非善法，是名善法。」	"Moreover, Subhūti, this dharma is equal, with no high or low; that is why it is called 'unsurpassed, complete and perfect awakening.' By cultivating all good dharmas without a self, without a person, without a living being, without a life, one attains unsurpassed, complete and perfect awakening. Subhūti, what the Tathāgata calls good dharmas are not good dharmas; that is why they are called good dharmas."

24. MERIT AND WISDOM BEYOND COMPARE

Keeping four lines of the sutra outweighs heaps of treasure as great as all the Sumerus.

	CHINESE	ENGLISH
24	「須菩提！若三千大千世界中，所有諸須彌山王，如是等七寶聚，有人持用布施；若人以此《般若波羅蜜經》，乃至四句偈等，受持讀誦，為他人說，於前福德百分不及一，百千萬億分、乃至算數譬喻所不能及。」	"Subhūti, suppose someone took heaps of the seven treasures as great as all the Sumerus, kings of mountains, in the great trichiliocosm, and used them for giving. And suppose someone took this *Perfection of Wisdom Sutra*, even a single verse of four lines, received and kept, read and recited it, and explained it to others. The merit of the first would not reach one hundredth of this, nor one part in a hundred thousand million million. Indeed, no calculation or comparison can reach it."

14 The passage from "At that time the venerable Subhūti" to the end of this section is the so-called "sixty-two characters," added to Kumārajīva's text from Bodhiruci's translation; the Taishō prints it.

25. LIBERATING WITH NO ONE LIBERATED

The Tathāgata does not think he liberates beings, for there are none to liberate.

	CHINESE	ENGLISH
25	「須菩提！於意云何？汝等勿謂如來作是念：『我當度眾生。』須菩提！莫作是念。何以故？實無有眾生如來度者。若有眾生如來度者，如來則有我、人、眾生、壽者。須菩提！如來說：『有我者，則非有我，而凡夫之人以為有我。』須菩提！凡夫者，如來說則非凡夫。」	"Subhūti, what do you think? None of you should say that the Tathāgata has this thought: 'I shall liberate living beings.' Subhūti, do not think so. Why? In truth there are no living beings whom the Tathāgata liberates. If there were living beings whom the Tathāgata liberated, the Tathāgata would have a self, a person, a living being, a life. Subhūti, the Tathāgata says, 'Having a self is not having a self, yet ordinary people take it that there is a self.' Subhūti, what the Tathāgata calls ordinary people are not ordinary people."

26. THE DHARMA BODY IS NOT MARKS

The Tathāgata is not seen by the thirty-two marks; whoever seeks him by form or sound goes astray.

	CHINESE	ENGLISH
26	「須菩提！於意云何？可以三十二相觀如來不？」須菩提言：「如是！如是！以三十二相觀如來。」佛言：「須菩提！若以三十二相觀如來者，轉輪聖王則是如來。」須菩提白佛言：「世尊！如我解佛所說義。不應以三十二相觀如來。」爾時，世尊而說偈言：「若以色見我，以音聲求我，是人行邪道，不能見如來。」	"Subhūti, what do you think? Can the Tathāgata be contemplated by the thirty-two marks?" Subhūti said: "So it is, so it is! The Tathāgata is contemplated by the thirty-two marks." The Buddha said: "Subhūti, if the Tathāgata were contemplated by the thirty-two marks, a wheel-turning king would be the Tathāgata." Subhūti said to the Buddha: "World-Honored One, as I understand the meaning of what the Buddha has said, the Tathāgata should not be contemplated by the thirty-two marks." At that time the World-Honored One spoke this verse: "Whoever sees me by form, whoever seeks me by sound, walks a wrong path and cannot see the Tathāgata."[15]

27. NO CUTTING OFF, NO ANNIHILATION

Those set on awakening do not proclaim the annihilation of dharmas.

	CHINESE	ENGLISH
27	「須菩提！汝若作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』須菩提！莫作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』」「須菩提！若作是念，發阿耨多羅三藐三菩提者，說諸法斷滅相。莫作是念！何以故？發阿耨多羅三藐三菩提心者。於法不說斷滅相。」	"Subhūti, you might think, 'The Tathāgata did not attain unsurpassed, complete and perfect awakening by means of the marks complete.' Subhūti, do not think, 'The Tathāgata did not attain unsurpassed, complete and perfect awakening by means of the marks complete.'" "Subhūti, you might think

15 A wheel-turning king (Skt. cakravartin) is an ideal universal monarch who, like a buddha, bears the thirty-two marks.

	CHINESE	ENGLISH
		that those who set the mind on unsurpassed, complete and perfect awakening proclaim the annihilation of all dharmas. Do not think so! Why? Those who set the mind on unsurpassed, complete and perfect awakening do not proclaim annihilation with regard to dharmas."

28. NEITHER RECEIVING NOR COVETING

A bodhisattva who accepts that dharmas are without self does not cling to merit.

	CHINESE	ENGLISH
28	「須菩提！若菩薩以滿恒河沙等世界七寶布施；若復有人，知一切法無我，得成於忍，此菩薩勝前菩薩所得功德。須菩提！以諸菩薩不受福德故。」須菩提白佛言：「世尊！云何菩薩不受福德？」「須菩提！菩薩所作福德，不應貪著。是故說不受福德。」	"Subhūti, suppose a bodhisattva gave the seven treasures, filling worlds as many as the sands of the Ganges. And suppose, again, someone knew that all dharmas are without a self and attained acceptance. This bodhisattva would surpass the former bodhisattva in the merit gained. Subhūti, this is because bodhisattvas do not receive merit." Subhūti said to the Buddha: "World-Honored One, why do bodhisattvas not receive merit?" "Subhūti, bodhisattvas should not covet or cling to the merit they produce. Therefore it is said that they do not receive merit."[16]

29. DIGNITY AND STILLNESS

The Tathāgata comes from nowhere and goes nowhere.

	CHINESE	ENGLISH
29	「須菩提！若有人言：如來若來若去，若坐若臥，是人不解我所說義。何以故？如來者，無所從來，亦無所去，故名如來。」	"Subhūti, someone may say that the Tathāgata comes or goes, sits or lies down. That person does not understand the meaning of what I teach. Why? The Tathāgata comes from nowhere and goes nowhere; therefore the name is Tathāgata."

30. THE PRINCIPLE OF THE COMPOSITE WHOLE

Dust and worlds are not what they are called, and a composite whole cannot be spoken of.

	CHINESE	ENGLISH
30	「須菩提！若善男子、善女人，以三千大千世界碎為微塵，於意云何？是微塵眾寧為多不？」「甚多，世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。所以者何？佛說微塵眾，則非微塵眾，是名微塵眾。」「世尊！如來所說三千大千世界，則非世界，是名世界。何以故？若世界實有者，則是一合相。如來說一合相，則非一合相，是名一合相。」「須菩	"Subhūti, suppose good men and good women ground the great trichiliocosm into particles of dust. What do you think? Would this mass of dust particles be many?" "Very many, World-Honored One. Why? If this mass of dust particles really existed, the Buddha would not speak of a mass of dust particles. For what reason? What the Buddha calls a mass of dust particles is not a mass of dust

16 "Acceptance" here is the acceptance that dharmas are unborn.

	CHINESE	ENGLISH
	提！一合相者，則是不可說；但凡夫之人貪著其事。」	particles; that is why it is called a mass of dust particles." "World-Honored One, what the Tathāgata calls the great trichiliocosm is not a world; that is why it is called a world. Why? If the world really existed, it would be a composite whole. What the Tathāgata calls a composite whole is not a composite whole; that is why it is called a composite whole." "Subhūti, a composite whole cannot be spoken of. Only ordinary people covet and cling to such things."

31. VIEWS THAT DO NOT ARISE

Views of a self and notions of dharmas are not what they are called.

	CHINESE	ENGLISH
31	「須菩提！若人言：佛說我見、人見、眾生見、壽者見。須菩提！於意云何？是人解我所說義不？」「世尊！是人不解如來所說義。何以故？世尊說我見、人見、眾生見、壽者見，即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。」「須菩提！發阿耨多羅三藐三菩提心者，於一切法，應如是知，如是見，如是信解，不生法相。須菩提！所言法相者，如來說即非法相，是名法相。」	"Subhūti, suppose someone says, 'The Buddha speaks of the view of a self, the view of a person, the view of a living being, the view of a life.' Subhūti, what do you think? Does this person understand the meaning of what I teach?" "World-Honored One, this person does not understand the meaning of what the Tathāgata teaches. Why? What the World-Honored One calls the view of a self, the view of a person, the view of a living being, the view of a life is not the view of a self, the view of a person, the view of a living being, the view of a life; that is why it is called the view of a self, the view of a person, the view of a living being, the view of a life." "Subhūti, those who set the mind on unsurpassed, complete and perfect awakening should know all dharmas in this way, see them in this way, believe and understand them in this way, and not give rise to the notion of dharmas. Subhūti, what the Tathāgata calls the notion of dharmas is not the notion of dharmas; that is why it is called the notion of dharmas."

32. MANIFESTATIONS ARE NOT REAL

Explain the sutra without grasping at marks, for all conditioned dharmas are like a dream.

	CHINESE	ENGLISH
32	「須菩提！若有人以滿無量阿僧祇世界七寶，持用布施；若有善男子、善女人，發菩薩心者，持於此經，乃至四句偈等，受持讀誦，為人演說，其福勝彼。云何為人演說，不取於相，如如不動。何以故？」「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」佛說是經已，長老須菩提及諸比丘、比丘尼、	"Subhūti, suppose someone filled immeasurable, countless worlds with the seven treasures and used them for giving. And suppose good men and good women who set the mind on the bodhisattva way take up this sutra, even a single verse of four lines, receive and keep, read and recite it, and explain it to others. Their merit surpasses that. How does one explain it to others? Without grasping at

CHINESE	ENGLISH
優婆塞、優婆夷、一切世間天、人、阿修羅，聞佛所說，皆大歡喜，信受奉行。	marks: thus, unmoving. Why?" "All conditioned dharmas are like a dream, an illusion, a bubble, a shadow, like dew, or like a flash of lightning: see them like this." When the Buddha had finished speaking this sutra, the elder Subhūti and all the monks, nuns, laymen and laywomen, and the whole world of gods, humans and asuras, hearing what the Buddha had said, all rejoiced greatly, believed and accepted it, and put it into practice.