THE DIAMOND PRAJNAPARAMITA SUTRA

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Printed in Taiwan.

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Incense Praise

Incense burning in the censer,
All space permeated with fragrance.
The Buddhas perceive it from every direction,
Auspicious clouds gather everywhere.
With our sincerity,
The Buddhas manifest themselves in their entirety.
We take refuge in the Bodhisattvas-Mahasattvas.
Homage to Our Teacher Sakyamuni Buddha
(repeat three times)

Sutra Opening Verse

The unexcelled, most profound, and exquisitely wondrous Dharma,
Is difficult to encounter throughout hundreds of thousands of millions of kalpas.
Since we are now able to see, hear, receive and retain it,
May we comprehend the true meaning of the Tathagata.
Thus have I heard. At one time, the Buddha was in the city of Sravasti at the Jeta Grove Monastery with a gathering of monks numbering 1,250. At mealtime, the World-honored One put on his robe, picked up his bowl, and went into the city of Sravasti to beg for food. [...]
At that time the elder monk Subhuti was among the gathering of monks. He rose from his seat, bared his right shoulder, knelt on his right knee, and with palms pressed together before him, respectfully spoke to the Buddha saying, “Rare, World-honored One, the Tathagata protects and is concerned about all bodhisattvas, and he instructs all bodhisattvas.[...]

Subhuti’s Request

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

She Wei Da Cheng Qi Shi Yu Qi
舍衛大城乞食。於其
Cheng Zhong Ci Di Qi Yi Huan Zhi
城中次第乞已，還至
Ben Chu Fan Shi Qi Shou Yi Bo
本處飯食訖，收衣鉢
Xi Zu Yi Fu Zuo Er Zuo
洗足已，敷座而坐。

Shan Xian Qi Qing Fen Di Er
善現啓請分第二

Shi Zhang Lao Xu Pu Ti Zai Da
時長老須菩提在大
Zhong Zhong Ji Cong Zuo Qi Pian Tan
眾中，即從座起，偏袒
You Jian You Xi Zhuo Di He Zhang
右肩，右膝著地，合掌
Gong Jing Er Bai Fo Yan Xi You
恭敬而白佛言：「希有！
Shi Zun Ru Lai Shan Hu Nian Zhu
世尊如來善護念諸
“World-honored One, when good men and good women commit themselves to \textit{anuttara samyaksambodhi}, in what should they abide in, and how should they subdue their minds?”

The Buddha said, “Wonderful! Wonderful! Subhuti, it is as you have said, the Tathagata protects and is concerned about all bodhisattvas, and instructs all bodhisattvas. Now listen carefully while I tell you, when good men and good women commit themselves to \textit{anuttara samyaksambodhi}, [...]”
The Buddha said to Subhuti, “All great bodhisattvas should subdue their minds in the following manner: Of all sentient beings, be they born of eggs, wombs, moisture, or transformation, or whether they have form, or no form, or whether they are able to perceive, or do not perceive, [...]”
or are neither able to perceive nor not perceive, I cause them to enter nirvana without remainder, liberating them. Thus by liberating infinite, innumerable, limitless sentient beings, in reality, no sentient beings are liberated.

“And why is this? Subhuti, if a bodhisattva has the notion of a self, the notion of others, the notion of sentient beings, or the notion of longevity, then he is not a bodhisattva.”
妙行無住分第四

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。何故？若菩薩不住於相，其福德不可思量。須菩提！於意云何？

The Wonder of Behaving Without Attachment

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

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

“No, it cannot, World-honored One.”

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

“No, it cannot, World-honored One.”

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

Seeing the Truth That Lies Beneath Perception

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

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

Subhuti said to the Buddha, “World-honored One, can sentient beings, upon hearing these words, truly believe them?”
The Buddha told Subhuti, “Do not talk like that. Even after I have entered nirvana for five hundred years, there will still be people who uphold the precepts and generate merit who will believe these words and accept them as truth. You should know that they planted good roots not just with one Buddha, or two Buddhas, or three, or four, or five Buddhas, but that they planted good roots with infinite tens of millions of Buddhas. For a person who has one thought of pure belief, Subhuti. [...]”
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、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，即著我、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、衆生、壽者。
“sentient beings, and longevity. Thus, he must not cling to phenomena or non-phenomena. This is why I have often said to you, bhiksus, that even my teachings should be understood to be like a raft. If even the Dharma must be let go of, what about what is not the Dharma?”

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

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

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

“If someone else were to receive and uphold as few as four lines of verse from this sutra, […]"
“Subhuti, what do you think? Would it be right for a srotapana to think like this: ‘I have attained the fruit of srotapana’?”
Subhuti said, “No, World-honored One. And why is this? Srotapana means ‘stream-enterer’, and yet there is nothing to be entered. To not enter into form, sound, smell, taste, touch, or dharmas is what is called srotapana.”

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

Subhuti said, “No, World-honored One. And why is this? Sakradagami means ‘once-returner’, and yet in truth there is no such thing as returning. This is what is called sakradagami.”
Subhuti, what do you think? Would it be right for an *anagami* to think like this: ‘I have attained the fruit of *anagami*?’

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

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

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

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

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

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

“Subhuti, what do you say? [...]”
[...] Does a bodhisattva adorn the Buddha land?"

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

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

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

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

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

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

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

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

Subhuti said, “It would be a lot, World-honored One. The number of Ganges Rivers alone would be enormous; the amount of sand would be even greater than that.”
“Subhuti, I will now truthfully tell you: if a good man or a good woman were to give away as many three thousandfold world systems filled with the seven treasures as there are those grains of sand, would his merit be great?”

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

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

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

The Buddha said to Subhuti, “This sutra is called the Diamond Prajnaparamita, and by this name you should receive it and uphold it. And why is this? Subhuti, the Buddha has said that prajnaparamita is not prajnaparamita, […]”
Subhuti said to the Buddha, “World-honored One, the Tathagata has not said anything.”

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

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

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

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

“and that that is what is called prajnaparamita.
界，是名世界。须菩提，於意云何？可以三十二相见如来不？「不也。世尊！不可以三十二相得见如来。何以故？如来说三十二相，即是非法相，是名三十二相。」「须菩提！若有善男善女，以恒河沙等身命布施，若复有人，在此经中，乃至受

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

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

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

 Jie Shi Ming Shi Jie Xu Pu Ti
界，是名世界。须菩提，
Yu Yi Yun He Ke Yi San Shi
於意云何？可以三十
Er Xiang Jian Ru Lai Fou Fou Ye
二相見如來不？「不也。」
Shi Zun Bu Ke Yi San Shi Er
世尊！不可以三十二
Xiang De Jian Ru Lai He Yi Gu
相得見如來。何以故？
Ru Lai Shuo San Shi Er Xiang Ji
如來說三十二相，即
Shi Fei Xiang Shi Ming San Shi Er
是非相，是名三十二
Xiang Xu Pu Ti Ruo You Shan Nan
相。「須菩提！若有善男
Zi Shan Nü Ren Yi Heng He Sha
子、善女人，以恆河沙
Deng Shen Ming Bu Shi Ruo Fu You
等身命布施，若復有
Ren Yu Ci Jing Zhong Nai Zhi Shou
人，於此經中，乃至受
持四句偈等，為他人說，其福甚多！

爾時，須菩提聞說是經，深解義趣，涕泣悲泣，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！若復有入得聞此經，得聞其義，若生大喜，於一切法都無所得，作如是言：我今於苦得大安隱。」

Then, after hearing this sutra and comprehending its deep meaning, Subhuti wept out loud and said to the Buddha, “Rare, World-honored One, the Buddha has spoken such a deep, profound sutra. Since obtaining the wisdom eye I have not heard such a sutra. World-honored One, if anyone should hear this sutra [...]”
“and believe it with a pure mind, then he will give rise to true reality. You should know that this person will attain the supreme, rarest virtue. World-honored One, true reality is not reality, and that is what the Tathagata calls true reality.

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

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

The Buddha said to Subhuti, “So it is, so it is. Moreover, if a person hears this sutra and does not become alarmed, or frightened, or scared, then this person is indeed a rare person. And why is this? [...]
“Subhuti, the Tathagata has said that the supreme paramita is not the supreme paramita, and that this is what is called the supreme paramita. Subhuti, the Tathagata has said that the paramita of patience is not the paramita of patience. And why is this? Subhuti, long ago when my body was being cut apart by King Ka-linga, I had no notion of self, no notion of others, no notion of sentient beings, and no notion of longevity. And why was this? If at that distant time, as my body was being cut apart piece by piece, if I had had a notion of self, a notion of others, a notion of sentient beings, or a notion of longevity, I would have become angry. [...]
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 尔
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

[...]“Subhuti, think about this some more; five hundred
lifetimes ago when I was a practitioner of patience, I
was without a notion of self, a notion of others, a no-
tion of sentient beings, or a notion of longevity. For
this reason, Subhuti, a bodhisattva should turn away
from all notions, and initiate the mind of anuttara
samyaksambodhi. He should not give rise to a mind
abiding in form, and he should not give rise to a mind
abiding in sound, smell, taste, touch, or dharmas. He
should give rise to a mind that does not abide in any-
thing. [...]

Xi Jie Jie Zhi Jie Shi RuO You
昔 節 節 支 解 時，若 有
Wo Xiang Ren Xiang Zhong Sheng Xiang Shou
我 相、人 相、眾 生 相、壽
Zhe Xiang Ying Sheng Chen Hen Xu Pu
者 相，應 生 瞻 恨。須 菩
ti You Nian Guo Qu Yu Wu Bai
提！又 念 過 去 於 五 百
Shi Zuo Ren Ru Xian Ren Yu Er
世，作 忍 辱 仙 人，於 尔
Suo Shi Wu Wo Xiang Wu Ren Xiang
所 世，無 我 相、無 人 相、
Wu Zhong Sheng Xiang Wu Shou Zhe Xiang
無 眾 生 相、無 壽 者 相。
Shi Gu Xu Pu Ti Pu Sa Ying
是 故，須 菩 提！菩 薩 應
Li Yi Qie Xiang Fa A Nou Duo
離 一 切 相，發 阿 耨 多
Luo San Miao San Pu Ti Xin Bu
羅 三 藐 三 菩 提 心，不
Ying Zhu Se Sheng Xin Bu Ying Zhu
應 住 色 生 心，不 應 住
[...] “If the mind abides in anything it is a false abiding. Thus, the Buddha says that a bodhisattva should not give abiding in form. Subhuti, a bodhisattva should give in this way to benefit all sentient beings. The Tathagata says that all notions are not notions, and therefore he also says that all sentient beings are not sentient beings.

“Subhuti, the Tathagata is a speaker of what is true, what is real, what is so, what is not deceptive, and what is not altered. [...]”
“Subhuti, the Dharma that the Tathagata has attained is not real and it is not unreal.

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

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

Bu Kuang Yu Zhe Bu Yi Yu Zhe
不 詡 語 者、不 異 語 者。

Xu Pu Ti Ru Lai Suo De Fa

Xu Pu Ti Ru Lai Suo De Fa

Musti! 如 來 所 得 法,

Ci Fa Wu Shi Wu Xu Xu Pu
此 法 無 實 無 虛。

Ti Ruo Pu Sa Xin Zhu Yu Fa
提！若 菩 薩 心 住 於 法，

Er Xing Bu Shi Ru Ren Ru An
而 行 布 施，如 人 入 閹，

Ji Wu Suo Jian Ruo Pu Sa Xin
即 無 所 見。

Bu Zhu Fa Er Xing Bu Shi Ru
不 住 法，而 行 布 施，如

Ren You Mu Ri Guang Ming Zhao Jian
人 有 目 日 光 明 照，見

Zhong Zhong Se Xu Pu Ti Dang Lai
種 種 色。

Zhi Shi Ruo You Shan Nan Zi Shan
之 世，若 有 善 男 子、善

Nü Ren Neng Yu Ci Jing Shou Chi
女 人，能 於 此 經 受 持、
讀 誦, 即 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。」

須 菩 提! 若 有 善 男 子、善 女 人, 初 日 分 以 恆 河 沙 等 身 布 施; 中 日 分 復 以 恆 河 沙 等 身 布 施; 後 日 分 亦 以 恆 河 沙 等 身 布 施。
that this giving continued for infinite hundreds of millions of billions of kalpas; if someone were to hear this sutra, believe it, and not turn his mind against it, his merit would be greater—what of the merit of one who copies, receives, upholds, reads, chants, and explains it to others?

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

He Sha Deng Shen Bu Shi Ru Shi
河 沙 等 身 布 施, 如 是

Wu Liang Bai Qian Wan Yi Jie Yi
無 量 百 千 萬 億 劫, 以

Shen Bu Shi Ruo Fu You Ren Wen
身 布 施, 若 復 有 人, 聞

Ci Jing Dian Xin Xin Bu Ni Qi
此 經 典, 信 心 不 逆, 其

Fu Sheng Bi He Kuang Shou
福 勝 彼, 何 況 書 寫, 受

Chi Du Song Wei Ren Jie Shuo Xu
持, 讀 誦, 爲 人 解 說, 須

Pu Ti Yi Yao Yan Zhi Shi Jing
菩 提! 以 要 言 之, 是 經

You Bu Ke Si Yi Bu Ke Cheng
有 不 可 思 議, 不 可 稱

Liang Wu Bian Gong De Ru Lai Wei
量, 無 邊 功 德, 如 來 爲

Fa Da Cheng Zhe Shuo Wei Fa Zui
發 大 乘 者 說, 爲 發 最

Shang Cheng Zhe Shuo Ruo You Ren Neng
上 乘 者 說, 若 有 人 能
“For those who receive, uphold, read, chant, and explain this sutra to others, the Tathagata fully knows and fully sees that such people will attain infinite, immeasurable, limitless, inconceivable virtue. All such people will shoulder the *anuttara samyaksambodhi* of the Tathagata. And why is this? Subhuti, those who delight in the lesser Dharma cling to a view of self, a view of others, a view of sentient beings, and a view of longevity, and thus they are not able to listen to this sutra, to receive it, to read it, to chant it, or to explain it to others.”
Wei Ren Jie Shuo Xu Pu Ti Zai
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，即是塔，皆應恭敬，作禮圍繞，以諸華香而散其處。」

復次：「須菩提！善男子、善女人，受持、讀誦此

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

“Furthermore, Subhuti, if those good men and good women who receive, uphold, read, and chant this sutra
are disdained by others, it is due to negative karma incurred in a former life. That negative karma should be the cause of the person falling into a lower realm, but in this life he is merely disdained. Eventually his negative karma from previous lives will be eradicated, and he will attain anuttara samyaksambodhi.

“Subhuti, I remember infinite asamkhya kalpas ago, before Dipamkara Buddha, I met, honored, served and made offerings to all of the eighty-four hundred billion nayutas\(^1\) of Buddhas with every opportunity.

[...]

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\(^{1}\) A nayuta is an extremely large number, usually calculated to equal one hundred billion. Ed.
If someone during the period of declining Dharma can receive, uphold, read, and chant this sutra, the virtue he will attain will be a hundred times—nay, a million, billion times, nay, an incalculable number of times that cannot even be suggested by metaphors—greater than the virtue I attained for honoring all Buddhas.

“Subhuti, good men and good women during the period of declining Dharma will receive, uphold, read, and chant this sutra. If their virtues were completely described there are some who would go mad upon hearing it, and they would form deep doubts and not believe it. [...]
知是經義不可思議，
果報亦不可思議。」

爾時，須菩提白佛言：
「世尊，善男、善女，
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、善女，
發阿耨多羅三藐三菩提，
云何應住？云何降伏其心？」

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

17
Complete and Utter Selflessness

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

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

Zhi Shi Jing Yi Bu Ke Si Yi
果報亦不可思議。」

Er Shi Xu Pu Ti Bai Fo Yan
爾時，須菩提白佛言：

Shi Zun Shan Nan Zi Shan Nü Ren
「世尊，善男子、善女人，

Fa A Nou Duo Luo San Miao San

Pu Ti Xin Yun He Ying Zhu Yun

He Xiang Fu Qi Xin Fo Gao Xu

Pu Ti Shan Nan Zi Shan Nü Ren

Fa A Nou Duo Luo San Miao San
菩 提 心 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，即 非 菩 薩。 所 以 者 何？須 菩 提！
實 無 有 法，發 阿 諧 多 羅 三 藹 三 菩 提 心。

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

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

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

The Buddha said, “So it is, so it is. Subhuti, in truth, there is no Dharma of \textit{anuttara samyaksambodhi} for the Tathagata to attain. Subhuti, if the Tathagata had attained the Dharma of \textit{anuttara samyaksambodhi}, [...]
San Miao San Pu Ti Zhe Ran Deng

三藐三菩提者，然燈佛

Fo Ji Bu Yu Wo Shou Ji Ru

佛即不與我授記：『汝

Yu Lai Shi Dang De Zuo Fo Hao

於來世當得作佛，號

Shi Jia Mou Ni Yi Shi Wu You

釋迦牟尼，以實無有

Fa De A Nou Duo Luo San Miao

法得阿耨多羅三藐

San Pu Ti Shi Gu Ran Deng Fo

三菩提者，是故然燈佛

Yu Wo Shou Ji Zuo Shi Yan Ru

與我授記，作是言：『汝

Yu Lai Shi Dang De Zuo Fo Hao

於來世，當得作佛，號

Shi Jia Mou Ni He Yi Gu Ru

釋迦牟尼，何故如

Lai Zhe Ji Zhu Fa Ru Yi Ruo

來者，即諸法如義，若

You Ren Yan Ru Lai De A Nou

有人言：如來得阿耨
“but Subhuti, there really is no Dharma of anuttara samyaksambodhi for the Buddha to attain. Subhuti, within the anuttara samyaksambodhi that the Tathagata has attained there is no real nor unreal.

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

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

Da Xu Pu Ti Yan Shi Zun Ru
大。須菩提言：「世尊！如
Lai Shuo Ren Shen Chang Da Ji Wei
來説人身長大，即為
Fei Da Shen Shi Ming Da Shen Xu
非大身，是名大身。
Pu Ti Pu Sa Yi Ru Shi Ruo
爾所當滅度無量眾生。
世尊！若作是言：我當滅度無量眾生。
Wo Dang Zhuang Yan Fo Tu Shi Bu
『我 當 莊 嚴 佛 土』是 不
Ming Pu Sa He Yi Gu Ru Lai
名 菩 薩○ 何 以 故? 如 來
Shuo Zhuang Yan Fo Tu Zhe Ji Fei
說 莊 嚴 佛 土 者, 即 非
Zhuang Yan Shi Ming Zhuang Yan Xu Pu
莊 嚴, 是 名 莊 嚴○ 須 菩
ti Ruo Pu Sa Tong Da Wu Wo
提! 若 菩 薩 通 達 無 我
Fa Zhe Ru Lai Shuo Ming Zhen Shi
法 者, 如 來 說 名 真 是
Pu Sa
菩 薩○」

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

Yi Ti Tong Guan Fen Di Shi Ba
一 體 同 觀 分 第 十 八
Xu Pu Ti Yu Yi Yun He Ru
「須 菩 提! 於 意 云 何? 如
Lai You Rou Yan Fou Ru Shi Shi
來 有 肉 眼 不?」如 是, 世

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

18
One Body Sees All

“Subhuti, what do you think, does the Tathagata have eyes of flesh or not?”
“Yes, World-honored One, the Tathagata has eyes of flesh.”

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

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

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

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

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

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

“Subhuti, what do you think, does the Tathagata have Buddha eyes or not?”
Yes, World-honored One, the Tathagata has Buddha eyes.”

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

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

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

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

The Buddha said to Subhuti, “The Tathagata fully knows and fully sees the minds of the sentient beings
Subhuti, what do you think? If someone were to fill the three thousandfold world system with the seven treasures, in all of these worlds. And how can this be? The Tathagata has said that all minds are not minds and that thus they are called minds. And why is this so? Subhuti, the mind of the past cannot be obtained, the mind of the present cannot be obtained, and the mind of the future cannot be obtained.”

\[\text{Fa Jie Tong Hua Fen Di Shi Jiu}\]

\[\text{法界通化分第十九}\]

\[\text{Xu Pu Ti Yu Yi Yun He Ruo}\]

\[\text{須菩提！於意云何？若}\]

\[\text{You Ren Man San Qian Da Qian Shi}\]

\[\text{有人滿三千大千世}\]
and used them for giving, with this as a cause and condition, would he attain immense merit?”

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

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

“Subhuti, what do you think? Can the Buddha be seen
可 以 具 足 色 身 見 不?」

「不 也, 世 尊! 如 來 不 應
以 具 足 色 身 見。 何 以
g 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?」

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

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

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

“No, World-honored One, the Tathagata should
not be seen as complete in all forms. And why is this?
The Tathagata has said that complete in all forms is not
complete and that that is what is called complete in all
forms.”
“Subhuti, never say that the Tathagata has the thought, ‘I have spoken the Dharma’. Do not have that thought. And why is this? If someone says that the Tathagata has spoken the Dharma, then that person is defaming the Buddha, and he does not understand what I have been saying. Subhuti, when a person speaks the Dharma no Dharma can be spoken, and thus it is called speaking the Dharma.”
Subhuti said to the Buddha, “World-honored One, the Buddha attained *anuttara samyaksambodhi*, yet nothing was attained?”
San Pu Ti Wei Wu Suo De Ye
三 菩 提，為 無 所 得 耶？”

Fo Yan Ru Shi Ru Shi Xu Pu
佛 言：「如 是！ 如 是！ 須 菩

Ti Wo Yu A Nou Duo Luo San
提！ 我 於 阿 耨 多 羅 三

Miao San Pu Ti Nai Zhi Wu You
藐 三 菩 提，乃 至 無 有

Shao Fa Ke De Shi Ming A Nou
少 法 可 得，是 名 阿 耨

Duo Luo San Miao San Pu Ti
多 羅 三 藐 三 菩 提。”

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

23

Perfect Equanimity

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

Jing Xin Xing Shan Fen Di Er Shi San
淨 心 行 善 分 第 二 十 三
Because one is without self, without others, without sentient beings, and without longevity, he practices all wholesome teachings and attains anuttara samyaksambodhi. Subhuti, what is called ‘all wholesome teachings,’ the Tathagata says are not all wholesome teachings, and thus they are called all wholesome teachings.”

“Subhuti, suppose a person gives a quantity of the seven treasures equal to all the Sumeru mountains within a three thousandfold world system; [...]
“Subhuti, what do you think? Do not say that the Tathagata has this thought: ‘I should liberate sentient beings’.

Transforming That Which Cannot Be Transformed

If another person were to use this Prajñaparamita-sutra, even as few as four lines of verse, and receive, uphold, read, chant, and explain it to others, his merit would be one hundred times—nay, a hundred million, billion times, nay, an incalculable number of times that cannot even be suggested by metaphors—greater.”
『我當度眾生』須菩提！
莫作是念！何以故？實無眾生如來度者。
若有眾生如來度者，如來即有我、人、眾生、壽者。
須菩提！凡夫之入，以為有我。
須菩提！凡夫者，如來說即非凡夫，是名凡夫。"
The Dharma Body Is Without Notion

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

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

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

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

Fa  Shen  Fei  Xiang  Fen  Di  Er  Shi  Liu
法身非相分第二十六

Xu  Pu  Ti  Yu  Yi  Yun  He  Ke
「須菩提！於意云何？可
以三十二相觀如來
Fou  Xu  Pu  Ti  Yan  Ru  Shi  Ru
不？」須菩提言：「如是！如
Shi  Yi  San  Shi  Er  Xiang  Guan  Ru
是！以三十二相觀如
Lai  Fo  Yan  Xu  Pu  Ti  Ruo  Yi
來。」佛言：「須菩提！若以
San  Shi  Er  Xiang  Guan  Ru  Lai  Zhe
三十二相觀如來者，
Zhuan  Lun  Sheng  Wang  Ji  Shi  Ru  Lai
轉輪聖王即是如來
Xu  Pu  Ti  Bai  Fo  Yan  Shi  Zun
須菩提白佛言：「世尊！
Ru  Wo  Jie  Fo  Suo  Shuo  Yi  Bu
如我解佛所說義，不
Ying Yi San Shi Er Xiang Guan Ru
應以三十二相觀如
Lai Er Shi Shi Zun Er Shuo Ji
來○爾時，世尊而說偈
Yan 言:
「若以色見我，
以音聲求我，
是人行邪道，
不能見如來○」

Wu Duan Wu Mie Fen Di Er Shi Qi
無斷無滅分第二十七

Xu Pu Ti Ru Ruo Zuo Shi Nian
須菩提！汝若作是念：
Ru Lai Bu Yi Ju Zu Xiang Gu
如來不以具足相故，

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

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

“Subhuti, suppose you had this thought: ‘It is not because his marks are complete that the Tathagata attains
Subhuti, do not have this thought, 'It is not because his marks are complete that the Tathagata attains _anuttara samyaksambodhi_.

“Subhuti, suppose you had this thought: ‘Those who initiate the mind of _anuttara samyaksambodhi_ advocate the Dharma of annihilation.’ Do not have this thought. And why is this? Those who initiate the mind of _anuttara samyaksambodhi_, in regards to the Dharma, do not advocate the notions of annihilation.”
Not Receiving and Not Wanting to Receive

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

Subhuti said to the Buddha, “World-honored One, why is it that bodhisattvas do not receive merit?”
不 受 福 德? 「 須 菩 提! 菩 薩 所 作 福 德, 不 應 貪 著, 是 故 說: 不 受 福 德。」

威 儀 寂 靜 分 第 二 十 九

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

Awesome Tranquility

“Subhuti, if someone says, ‘[“Tathagata” means] “thus come,” does he come? Does he go? Does he sit? Does he lie down?’ then this person has not understood my meaning. And why is this? The Tathagata has not come from anywhere, and he does not go anywhere, and that is why he is called the Tathagata.”
“Subhuti, if a good man or a good woman were to pulverize a three thousandfold world system into fine dust, what do you think, would that collection of fine dust be a lot or not?”

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

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

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

“No, World-honored One. This person has not understood the meaning of what the Tathagata is saying. And why is this? The World-honored One has said that a view of self, a view of others, a view of sentient beings, and a view of longevity is not a view of self, a view of others, a view of sentient beings, and a view of longevity, and so it is called a view of
Zhe Jian Shi Ming Wo Jian Ren Jian
者見，是名我見、人見、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。」

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

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

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

[...]

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

Are like dreams, illusions, bubbles, and

shadows,

Like dew and lightning.

One should contemplate them in this way.

When the Buddha finished speaking this sutra, the elder Subhuti, along with all the bhiksu, bhiksuni, upasaka, upasika, asura, and worldly and celestial beings, heard what the Buddha had said, and all of them were greatly pleased, and they all believed it, received it, and practiced it.
San Gui Yi
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng
自 皈 依 佛 當 願 異 生

Ti Jie Da Dao Fa Wu Shang Xin
體 解 大 道 發 無 上 心

Zi Gui Yi Fa Dang Yuan Zhong Sheng
自 皈 依 依 法 當 願 異 生

Shen Ru Jing Zang Zhi Hui Ru Hai
深 入 經 藏 智 慧 如 海

Zi Gui Yi Seng Dang Yuan Zhong Sheng
自 皈 依 僧 當 願 異 生

Tong Li Da Zhong Yi Qie Wu Ai
統 理 大 畜 一 切 無 礙

Triple Refuge

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

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

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

回向

Ci Bei Xi She Bian Fa Jie
慈悲喜捨遍布法界

Xi Fu Jie Yuan Li Ren Tian
惜福結緣利人天

Chan Jing Jie Hen Ping Deng Ren
禪淨戒行平等忍

Can Kui Gan En Da Yuan Xin
慚愧感恩大願心

Dedication of Merit

May kindness, compassion, joy, and equanimity pervade the dharma realms;
May all people and heavenly beings benefit from our blessings and friendship;
May our ethical practice of Chan, Pure Land, and Precepts help us to realize equality and patience;
May we undertake the great vows with humility and gratitude.
Glossary

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

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

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

Dharma: (Skt. “truth.”) Refers to the Buddha’s teachings, as well as the truth of the universe. When capitalized, it means the ultimate truth and the teachings of the Buddha. When the Dharma is applied or practiced in life it is referred to as righteousness or virtue. When it appears with a lowercase d, it refers to anything that can be thought of, experienced, or named; close in meaning to “phenomena.”

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

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

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

Humanistic Buddhism: Buddhism practiced in a way that is engaged with the world and life-affirming. Major
tenets include the integration of Buddhism with life and the creation of a “pure land on Earth.” Venerable Master Hsing Yun is a proponent of Humanistic Buddhism.

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

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

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

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

**realm**: Used variously to describe several different Buddhist cosmological schemes. The “six realms of existence” refers to possible destinations of rebirth, and includes heaven, the *asura* realm, the human realm, the animal realm, the realm of hungry ghosts, and hell. The “three realms” includes the desire realm, the form realm, and the formless realm, and corresponds both to destinations of rebirth and meditative attainment.

**sangha**: The Buddhist monastic community.

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

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

**three thousandfold world system**: The Buddhist cosmology containing an infinite number of worlds. Each world has at its center Mount Sumeru surrounded by seven oceans and seven rings of golden mountains separating them. Outside of this are four continents and eight subcontinents.
Humans reside on the southern continent of Jambudvipa. One thousand of these worlds constitute a thousandfold world system. A thousand of these makes up a second-order thousandfold world system. Then, when multiplied a thousand times further, this makes a third-order world system or trichiliocosm, a universe of a billion worlds.

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

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

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