Chapter 1: The Convocation of the Assembly (法會因由分)

- **Where to find it?** Page 1.
- **Chinese Start:** 如是我聞：一時，佛在舍衛國...
- **Chinese End:** ...飯食訖，收衣鉢，洗足已，敷座而坐 (p. 1)。
- **English Translation:**
  Thus have I heard. At one time, the Buddha was staying in Shravasti, in the Jeta Grove, Anathapindika's park, together with a great assembly of twelve hundred and fifty monks (p. 1). When it was time to eat, the World-Honored One put on his robe, took his alms bowl, and entered the great city of Shravasti to beg for food (p. 1). After begging from house to house within the city, he returned to his original place (p. 1). Having finished his meal, he put away his robe and bowl, washed his feet, spread out his mat, and sat down (p. 1).
- **Daoist Core Message:** This chapter demonstrates that the highest truth (the Dao) is not found in abstract theories, but in the simple, ordinary routines of daily life: eating, walking, cleaning up, and washing one's feet. The Buddha begins his teaching in total stillness and normality (*Wu Wei*).

Chapter 2: The Request of Subhuti (善現啟請分)

- **Where to find it?** Page 1.
- **Chinese Start:** 時，長老須菩提在大眾中即從座起...
- **Chinese End:** ...應如是住，如是降伏其心。」「唯然。世尊！願樂欲聞。」 (p. 1)
- **English Translation:**
  Then, the elder Subhuti rose from his seat in the midst of the assembly (p. 1). He bared his right shoulder, knelt on his right knee, pressed his palms together respectfully, and addressed the Buddha: "How rare and extraordinary, World-Honored One! The Tathagata protects and minds the Bodhisattvas so well, and entrusts them so well (p. 1). World-Honored One, if good men and good women awaken the mind of supreme enlightenment (Bodhicitta), how should they abide? How should they pacify their minds?" (p. 1) The Buddha said: "Excellent, excellent, Subhuti! It is as you say: the Tathagata protects and entrusts the Bodhisattvas (p. 1). Listen attentively now, and I shall tell you. Good men and good women who awaken the mind of supreme enlightenment should abide like this, and pacify their minds like this." (p. 1) Subhuti replied: "Indeed, World-Honored One! We wish and joyfully desire to hear it." (p. 1)
- **Daoist Core Message:** Here the dialogue begins. Subhuti asks the universal human question: How do we keep our minds calm, stable, and centered (in the Dao) amidst the chaotic storm of thoughts and emotions?

Chapter 3: The True Teaching of the Mahayana (大乘正宗分)

- **Where to find it?** Page 1.
- **Chinese Start:** 佛告須菩提：「諸菩薩摩訶薩應如是降伏其心...
- **Chinese End:** ...若菩薩有我相、人相、眾生相、壽者相，即非菩薩。 (p. 1)
- **English Translation:**
  The Buddha told Subhuti: "All Bodhisattva-Mahasattvas should pacify their minds in this way: 'Whatever kinds of living beings there are—whether born from an egg, from a womb, from moisture, or by transformation; whether with form or formless; whether with thought, without thought, or neither with nor without thought—I will lead them all into the ultimate liberation (Nirvana) to be emancipated.' (p. 1) Yet, even though countless, boundless living beings are thus emancipated, in reality, not a single living being has been emancipated (p. 1). Why? Subhuti, if a Bodhisattva still holds onto the notion of a 'self', an 'other', a 'living being', or a 'life span', then he is not a true Bodhisattva." (p. 1)
- **Daoist Core Message:** This aligns perfectly with the *Dao De Jing*. The true sage does everything for the world without claiming any ownership or credit (*Wei Wu Wei*). Once the ego ("me" versus "the other") dissolves, you become one with the natural flow of the Dao.

Chapter 4: Non-Attachment in Action (妙行無住分)

- **Where to find it?** Page 1.
- **Chinese Start:** 「復次，須菩提！菩薩於法，應無所住...
- **Chinese End:** ...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。 (p. 1)
- **English Translation:**
  "Furthermore, Subhuti, a Bodhisattva should not be attached to anything when practicing generosity (p. 1). This means practicing generosity without abiding in form, and without abiding in sound, scent, taste, touch, or mental phenomena (p. 1). Subhuti, a Bodhisattva should practice generosity in this manner, without abiding in uiterlijke features (p. 1). Why? If a Bodhisattva practices generosity without abiding in appearances, his spiritual merit is inconceivable, just like the boundless emptiness of space in all directions." (p. 1)
- **Daoist Core Message:** Practicing kindness without hidden motives or a desire for recognition is pure *De* (virtue/power) in Daoism. It is acting from the primal source, just like water that nourishes everything without expecting anything in return.

Chapter 5: Realizing the True Nature of Reality (如理實見分)

- **Where to find it?** Pages 1 and 2.
- **Chinese Start:** 「須菩提！於意云何？可以身相見如來不？」...
- **Chinese End:** ...佛告須菩提：「凡所有相，皆是虛妄。若見諸相非相，則見如來。」 (pp. 1-2)
- **English Translation:**
  "Subhuti, what do you think? Can the Tathagata be recognized by his physical, bodily features?" (p. 1) "No, World-Honored One (p. 2). The Tathagata cannot be recognized by his physical features (p. 2). Why? Because the physical features the Tathagata speaks of are not inherently fixed physical features." (p. 2) The Buddha said to Subhuti: "All appearances and forms are illusory and deceptive (p. 2). If you perceive that all appearances are in fact formless, then you perceive the true nature of the Tathagata." (p. 2)
- **Daoist Core Message:** "The Dao that can be spoken of is not the eternal Dao." External forms are temporary and ever-changing. The true essence is invisible and formless (*Wu Xing*).

Chapter 6: The Rarity of True Faith (正信希有分)

- **Where to find it?** Page 2.
- **Chinese Start:** 須菩提白佛言：「世尊！頗有眾生...
- **Chinese End:** ...汝等比丘，知我說法，如筏喻者，法尚應捨，何況非法。 (p. 2)
- **English Translation:**
  Subhuti said to the Buddha: "World-Honored One, will there be living beings who, upon hearing these words and phrases, can give rise to true faith?" (p. 2) The Buddha replied: "Do not say such things, Subhuti (p. 2). Even five hundred years after the passing of the Tathagata, there will be those who hold precepts and cultivate blessings who can find faith in these words (p. 2). You should know that these people have not planted their spiritual roots before just one, two, or a few Buddhas, but before millions of Buddhas (p. 2). My teachings are like a raft: they are meant to cross the river (of suffering), not to be carried on your back once you reach the shore (p. 2). If you must let go of even the good teachings, how much more so the non-teachings?" (p. 2)
- **Daoist Core Message:** This is a beautiful chapter about detachment. Even spiritual concepts and methods must eventually be discarded once they have served their purpose. It mirrors Zhuangzi's parable of the fish trap: once the fish is caught, you forget the trap.

Chapter 7: Nothing Attained, Nothing Taught (無得無說分)

- **Where to find it?** Page 2.
- **Chinese Start:** 「須菩提！於意云何？如來得阿耨多羅三藐三菩提耶？...
- **Chinese End:** ...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。」 (p. 2)
- **English Translation:**
  "Subhuti, what do you think? Has the Tathagata attained supreme, perfect enlightenment? And does the Tathagata have a specific teaching that he has proclaimed?" (p. 2) Subhuti replied: "As I understand the meaning of what the Buddha has said, there is no fixed, unchangeable reality called 'supreme enlightenment,' nor is there a fixed teaching that the Tathagata can proclaim (p. 2). Why? Because the teachings spoken by the Tathagata can neither be grasped nor expressed in words; they are neither 'things' nor 'nothing' (p. 2). This is because all sages and saints are distinguished by the unconditioned reality (Wu Wei)." (p. 2)
- **Daoist Core Message:** The text explicitly uses the term *Wu Wei* (無為法) here (p. 2). Ultimate truth is not a dogma or a theory that you can intellectually own. It is a dynamic, completely natural state of being.

Chapter 8: Born from this Sutra (依法出生分)

- **Where to find it?** Page 2.
- **Chinese Start:** 「須菩提！於意云何？若人滿三千大千世界七寶...
- **Chinese End:** ...所謂佛法者，即非佛法。 (p. 2)
- **English Translation:**
  "Subhuti, what do you think? If someone were to fill a universe of three thousand great chiliocosms with the seven precious treasures and give it all away in generosity, would not the merit gained by this person be great?" (p. 2) Subhuti said: "Very great, World-Honored One (p. 2)." The Buddha continued: "On the other hand, if someone receives and maintains from this sutra even a verse of four lines, and explains it to others, their merit will far surpass the former (p. 2). Why? Because all Buddhas and their teachings of supreme enlightenment come forth from this sutra (p. 2). And Subhuti, what is called 'the Buddha's teaching' is in reality not a fixed Buddha's teaching." (p. 2)
- **Daoist Core Message:** Material wealth is finite and transient, but spiritual insight (realizing the Source) permanently transforms the soul. The paradox at the end reminds us that spiritual concepts are just labels, not reality itself.

Chapter 9: The Four Stages of Realization (一相無相分)

- **Where to find it?** Pages 2 and 3.
- **Chinese Start:** 「須菩提！於意云何？須陀洹能作是念...
- **Chinese End:** ...以須菩提實無所行，而名須菩提是樂阿蘭那行。」 (pp. 2-3)
- **English Translation:**
  The Buddha asked about the four traditional stages of spiritual attainment (Stream-enterer, Once-returner, Non-returner, Arhat): "Can an Arhat (saint) think to themselves: 'I have attained the state of an Arhat'?" (p. 2) Subhuti replied: "No, World-Honored One (p. 2). Why? Because in reality, there is no fixed spiritual status called an 'Arhat' (p. 2). If an Arhat were to think he has attained a status, he would still be attached to the idea of a self and an achievement (p. 2). I myself am praised for my inner peace, but I never think to myself: 'I am a peaceful saint'." (pp. 2-3)
- **Daoist Core Message:** Anyone who is proud of their spiritual achievements or titles has not yet understood the Dao. True enlightenment knows no spiritual ego or arrogance. It is completely unpretentious and natural.

Chapter 10: Purifying the Buddha Land (莊嚴淨土分)

- **Where to find it?** Page 3.
- **Chinese Start:** 佛告須菩提：「於意云何？如來昔在然燈佛所...
- **Chinese End:** ...應無所住而生其心。「須菩提！譬如有人...佛說非身，是名大身。」 (p. 3)
- **English Translation:**
  The Buddha asked: "Did the Tathagata, in a past life when studying under Dipankara Buddha, receive any tangible method or law?" (p. 3) "No, World-Honored One (p. 3)." "Subhuti, does a Bodhisattva adorn or create a beautiful, material spiritual paradise?" (p. 3) "No, World-Honored One (p. 3). For uiterlijke splendor is not true spiritual splendor (p. 3)." The Buddha said: "Therefore, all great seekers should develop a pure, unattached mind (p. 3). They should not develop a mind that abides in forms, sounds, scents, tastes, touches, or thoughts (p. 3). They should develop a mind that clings to nothing whatsoever (应无所住而生其心)." (p. 3)
- **Daoist Core Message:** This chapter contains the most famous line of the entire sutra: **"Develop a mind that clings to nothing"** (應無所住而生其心) (p. 3). This is the exact phrase that caused the famous Chan (Zen) Master Huineng to awaken. In Daoist terms, this describes a mind like a mirror (*Xin Ru Ming Jing*): it responds perfectly to the world but holds onto nothing.

Chapter 11: The Inconceivable Worth of Unconditioned Merit (無為福勝分)

- **Where to find it?** Page 3.
- **Chinese Start:** 「須菩提！如恒河中所有沙數...
- **Chinese End:** ...而此福德勝前福德。 (p. 3)
- **English Translation:**
  "Subhuti, suppose there were as many Ganges Rivers as there are grains of sand in the Ganges River (p. 3). Would the total amount of sand in all those rivers combined not be immense?" (p. 3) Subhuti said: "Extremely immense, World-Honored One (p. 3)." The Buddha said: "If a person were to fill a universe as vast as all those grains of sand with treasures and give it away, they would gain much merit (p. 3). Yet, if someone understands and shares even a four-line verse from this sutra, their spiritual merit far surpasses that astronomical sum." (p. 3)
- **Daoist Core Message:** The material cosmos is gigantic, but it is still finite and subject to change (Yin and Yang). The wisdom of the unattached mind connects you directly to the infinite, timeless principle behind the cosmos.

Chapter 12: Honoring the True Teaching (尊重正教分)

- **Where to find it?** Page 3.
- **Chinese Start:** 「復次，須菩提！隨說是經...
- **Chinese End:** ...若是經典所在之處，則為有佛，若尊重弟子。」 (p. 3)
- **English Translation:**
  "Furthermore, Subhuti, wherever this sutra, or even just a four-line verse of it, is spoken, that place should be revered by the entire world of gods, humans, and asuras as if it were a sacred shrine or stupa (p. 3). How much more so for the person who can completely remember, study, and integrate this sutra! (p. 3) Know that such a person achieves the highest, most rare truth (p. 3). Wherever this scripture is, there is the living presence of wisdom." (p. 3)
- **Daoist Core Message:** Wherever truth is kept alive through sincere practice, that place becomes a sacred space. Holiness is not found in bricks or faraway temples, but in directly understanding the natural laws of the universe.

Chapter 13: The Name and Practice of this Sutra (如法受持分)

- **Where to find it?** Page 3.
- **Chinese Start:** 爾時，須菩提白佛言：「世尊！當何名此經？...
- **Chinese End:** ...不可以三十二相得見如來。何以故？如來說三十二相，即是非相，是名三十二相。」 (p. 3)
- **English Translation:**
  *Subhuti asked: "World-Honored One, what should we name this sutra, and how should we honor it?" (p. 3) The Buddha replied: "This scripture is named **The Diamond Prajna Paramita (The Diamond-Wisdom that leads to the Other Shore)** (p. 3). By this name you should cherish it (p. 3). Why? Because the Wisdom (Prajna) the Buddha speaks of is not a fixed mental concept of wisdom (p. 3). Subhuti, has the Tathagata taught a specific substance of doctrine?" (p. 3) Subhuti said: "The World-Honored One has taught nothing tangible (p. 3)." "Can one see the Tathagata through the 32 physical features of a cosmic ruler?" (p. 3) "No, for those features are merely temporary manifestations." (p. 3)*
- **Daoist Core Message:** The sutra cuts through all illusions like a diamond, including the illusion that spiritual concepts are "the truth." It mirrors Chapter 32 of the *Dao De Jing*: "The Dao is eternally nameless."

Chapter 14: Perfect Peace Beyond External Appearances (離相寂滅分)

- **Where to find it?** Page 4.
- **Chinese Start:** 爾時，須菩提聞說是經，深解義趣，涕淚悲泣...
- **Chinese End:** ...若菩薩心不住法而行布施，如人有目，日光明照，見種種色。...皆得成就無量無邊功德。 (p. 4)
- **English Translation:**
  When Subhuti heard this sutra and deeply understood its profound meaning, he was so moved that he wept (p. 4). He said: "How rare, World-Honored One! If someone hears this sutra with a pure mind, they will realize ultimate reality (p. 4)." The Buddha reminded him of his past lives when he was physically mutilated by King Kalinga: "If I had possessed an ego-identity back then, I would have been filled with hatred and anger (p. 4). But because I was free from external features, there was no suffering (p. 4). The Tathagata speaks pure truth, reality exactly as it is." (p. 4)
- **Daoist Core Message:** This is about emotional invulnerability through dissolving the ego. When you have no ego to be hurt, you become as flexible and indestructible as the Daoist principle of void/emptiness. You flow with changing circumstances without inner friction.

Chapter 15: The Incomparable Value of this Sutra (持經功德分)

- **Where to find it?** Page 4.
- **Chinese Start:** 「須菩提！若有善男子、善女人，初日分以恒河沙等身布施...
- **Chinese End:** ...則於此經，不能聽受讀誦、為人解說。 (p. 4)
- **English Translation:**
  "Subhuti, suppose someone were to sacrifice their own body out of generosity day after day for billions of lifetimes (p. 4). If another person hears this sutra and trusts it with an unwavering heart, their merit is greater (p. 4). This scripture is for those who embrace the Great Vehicle (Mahayana) and the Supreme Vehicle (p. 4). People who cling to small, narrow doctrines and remain bound by their own ego-interests cannot hear, understand, or explain this sutra to others." (p. 4)
- **Daoist Core Message:** This criticizes spiritual short-sightedness. It calls for a vast, open mind (*Da Zhi* - Great Wisdom). It echoes the Zhuangzi, where the small bird cannot comprehend the perspective of the giant bird (Peng) because its own view is too limited.

Chapter 16: The Purification of Karma (能淨業障分)

- **Where to find it?** Pages 4 and 5.
- **Chinese Start:** 「在在處處，若有此經...
- **Chinese End:** ...須菩提！當知是經義不可思議，果報亦不可思議。」 (pp. 4-5)
- **English Translation:**
  "Furthermore, Subhuti, if virtuous people who study this sutra are humiliated or looked down upon by others, it is because they accumulated negative karma in past lives that would have led them to lower realms (p. 5). By enduring the humiliation in this life, however, that old negative karma is completely wiped out, and they will attain supreme enlightenment (p. 5). The meaning of this sutra and the spiritual transformation it brings are truly unimaginable." (p. 5)
- **Daoist Core Message:** Transforming adversity into spiritual growth. Instead of fighting against negative energy (creating friction), you absorb and neutralize it through deep inner stillness. This is the ultimate principle of transformation (*Hua*).

Chapter 17: There Is in Reality No Ego (究竟無我分)

- **Where to find it?** Page 5.
- **Chinese Start:** 爾時，須菩提白佛言：「世尊！善男子、善女人...
- **Chinese End:** ...若菩薩通達無我法者，如來說名真是菩薩。 (p. 5)
- **English Translation:**
  Subhuti asked again: "How should we control our minds?" (p. 5) The Buddha replied: "You must have the intention to liberate all beings, knowing that in absolute reality, no separate beings exist to be liberated (p. 5). Why? Because there is no tangible 'method' that leads to supreme enlightenment (p. 5). When Dipankara Buddha predicted that I would become the Buddha Shakyamuni in the future, he did so precisely because there was no tangible spiritual 'concept' or ego-gain to achieve (p. 5). A true Bodhisattva understands that all phenomena are empty of an independent self." (p. 5)
- **Daoist Core Message:** "The ultimate man has no self; the spiritual man has no achievement; the sage has no name" (Zhuangzi). Absolute emptiness and the absence of a rigid identity make you truly one with the cosmos.

Chapter 18: Seeing All Minds Clearly (一體同觀分)

- **Where to find it?** Pages 5 and 6.
- **Chinese Start:** 「須菩提！於意云何？如來有肉眼不？」...
- **Chinese End:** ...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。 (pp. 5-6)
- **English Translation:**
  The Buddha explains that he possesses all levels of perception: the physical eye, the celestial eye, the eye of wisdom, the eye of the law, and the eye of the Buddha (pp. 5-6). "Subhuti, the countless waves of thoughts in the minds of all living beings, the Tathagata understands them all (p. 6). Why? Because all those wandering thoughts have no fixed substance; they are merely called 'mind' (p. 6). The mind of the past cannot be grasped, the mind of the present cannot be grasped, and the mind of the future cannot be grasped." (p. 6)
- **Daoist Core Message:** A profound meditation lesson on time. Time flows constantly (just like the Dao). You cannot hold onto the mind of a second ago, and the future is not yet here. Live entirely in the timeless, fluid Now.

Chapter 19: The Spiritual Source of Absolute Merit (法界通化分)

- **Where to find it?** Page 6.
- **Chinese Start:** 「須菩提！於意云何？若人滿三千大千世界七寶以用布施...
- **Chinese End:** ...以福德無故，如來說得福德多。 (p. 6)
- **English Translation:**
  "Subhuti, what do you think? If someone were to fill the universe with treasures and give it away as a gift, would they acquire great merit through that material cause?" (p. 6) "Yes, World-Honored One (p. 6)." The Buddha said: "If spiritual merit were an independent, tangible reality, the Tathagata would not say the merit is great (p. 6). Precisely because this merit has no material, limited form, the Tathagata calls it truly great." (p. 6)
- **Daoist Core Message:** True inner wealth is invisible and immeasurable. It is the spiritual reserve (*Qi* and *De*) you accumulate by living in harmony with natural laws, unseen by the naked eye.

Chapter 20: Beyond Physical Forms and Features (離外色相分)

- **Where to find it?** Page 6.
- **Chinese Start:** 「須菩提！於意云何？佛可以具足色身見不？」...
- **Chinese End:** ...何以故？如來說諸相具足，即非具足，是名諸相具足。」 (p. 6)
- **English Translation:**
  "Subhuti, what do you think? Can the Buddha be known by his perfect, complete physical body?" (p. 6) "No, World-Honored One (p. 6). One should not try to see the Tathagata through a perfect physical body, because that body is merely a temporary manifestation (p. 6)." "Can the Tathagata then be seen through the perfection of all external features?" (p. 6) "No, because external perfection is relative and empty of permanent intrinsic value." (p. 6)
- **Daoist Core Message:** Do not focus blindly on uiterlijke packaging. Beauty, youth, and material perfection are fleeting. Look for the inner emptiness and tranquility that forms the source of all manifestations.

Chapter 21: Words Without Dogma (非說所說分)

- **Where to find it?** Page 6.
- **Chinese Start:** 「須菩提！汝勿謂如來作是念：『我當有所說法。』...
- **Chinese End:** ...須菩提！說法者，無法可說，是名說法。」...眾生、眾生者，如來說非眾生，是名裝生。 (p. 6)
- **English Translation:**
  "Subhuti, never think that the Tathagata has the thought: 'I have proclaimed a specific doctrine.' (p. 6) If anyone claims that the Buddha teaches a fixed doctrine, they speak untruth and do not understand me (p. 6). Why? Because in 'proclaiming the truth,' there are no fixed words or concepts that can be locked down as 'the truth'; that is what it truly means to teach the truth." (p. 6)
- **Daoist Core Message:** This reflects the heart of Daoist communication. Wisdom cannot be mechanically transmitted via rigid rules. Words are merely signposts guiding you toward experiencing the Dao yourself.

Chapter 22: Nothing to Be Gained (無法可得分)

- **Where to find it?** Pages 6 and 7.
- **Chinese Start:** 須菩提白佛言：「世尊！佛得阿耨多羅三藐三菩提...
- **Chinese End:** ...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。 (pp. 6-7)
- **English Translation:**
  Subhuti asked: "World-Honored One, when you attained supreme, perfect enlightenment, did you essentially gain absolutely nothing tangible?" (p. 6) The Buddha replied: "Exactly so, Subhuti! (p. 7) Regarding supreme enlightenment, I have not obtained a single method or status that I can possess (p. 7). That is precisely why it is called supreme enlightenment." (p. 7)
- **Daoist Core Message:** Spiritual awakening is not a process of *adding* or collecting something new. It is a process of *unlearning* and letting go until your original, pure nature (the uncarved block - *Pu*) remains.

Chapter 23: The Law of Equality (淨心行善分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「復次，須菩提！是法平等，無有高下...
- **Chinese End:** ...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。... (p. 7)
- **English Translation:**
  "Furthermore, Subhuti, this universal law is completely equal; there is no high or low (p. 7). This is called supreme enlightenment (p. 7). By being free from a self, an other, a living being, or a life span, and by performing all wholesome acts, you realize this enlightenment (p. 7). Subhuti, what are called 'wholesome acts' are not rigid concepts of goodness in an absolute sense." (p. 7)
- **Daoist Core Message:** The Dao does not discriminate; it flows everywhere and nurtures everything equally, whether it is an emperor or a blade of grass. True spiritual practice knows no hierarchy or spiritual elitism.

Chapter 24: The Unsurpassed Power of Wisdom (福智無比分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「須菩提！若三千大千世界中所有諸須彌山王...
- **Chinese End:** ...於前福德百分不及一，百千萬億分，乃至算數譬喻所不能及。 (p. 7)
- **English Translation:**
  "Subhuti, suppose someone were to give away piles of the seven precious treasures as high as Mount Sumeru (the king of mountains) as an act of generosity (p. 7). If another person internalizes and shares with others even a short verse from this Prajna Paramita Sutra, their spiritual value is so great that no material comparison or calculation can approach it." (p. 7)
- **Daoist Core Message:** Matter (the physical world) is subject to creation and destruction. Wisdom connects you to the deathless principle that precedes all physical creation.

Chapter 25: Liberating Beings Without an Ego (化無所化分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「須菩提！於意云何？汝等勿謂如來作是念：『我當度眾生。』...
- **Chinese End:** ...須菩提！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。 (p. 7)
- **English Translation:**
  "Subhuti, what do you think? Never think that the Tathagata harbors the thought: 'I will liberate living beings.' (p. 7) Do not harbor that thought (p. 7). Why? Because in reality, there are no separate living beings liberated by the Tathagata (p. 7). If there were, the Tathagata would believe in a separate ego, an other, and an identity (p. 7). What ordinary people see as a permanent ego is, according to the Tathagata, not an unchangeable ego." (p. 7)
- **Daoist Core Message:** This mirrors Chapter 2 of the *Dao De Jing*: "When the task is accomplished, the sage claims no credit." Everything happens naturally out of the cosmic order (*Ziran*), without needing a 'savior' who expects applause.

Chapter 26: The Dharmakaya Is Not External Form (法身非相分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「須菩提！於意云何？可以三十二相觀如來不？」...
- **Chinese End:** ...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。」 (p. 7)
- **English Translation:**
  The Buddha asked: "Can the Tathagata be recognized by his 32 external physical features?" (p. 7) Subhuti answered impulsively at first: "Yes, that is so (p. 7)." The Buddha corrected him immediately: "If that were so, then a powerful worldly king (who also has those features) would be a Tathagata (p. 7)." Subhuti realized his mistake and said that external forms are not the true essence (p. 7). The Buddha then spoke the famous verse: "Whoever looks for me in external forms, or tries to hear me in sounds, walks a mistaken path and will never see the true nature of the Tathagata." (p. 7)
- **Daoist Core Message:** A critical warning against spiritual materialism and outward display. Connection with the divine or the Dao does not reside in beautiful statues, complex rituals, or impressive voices, but in deep, absolute inner silence.

Chapter 27: Neither Destruction Nor Permanence (無斷無滅分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「須菩提！汝若作是念：『如來不以具足相故...
- **Chinese End:** ...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。 (p. 7)
- **English Translation:**
  "Subhuti, if you think that the Tathagata attained supreme enlightenment by completely rejecting all external forms, please do not think so (p. 7). The seeker of highest enlightenment never claims that the laws of nature or external phenomena must be completely destroyed or denied (p. 7). The spiritual core does not speak of nihilism or total annihilation of reality." (p. 7)
- **Daoist Core Message:** This is the essence of the Daoist Middle Way (*Zhong Yong*). Do not flee into extremes. The world is neither a harsh, permanent reality nor a total void that you must hate or ignore. It is about the harmony between form (Yang) and emptiness (Yin).

Chapter 28: Bodhisattvas Claim No Merit (不受不貪分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「須菩提！若菩薩以滿恒河沙等世界七寶布施...
- **Chinese End:** ...須菩提！菩薩所作福德，不應貪著，是故說不受福德。 (p. 7)
- **English Translation:**
  "Subhuti, if a Bodhisattva realizes that all phenomena are empty of an independent ego and remains completely steadfast in that realization, his spiritual power surpasses that of someone who gives away worlds filled with treasures (p. 7). This is because Bodhisattvas do not claim or accumulate spiritual merit (p. 7)." Subhuti asked: "Why do they not claim merit?" (p. 7) The Buddha replied: "Because a Bodhisattva is neither greedy for nor attached to the results of his good deeds." (p. 7)
- **Daoist Core Message:** Acting without attachment to the results. You do good simply because it aligns with the natural cosmic order, not to score spiritual 'points' for a next life or heaven.

Chapter 29: The Tathagata Comes from Nowhere (威儀寂靜分)

- **Where to find it?** Page 7.
- **Chinese Start:** 「須菩提！若有人言：『如來若來若去、若坐若臥。』...
- **Chinese End:** ...何以故？如來者，無所從來，亦無所去，故名如來。 (p. 7)
- **English Translation:**
  "Subhuti, if someone claims that the Tathagata comes or goes, sits or lies down, that person does not understand the deep meaning of my words (p. 7). Why? Because 'Tathagata' (the Alomtegenwoordige) means that the true essence comes from nowhere and goes nowhere (p. 7). Precisely for that reason is it called the Tathagata." (p. 7)
- **Daoist Core Message:** The Dao is omnipresent and unmoving in its essence, even though everything around it moves. It is the unmoving hub of the cosmic wheel. It does not travel, because it is already everywhere.

Chapter 30: The Concept of the Composite Cosmos (一合相理分)

- **Where to find it?** Pages 7 and 8.
- **Chinese Start:** 「須菩提！若善男子、善女人，以三千大千世界碎為微塵...
- **Chinese End:** ...如來說一合相，則非一合相，是名一合相。」「須菩提！一合相者，則是不可說，但凡夫之人貪著其事。 (pp. 7-8)
- **English Translation:**
  "Subhuti, if a good person were to grind the entire universe into minuscule particles of dust, would those dust particles not be numerous?" (p. 7) "Very numerous, World-Honored One (p. 7)." "If the cosmos were an indivisible, permanent entity, it would be a fixed substance (p. 7). But what is called the cosmos is actually a dynamic interplay of temporary elements (p. 7). The concept of a 'fixed universe' is ultimately unutterable, yet ordinary people blindly cling to it." (pp. 7-8)
- **Daoist Core Message:** Everything in the material world is made of smaller particles and forces that constantly transform (the ten thousand things come from the Void and return to it). Nothing in the physical world is static or permanent.

Chapter 31: Creating No Dogmatic Views (知見不生分)

- **Where to find it?** Page 8.
- **Chinese Start:** 「須菩提！若人言：『佛說我見、人見、眾生見、壽者見。』...
- **Chinese End:** ...於切法，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。 (p. 8)
- **English Translation:**
  "Subhuti, if someone says that the Buddha has a fixed theory about an ego or an identity, do they understand me?" (p. 8) "No, World-Honored One (p. 8)." The Buddha concluded: "Anyone who aspires to the highest spiritual state must observe, understand, and believe in all phenomena and laws in this way: without producing mental concepts or dogmatic labels about reality." (p. 8)
- **Daoist Core Message:** Keep your mind free from rigid judgments and stiff concepts. An open, flexible mind can adapt instantly to reality as it presents itself at any given moment, without getting stuck in its own beliefs.

Chapter 32: The Ultimate Illusion and Conclusion (應化非真分)

- **Where to find it?** Page 8.
- **Chinese Start:** 「須菩提！若有人以滿無量阿僧祇世界七寶持用布施...
- **Chinese End:** ...「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...一切世間天、人、阿修羅，聞佛所說，皆大歡喜，信受奉行。 (p. 8)
- **English Translation:**
  *"Subhuti, instead of giving away worlds full of treasures, a seeker only needs to study this sutra, even a verse of just four lines, and purely and selflessly share it with others (p. 8). How should it be explained to others? Without clinging to external features, remaining unwavering and centered in ultimate reality (如如不動) (p. 8). Why?**All composite, conditioned phenomena***
  Are like a dream, an illusion, a bubble, a shadow;
  Like a drop of dew, or a flash of lightning;
  Thus should you observe them closely. (p. 8)*When the Buddha had finished speaking this scripture, the elder Subhuti, the monks, nuns, and the entire cosmos of gods and humans were filled with great joy (p. 8). They gratefully accepted the teaching into their hearts and put it into practice." (p. 8)*
- **Daoist Core Message:** The sutra ends with the most famous four-line poem in Buddhist history (p. 8). The material world flashes by like a dream or lightning. Do not cling to it, but enjoy its flow, anchor yourself in the timeless Source (the Dao), and live in absolute peace.