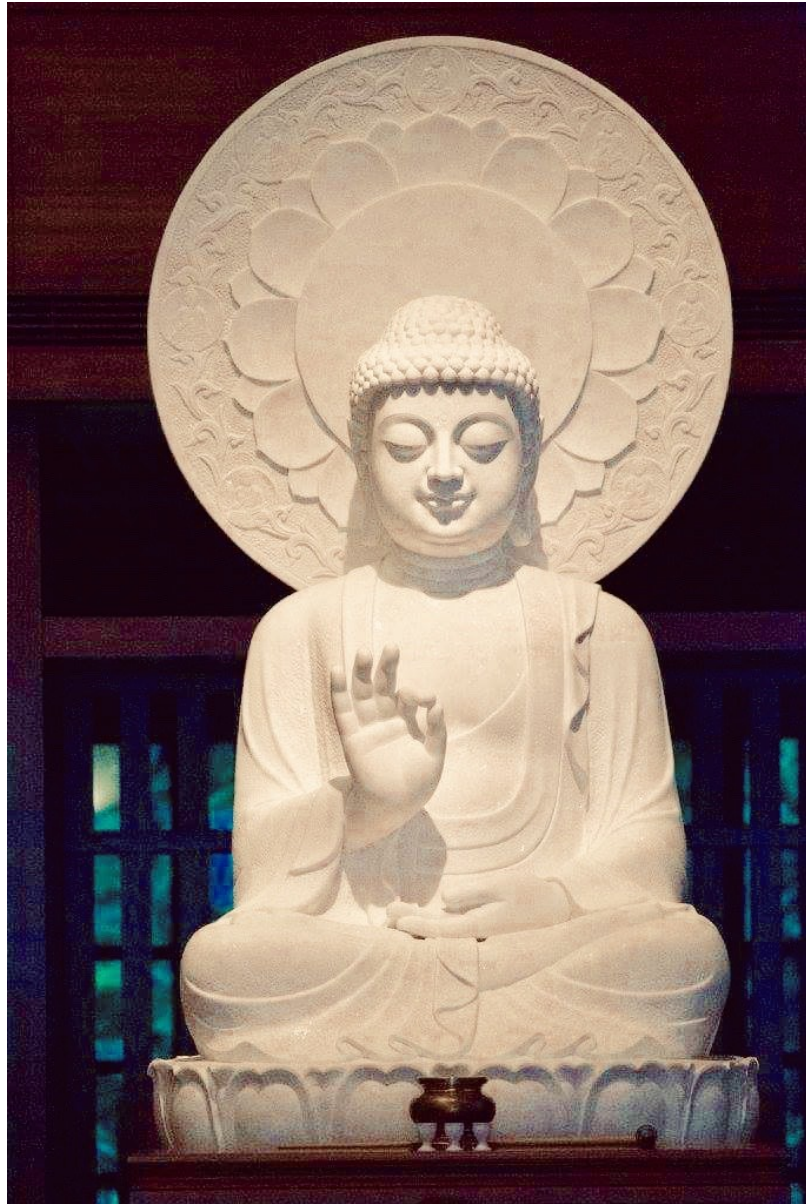


The Diamond Prajnaparamita Sutra



Translated by Beishi Guohan (Old Teacher Tsao)

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- **Ultimate Tathagata Chan (Patriarch Chan)**

- **Everyday Activity Is Itself Chan (Zen)**

Thus I have heard. Once the Buddha was staying in Anathapindika's Park at Jetavana Grove in Shravasti with a community of 1250 monks. One day at mealtime, the World-Honored One put on his robe, took his bowl, and went into the great city of Shravasti to seek alms food, going from house to house within the city. After finishing, he returned to his residence and took his meal. He then put away his robe and bowl, washed his feet, arranged his seat, and sat down.

● **Chan Path (i.e. Buddha Path/Bodhisattva Way)**

●● **Thus Rest Peacefully and Thus Tame The Mind (Ultimate & Peaceful Rest in "Self-nature of True Suchness"; Ultimate & Simultaneous Merging into And Departing from "The Reality of True Suchness")**

The elder Subhuti, who was in the assembly, arose from his seat, bared his right shoulder, knelt down with his right knee, joined his palms together, and respectfully addressed the Buddha, saying, "What a rare occurrence is the World-Honored One! The Tathagata skillfully guides all the bodhisattvas, and skillfully renders perfect instructions to them. World-Honored One, when good fellow-practitioners have generated bodhi mind of supreme complete enlightenment, in what should they rest patiently, and how should they tame the mind?"

The Buddha said, "Excellent! Excellent! Subhuti, it is as you have said. The Tathagata skillfully guides all the bodhisattvas, and skillfully renders perfect instructions to them. Now listen attentively, and I will expound this for you."

"If good fellow-practitioners have generated bodhi mind of supreme complete enlightenment, they should thus rest patiently and thus tame the mind (i.e. let go of attachments, and tame habits or even dissolve habits)."

The Venerable Subhuti said, "Yes, I comprehend your profound meaning, World-Honored One. We wish to listen to your Dharma of Teachings, with great anticipation."

- **Essential Principle of Chan Path**
- **The Prajna Way on The Journey of Chan Path**
- **Discoursing The System of Prajna Way**
- **Bodhi of Generating Vow**

The Buddha said to Subhuti, "The bodhisattvas and mahasattvas should tame their mind like this: All the different kinds of sentient beings, whether they are born from eggs, born from a womb, born from moisture, or born by transformation; whether they abide in form or no form, or abide in thoughts or no thoughts, or abide in neither thought nor no-thought -- I vow to deliver them so that they penetrate the 'supreme great nirvana'. And when these limitless, countless, and innumerable sentient beings have been supremely liberated, in reality no sentient beings have attained supreme liberation. Why is this so? Subhuti, if a bodhisattva abides in the forms of self, person, sentient being, or life-span, she or he is not truly a bodhisattva."

●●●● **Bodhi of Taming The Mind**

"Furthermore, Subhuti, bodhisattvas should apply Dharma of non-abiding in training their minds with almsgiving (i.e. generosity). This is what is called 'generosity with no abiding in sight', and 'generosity with no abiding in sound, smell, taste, touch, or thought.' Subhuti, bodhisattvas should thus carry out generosity, without abiding in forms. Why? If bodhisattvas can carry out generosity without abiding in forms, their blessedness and virtue are inconceivable and ineffable. Subhuti, what do you think? The empty space in the east is inconceivable, is it not?"

"You are right, World-Honored One, it is inconceivable."

"Subhuti, is all of the empty space in the four cardinal directions, the four intermediate directions, the zenith, and the nadir inconceivable?"

"It is inconceivable, World-Honored One."

"Subhuti, the blessedness and virtue attained by bodhisattvas who carry out generosity without abiding in forms is also inconceivable like this. Subhuti, all the bodhisattvas should thus rest patiently on this Dharma of Teaching."

- **Bodhi of Insight Into Mind**
- **Dharma Body Realized By Departing From All Forms**

"Subhuti, what do you say? Can one see into the Tathagata by means of the forms of his body?"

"No, World-Honored One. One cannot see into the Tathagata by means of the forms of his body. Why not? The 'forms of the body' spoken of by the Tathagata are actually of 'no form of the body'."

The Buddha said to Subhuti, "The forms of all things are illusory. If you see that all forms are of no form, at that very moment you truly see into the Tathagata (Buddha)."

●●●●● Pure Confidence Arises From Longterm Fulfillment
●●●●● Prajna-wisdom Is The Leader of Six Paramitas, Which All Is of "Interbeing & Interpenetration"

Subhuti addressed the Buddha, saying, "World-Honored One, in future generations will there be sentient beings who are able to give rise to genuine confidence upon hearing this profound Dharma of Teaching?"

The Buddha said to Subhuti, "Do not even say such a thing. Even five hundred lifetimes after my passing away, there will still be those who carry out the six paramitas including fulfilling blessedness and virtue such as by keeping precepts, and will be able to give rise to genuine confidence and to take this Dharma of Teaching to be the truth. You should know that these people have planted good karmic roots not only with one Buddha, two Buddhas, three, four, or five Buddhas; but have already planted all kinds of good karmic roots with limitless hundreds of thousands of Buddhas. Upon hearing this Dharma of Teachings, in a single thought they give rise to pure confidence. Subhuti, the Tathagata fully knows and fully sees these sentient beings as they attain such limitless blessedness and virtue."

●●●●● All Three Forms Are of Simultaneous Silence

"Why? It is because these sentient beings no longer abide in the forms of self, person, sentient being, or life-span. Nor do they abide in the forms of dharma/Dharma, or in the forms of non-dharma/Dharma. Why? If the minds of these sentient beings grasp the forms of the Self, they just attach to self, person, sentient being, and life-span. If they grasp the forms of dharma/Dharma, they just attach to self, person, sentient being, and life-span. Why? If they grasp the forms of non-dharma/Dharma, they just attach to self, person, sentient being, and life-span. Therefore, one should neither grasp dharma/Dharma, nor non-dharma/Dharma. For this reason, the Tathagata always teaches, 'Monks, know that my Dharma of Teaching is like a raft. Even the dharma/Dharma should be let go of, much less the non-dharma/Dharma.'"

●●●●● The Common Realization of Effortlessness by Sages & Saints

●●●●●● Proof by Buddha

●●●●●●● Ultimate Effortlessness: No Attainment & No Discourse

"Subhuti, what do you think? Does the Tathagata attain 'supreme Bodhi' (i.e. supreme complete enlightenment)? Does he expound the Dharma?"

Subhuti said, "As I understand the essential meaning of what the Buddha has expounded, there is no fixed Dharma called supreme Bodhi. And there is also no fixed Dharma that can be expounded by the Tathagata. Why? The Dharma expounded by the Tathagata can neither be attained nor expounded. It is neither Dharma nor non-Dharma. How can this be? All the enlightened sages and saints are distinguished by the Dharma of effortlessness."

●●●●●●● Buddha & Dharma of Supreme Bodhi Thus Spring Forth from Prajna-Wisdom

"Subhuti, what do you think? If a person were to fill a chiliocosm (i.e. galaxy) with the seven kinds of jewels and give it all away generously, wouldn't the blessedness and virtue attained by this person be great?"

Subhuti said, "Extremely great, World-Honored One. And why? This blessedness and virtue has no nature of blessedness and virtue; therefore the Tathagata says that this blessedness and virtue is great."

The Buddha said, "If another person were to fully comprehend this sutra so that he or she trains their mind with its essential principle, or even with just a four-line verse, and moreover expounds even just that four-line verse to others, this person's blessedness and virtue would exceed that of the former example. Why? Subhuti, all the Buddhas and their Dharma of supreme Bodhi spring forth from this sutra. Subhuti, that which is called Buddhadharma is of no Buddhadharma."

●●●●●● Proof by Sravaka

●●●●●●● The Form of No Form

"Subhuti, what do you think? Does a practitioner who has attained the level of srota-apanna think, 'I have attained the realization of the srota-apanna'?"

Subhuti said, "No, World-Honored One. And why not? Because the name srota-apanna means 'entering the stream,' and there is in fact no entering. There is no

entering sight, sound, smell, taste, touch, or thoughts. Therefore he is called a srota-apanna."

"Subhuti, what do you think? Does a practitioner who has attained the level of sakrdagamin think, 'I have attained the realization of the sakrdagamin'?"

Subhuti said, "No, World-Honored One. And why not? Because the name sakrdagamin means 'going and coming one more time', and there is in reality no going or coming. Therefore he is called a sakrdagamin."

"Subhuti, what do you think? Does the adept who has attained the level of anagamin think, 'I have attained the realization of the anagamin'?"

Subhuti said, "No, World-Honored One. And why not? Anagamin means 'non-returning' [to this world], but there is in fact no such thing as non-returning. Therefore this person is called an anagamin."

"Subhuti, what do you think? Does the adept who has attained the level of arhat think, 'I have attained the realization of the arhat'?"

Subhuti said, "No, World-Honored One. And why not? There is in reality no such thing called 'arhat'."

"World-Honored One, if an arhat should give rise to the thought, 'I have attained the realization of the arhat,' this would mean that he is attached to the forms of self, person, sentient being, and life-span."

"World-Honored One, you have said that I am the foremost person in the attainment of the samadhi of non-contention, and that I am the foremost arhat free from desires. But I do not give rise to the thought that I am an arhat who is free from desires. World-Honored One, if I were to give rise to the thought that I have attained the level of arhat, then you would not have said that I rest peacefully in non-contention. Since there is in reality nothing for me to fulfill, therefore I am called 'Subhuti, the one who rests peacefully in non-contention'."

●●●●● Proof by Bodhisattva

●●●●● Genuine Attainment In "Patient-Rest In Non-Arising"

The Buddha said to Subhuti, "What do you think? When the Tathagata was in the Dharma-assembly of Dipamkara Buddha, did he gain any attainment in the Dharma?"

"World-Honored One, when the Tathagata was in the Dharma-assembly of Dipamkara Buddha, there was in reality nothing that he attained in the Dharma."

●●●●● Genuine Arising In "Pure Mind"

"Subhuti, what do you think? Does a Bodhisattva establish a pure Buddha land?"

"No, he does not, World-Honored One. And why not? Establishing pure Buddha land is of non-establishment, therefore it is called [genuine] establishment."

"And so, Subhuti, all the bodhisattvas and mahasattvas should give rise to the pure mind in this way: The [pure] mind does not arise with abiding in sight. The [pure] mind does not arise with abiding in sound, smell, taste, touch, or thoughts. The [pure] mind arises without abiding in anything."

●●●●●● Genuine Achievement In "Dharma Body"

"Subhuti, suppose there were a person with Dharma Body as great as Mt. Sumeru. What do you think? Would this Dharma Body be great?"

"Extremely great, World-Honored One. And why so? The Buddha tells us that it is of no Dharma Body, hence it is called great Dharma Body."

●●●●●● Having Respect for The Great Dharma of Prajna-Wisdom

"Subhuti, if there were as many Ganges Rivers as the grains of sand in the Ganges River, would not the total amount of sand contained in all those Ganges Rivers be great?"

Subhuti said, "Extremely great, World-Honored One. If even the number of Ganges Rivers was countless, how much more so their grains of sand?"

"Subhuti, now I am going to tell you a truth: 'If a good fellow-practitioner were to fill galaxies as countless as the grains of sand in all those Ganges Rivers with the seven jewels and gives it all away generously, would his or her blessedness and virtue be great?'"

"Extremely great, World-Honored One."

The Buddha said to Subhuti, "If a good fellow-practitioner is able to fully comprehend this sutra so that he or she trains their mind with its essential principle, or even with just a four-line verse, and moreover expounds even just that four-line verse to others, his or her blessedness and virtue will be far greater."

"Furthermore, Subhuti, if that practitioner preaches the Dharma of this sutra or even just a four-line verse, the place where they preach will become like a Buddha-shrine where the heavenly beings, human beings, and asuras of all the worlds would make offerings. How much more so in the case where a person can completely realize and popularize the Dharma of the sutra. Subhuti, you should know that such a person has accomplished the supreme, foremost, and rarest Dharma of prajna-wisdom. Wherever this great Dharma of prajna-wisdom is present, it is as if the Buddha and

the Buddha's reverend disciples are also present."

●●● Inspiring for The Respectful Fulfillment

●●●● Demonstrating The Form of Action In The Respectful Fulfillment

●●●●● Dharma of Deliverance Is of Ineffability

Then Subhuti addressed the Buddha, saying, "World-Honored One, what should we call this sutra, and how should we respectfully fulfill its Dharma?"

The Buddha said to Subhuti, "This sutra is called the Diamond (Vajra) Prajnaparamita. You should respectfully fulfill its Dharma according to the marrow embodied in this name. Why? Subhuti, the Buddha preaches that 'prajnaparamita' is of non-prajnaparamita. Subhuti, what do you think? Has the Tathagata discoursed any Dharma?"

Subhuti said to the Buddha, "World-Honored One, the Tathagata has no discourse in Dharma-discoursing."

●●●●● Place of Deliverance Is of No True-Existence

"Subhuti, what do you think? Are the dust particles contained in this galaxy great in number?"

Subhuti said, "Extremely great, World-Honored One."

"Subhuti, the Tathagata preaches that dust particles are of no dust particles, therefore they are called dust particles. The Tathagata expounds that the worlds are of no worlds, therefore they are called the worlds."

●●●●● Host of Deliverance Is of No Form

"Subhuti, what do you think? Can one see into the Tathagata by means of his thirty-two bodily forms?"

"No, one cannot, World-Honored One. One cannot see into the Tathagata by means of his thirty-two bodily forms. And why not? Because the thirty-two bodily forms that are spoken of by the Tathagata are in fact of no form, therefore they are called the thirty-two bodily forms."

"Subhuti, if a good fellow-practitioner were to dedicate lifetimes as numerous as the grains of sand in the Ganges River to generous acts, and another person were to fulfill the Dharma of this sutra or even just a four-line verse and preach it to others, the blessedness and virtue received by the latter person would be far greater."

●●●● Praising The Merit & Virtue of The Respectful Fulfillment
●●●●● Subhuti Praises The Dharma And Practitioners
●●●●●● Profound Dharma Is Difficult To Meet

Then, upon having heard the Buddha set forth this sutra, Subhuti deeply comprehended its principle and significance. He was moved to tears, and said to the Buddha, "It is an extremely rare treasure, World-Honored One, that you have set forth such a profound sutra. Even since the time when I attained the Wisdom Eye, I have never had access to such a sutra."

●●●●●● Practitioner Of Pure Confidence Is Rarest

"World-Honored One, if someone is able to hear this sutra, give rise to pure confidence, and thus realize the true reality of all things, we should know that this person has accomplished the foremost and rarest merit and virtue. World-Honored One, this true reality is actually of no true reality, therefore the Tathagata teaches it as true reality."

"World-Honored One, having now heard such a sutra, it is not difficult for me to have confidence and comprehension, and to fulfill its teaching. But for the generations to come in the next five hundred years, if there is someone who is able to hear this sutra, have confidence and comprehension, and fulfill its teaching, then he or she will be the foremost and rarest person. Why? This person does not abide in the forms of self, person, sentient being, or life-span. And why? Because the form of self is of no form. The forms of person, sentient being, and life-span are also of no form. And why? Those who depart from all forms are called Buddhas."

●●●●● Buddha Exhorts Fulfillment & Praises Extreme Excellence
●●●●●● Praising Briefly & Exhorting The Fulfillment

The Buddha said to Subhuti, "Thus it is, thus it is. If someone hears the great Dharma of this sutra and has no shock, no fear, and no dread, you should know that this person is extremely rare. And why? Subhuti, the Tathagata preaches that the foremost deliverance is of no foremost deliverance, therefore it is called the foremost deliverance."

"Subhuti, the patience paramita that I preach is of no patience-paramita. And why not? Subhuti, in a former lifetime I was cut apart alive by the King Kalinga. At that time, I did not abide in the forms of self, person, sentient being, or life-span. And why not? If, at the time my body was dismembered one part after another, I had abided in

the forms of self, person, sentient being, or life-span, I would have given rise to hatred. Subhuti, I also remember that for the past five hundred lifetimes I was a saint of patience. At that time I also did not abide in the forms of self, person, sentient being, or life-span. Therefore, Subhuti, the bodhisattvas should generate supreme Bodhi-mind with simultaneous being apart from all forms. They should not generate Bodhi-mind with abiding in sight, and should not generate Bodhi-mind with abiding in sound, smell, taste, touch, or thoughts. They should generate superlative Bodhi-mind without abiding in anything. If the mind abides, then they cannot rest peacefully in supreme Bodhi-mind. Therefore, the Buddha says that the minds of the bodhisattvas should not abide in the forms of the six sense objects such as sight, etc. while carrying out generosity. Subhuti, when a bodhisattva wants to benefit all sentient beings, he or she should fulfill generosity in this way. The Tathagata preaches that all forms are of no form, and also expounds that all sentient beings are of no sentient beings."

"Subhuti, the Tathagata is the one whose discourse is real, whose discourse is true, and whose discourse is in accord with ultimate reality. He is the one whose discourse is neither deceptive nor contradictory. Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a bodhisattva carries generosity with abiding in the dharma/Dharma, he or she is like a person in the dark who cannot see anything. If a bodhisattva carries out generosity without abiding in the dharma/Dharma, he or she is like a person with eyes wide open in the bright sunlight, seeing all things clearly.

"Subhuti, if in a future time there are good fellow-practitioners who are able to completely realize and popularize the Dharma of this sutra, then the Tathagata, with his Buddha-wisdom will be genuinely aware of each of them as they all accomplish limitless and innumerable merit and virtue. Subhuti, if there were a good fellow-practitioner who every morning carried out generosity with the dedication of as many lives as the number of grains of sand in the Ganges River, and every noontime and every evening did likewise, and continued thus for limitless hundreds of thousands of billions of kalpas; and if, on the other hand, there were a person who heard the Dharma of Teachings of this sutra and gave rise to great confidence that he or she can follow prajna-wisdom, the blessedness of the second person would far exceed that of the first. How much more so in the case of those who transcribe, fulfill, and popularize this sutra to others."

●●●●● Praising Extensively & Revealing The Extreme Excellence

"Subhuti, in short, this sutra carries inconceivable, limitless and innumerable merit and virtue, and the Tathagata sets it forth for the benefit of the initiates of the Mahayana Vehicle and the initiates of the Supreme Vehicle. Any person who is able to fulfill and extensively popularize the Dharma of the sutra to others is known and seen by the Tathagata, and all such people accomplish limitless, immeasurable, innumerable, and inconceivable merit and virtue. These people assume the responsibility of the Tathagata in delivering sentient beings to attain supreme Buddhahood. And why? Subhuti, those who are contented with the Dharma of Teachings of Hinayana are attached to the views of self, person, sentient being, and life-span. Such people are unable to fulfill and popularize this sutra to others.

"Subhuti, at any place where this sutra is present, all the heavenly beings, human beings and asuras of all the worlds will make offerings. You should know that such a place is equivalent to a Buddha-shrine, where all should pay obeisance respectfully and circumambulate the place with offerings of flowers and incense."

"Furthermore, Subhuti, if there is a good fellow-practitioner who fulfills and popularizes this sutra, but is despised by others, it is because this person committed bad karma in a previous life, which should result in rebirth on an evil way. However, through enduring the disparagement of others in the present life, the bad karma from the previous life can be dissolved, and this person will eventually attain supreme Buddhahood."

"Subhuti, I remember that limitless kalpas ago, before the time of Dipamkara Buddha, I encountered limitless Buddhas, made offerings to them, and followed their Dharma of Teachings without lapse. If there is a person in the Dharma-ending age who is able to fulfill and popularize this sutra, this person's merit and virtue will be one hundred times, or even a hundred trillion times greater than that which I attained when I made offerings to all those Buddhas. In fact, even such comparison by either calculation or analogy is impossible."

●●●●● In Conclusive Praise of The Inconceivability & Ineffability

"Subhuti, if I completely elucidated the merits and virtues that will be attained by good fellow-practitioners who fulfill and popularize this sutra in the Dharma-ending age, there may be people who, upon hearing it, would become confused, suspicious, and unbelieving. Subhuti, you should know that the essential principle of this sutra is

inconceivable, and the karmic rewards without flow for fulfilling and popularizing it are also inconceivable."

●● The Skillful Way on The Journey of Chan Path
●●● Discoursing The System of Skillful Way
●●●● Bodhi of Insight Into Mind
●●●●● Genuine Generation of Superlative Bodhi-mind

Then Subhuti addressed the Buddha, saying, "World-Honored One, if good fellow-practitioners have genuinely generated superlative Bodhi-mind, in what should they rest patiently, and how should they dissolve the mind?"

The Buddha said to Subhuti, "Good fellow-practitioners who have genuinely generated superlative Bodhi-mind should manifest non-abiding compassionate mind as follows: 'I vow to deliver all sentient beings so that they penetrate the supreme great-liberation. Yet when all sentient beings have been supremely liberated, in fact there is not a single sentient being who has penetrated the supreme great-liberation.' And why not? Subhuti, if bodhisattvas abide in the forms of self, person, sentient being, or life-span in the realm of prajna-wisdom, then they are not bodhisattvas. Why? Subhuti, there is in reality no such thing as 'those who generate superlative Bodhi-mind'.

●●●●● Progressive Realization of Bodhi Fruit

"Subhuti, what do you think? When the Tathagata was with Dipamkara Buddha, was there any such thing as the attainment of supreme Bodhi?"

"No, World-Honored One. As I understand the essential meaning of what the Buddha has discoursed, when the Buddha was with Dipamkara Buddha, there was in reality no such a thing as 'the attainment of supreme Bodhi'."

The Buddha said, "Thus it is, thus it is. Subhuti, there is in fact no such a thing as the attainment of supreme Bodhi by the Tathagata. Subhuti, if there were such a thing as the attainment of supreme Bodhi by the Tathagata, Dipamkara Buddha would not have foretold, 'You will attain Buddhahood in the future, with the name Shakyamuni.' It is because there is in reality no such thing as the attainment of supreme Bodhi that Dipamkara Buddha foretold, 'You will attain Buddhahood in the future, with the name Shakyamuni.'"

"And why? Because 'Tathagata' means 'all dharmas/Dharmas are of true suchness.' Subhuti, if someone says that the Tathagata attains supreme Bodhi, there is in reality no such thing as the Buddha attaining supreme Bodhi. Subhuti, in the supreme Bodhi attained by the Tathagata there is neither truth nor falsehood. Therefore, the Tathagata preaches that all dharmas/Dharmas are Buddhadharma. Subhuti, those things that are

spoken of as 'all dharmas/Dharmas' are of no all dharmas/Dharmas, therefore they are called 'all dharmas/Dharmas.'"

●●●● Bodhi of Departing From Transformed Transmigration & Arriving At Supreme Complete Enlightenment

●●●●● Accomplishing Dharma Body

"Subhuti, please take, for instance, the case of a great Dharma Body."

Subhuti said, "World-Honored One, the great Dharma Body that you have spoken of is of no Dharma Body, therefore it is called a great Dharma Body."

●●●●● Ripening Sentient Beings

"Subhuti, it is the same with a bodhisattva. If one says, 'I vow to deliver innumerable sentient beings so that they penetrate the supreme great-liberation,' then one is not a bodhisattva. Why? Subhuti, there is in reality no such thing as a Bodhisattva. Therefore, the Buddha says that all dharmas/Dharmas have no form of self, person, sentient being, or life-span."

●●●●● Establishing Buddha Lands

"Subhuti, if a bodhisattva says 'I will establish a Buddha-land,' then this person is not a bodhisattva. Why? What the Tathagata has spoken of as establishment of a Buddha-land is of no establishment, therefore it is called establishment. Subhuti, if a bodhisattva realizes the Dharma of no self, the Tathagata calls this person a real Bodhisattva."

●●●● Supreme (i.e. Ultimate) Bodhi

●●●●● Supreme Complete Awakening on Merit & Virtue of Dharma Body

●●●●● Perfection & Brightness of Tathagata's Wisdom of Supreme Complete Enlightenment

"Subhuti, what do you think? Does the Tathagata have the physical eye?"

"Yes, World-Honored One. The Tathagata has the physical eye."

"Subhuti, what do you think? Does the Tathagata have the divine eye?"

"Yes, World-Honored One. The Tathagata has the divine eye."

"Subhuti, what do you think? Does the Tathagata have the Wisdom eye?"

"Yes, World-Honored One. The Tathagata has the Wisdom eye."

"Subhuti, what do you think? Does the Tathagata have the Dharma eye?"

"Yes, World-Honored One. The Tathagata has the Dharma eye."

"Subhuti, what do you think? Does the Tathagata have the Buddha eye?"

"Yes, World-Honored One. The Tathagata has the Buddha eye."

"Subhuti, what do you think? When talking about all the grains of sand in the Ganges River, does the Buddha regard them as 'grains of sand,'?"

"Yes, World-Honored One, the Tathagata regards them as 'grains of sand.'"

"Subhuti, what do you think? If there were as many Ganges Rivers as all grains of sand in the Ganges River, and there were as many Buddha worlds as all the grains of sand in all those rivers, would the number of Buddha worlds be great?"

"Extremely great, World-Honored One."

The Buddha said to Subhuti, "The Tathagata has complete pure-awareness of every volition (i.e. mental activity) of all sentient beings dwelling in all those Buddha worlds. How is it so? The Tathagata says that the mind is actually of no mind, therefore it is called the mind. Why? Subhuti, because the past mind is non-attainable, the present mind is non-attainable, and the future mind is non-attainable."

●●●●● Perfection & Vastness of Tathagata's Blessedness & Virtue

"Subhuti, what do you think? If a person were to fill the galaxy with the seven jewels and give it all away generously, based on that cause and condition, would this person's blessedness and virtue be great?"

"Yes, World-Honored One, based on this cause and condition this person's blessedness and virtue would be extremely great."

"Subhuti, if this blessedness and virtue had ultimate self-nature, the Tathagata would not say that there was attainment of great blessedness and virtue. It is because this blessedness and virtue has no ultimate self-nature that the Tathagata says that the blessedness and virtue is great."

●●●●● Perfection & Accomplishment of Tathagata's Physical Body & Limitless Forms

"Subhuti, what do you think? Can the Buddha be seen by means of his perfect physical body?"

"No, World-Honored One. The Tathagata cannot be seen by means of his perfect physical body. Why? The Tathagata says that a perfect physical body is of no perfect

physical body, hence it is called a perfect physical body."

"Subhuti, what do you think? Can the Tathagata be seen by means of his perfect limitless forms?"

"No, World-Honored One. The Tathagata cannot be seen by means of his perfect limitless forms. Why? The Tathagata says that perfect limitless forms are actually of non-perfect limitless forms, therefore they are called perfect limitless forms."

●●●●● Universality & Perfection of Tathagata's Discourse of Dharmas

"Subhuti, do not think that the Tathagata has such a thought as 'I have something to discourse.' Do not even think such a thing. Why not? If someone says that the Tathagata has Dharmas to discourse, then he or she slanders the Buddha, because he or she does not understand what I am discoursing. Subhuti, in universal and perfect discourse of the Dharmas, there is no universal and perfect discourse of the Dharmas, hence, this is called universal and perfect discourse of the Dharmas."

●●●●● Specialty & Superlative of Tathagata's Future Dharma Devotees

Then Wisdom-Life Subhuti said to the Buddha, "World-Honored One. Some time in the future, might there be sentient beings who will have confidence upon hearing this discourse?"

The Buddha said, "Subhuti, they will be neither sentient beings (i.e. they are great-mind Bodhisattvas) nor non-sentient beings (i.e. they are non-Buddha beings). Why? Subhuti, the Tathagata says that sentient beings, who are born by the aggregation of the five skandhas, are of non-sentient beings, thus they are called sentient beings.

●●●●● Perfection & Accomplishment of Tathagata's Supreme Complete Enlightenment

Subhuti said to the Buddha, "World-Honored One. When the Buddha attained supreme complete enlightenment, is it actually that nothing was attained?"

"Thus it is, thus it is. Subhuti, as for supreme complete enlightenment, I have not attained even a single Dharma. This is why it is called supreme complete enlightenment."

"Furthermore, Subhuti, all Dharmas in this supreme awakening are on an equality with one another, and have neither superior nor inferior. Therefore, it is called

supreme complete enlightenment. When one fulfills all good, such as the ten paramitas, without abiding in the forms of self, person, sentient being, or life-span in the realm of prajna-wisdom, then one attains supreme complete enlightenment. Subhuti, the Tathagata says that these so-called good Dharmas are of non-good Dharmas, therefore they are called good Dharmas."

●●●●● The Collation of Merit & Virtue of Dharma Body

"Subhuti, if a person were to accumulate the seven jewels in large amounts equivalent to all the Mt. Sumerus in our galaxy and give it all away generously, the blessedness and virtue attained by such a person, compared to that of someone who fulfills and popularizes to others even just a four-line verse of this prajnaparamita sutra, would not amount to a hundredth. Nor would it amount to trillionth part. In fact, even such comparison by either calculation or analogy is impossible."

●●●●● Limitless Manifestation on Compassionate Actions of Transformation Body

●●●●● Delivering [of Non-Deliverance] All Sentient Beings

"Subhuti, what do you think? You should not claim that the Tathagata has the thought 'I should deliver all sentient beings.' Subhuti, do not have such a thought. Why? There are actually no sentient beings for the Tathagata to deliver. If there were sentient beings for the Tathagata to deliver, it would mean that the Tathagata holds the thoughts of self, person, sentient being, and life-span. Subhuti, when the Tathagata says 'I,' there is actually no 'I.' Yet ordinary beings regard there as being a real 'I.' Subhuti, the Tathagata says that ordinary beings are in reality not ordinary beings."

●●●●● Manifesting [of Non-Manifestation] The Transformation Body

"Subhuti, what do you think? Can one see into the Tathagata by means of the thirty-two bodily forms?"

Subhuti said, "Yes. One sees into the Tathagata by means of the thirty-two bodily forms."

The Buddha said, "Subhuti, if one sees into the Tathagata by means of the thirty-two bodily forms, then a wheel-turning king would be the Tathagata."

Subhuti said to the Buddha, "World-Honored One, as I understand the essential meaning of what the Buddha has discoursed, one should not see into the Tathagata by

means of the thirty-two bodily forms."

Then the World-Honored One uttered the following verse:

Those who see me through sight,
And those who seek me by sound;
They engage in the non-Buddhist path,
And they cannot see into the Tathagata.

"Subhuti, if you think that the Tathagata attains supreme complete enlightenment without the perfection of bodily forms, then, Subhuti, you should not think in this way, because the Tathagata cannot attain supreme complete enlightenment without the perfection of bodily forms. Subhuti, if you think in this way, then it is equivalent to thinking that those who give rise to supreme Bodhi-mind make the claim that all dharmas/Dharmas have the form of annihilation. You should not have this thought! Why? One who gives rise to supreme Bodhi-mind does not make the claim that all dharmas/Dharmas have the form of annihilation."

"Subhuti, if a bodhisattva were to generously give away an amount of the seven jewels which fills as many worlds as the grains of sand in the Ganges River, and another bodhisattva were to attain the supreme achievement of patient-rest in non-arising based on the supreme realization of no self of all dharmas/Dharmas, the merit and virtue gained by the latter bodhisattva would exceed that of the former. Subhuti, this is because that bodhisattva does not abide in blessedness and virtue.

Subhuti said to the Buddha, "World-Honored One, how is it that that bodhisattva does not abide in blessedness and virtue?"

"Subhuti, bodhisattvas should not attach to the blessedness and virtue they generate. Therefore, I say that they do not abide in blessedness and virtue."

"Subhuti, if someone says that the Tathagata ('Thus-Come One') comes, goes, sits, or reclines, this person does not understand the essential meaning of my discourse. Why? The Thus-Come One neither comes with the form of coming nor goes with the form of going. Therefore, he is called the 'Thus-Come One'."

●●●●● Appearing [of Non-Appearance] In Our Galaxy

"Subhuti, what do you think? If a good fellow-practitioner were to take all the worlds of the galaxy and crush them into dust particles, wouldn't the dust particles in this aggregation be numerous?"

"Extremely numerous, World-Honored One. And why? If this aggregation of dust particles had real existence, the Buddha would not call it an aggregation of dust particles. What does this mean? The thing that the Buddha calls an 'aggregation of

dust particles' is of non-aggregation of dust particles, therefore it is called an aggregation of dust particles."

"World-Honored One. That which the Tathagata calls 'all the worlds of the galaxy' are actually of no worlds, therefore they are called worlds. Why? To the extent that these worlds really exist, they do so as a form of totality [of conditioned arising]. The Tathagata expounds that a form of totality is of non-form of totality, therefore it is called a form of totality."

"Subhuti, a form of totality is ineffable, but ordinary beings abide in such phenomenon."

●●●●● Discoursing [of Non-Discourse] Dharma of No Self

"Subhuti, if someone were to claim that the Buddha preaches the views of self, person, sentient being, or life-span, what would you say? Has this person understood the essential meaning of the Buddha's discourse?"

"World-Honored One, this person has not understood the essential meaning of the Tathagata's discourse. Why? What the World-Honored One has spoken of as the views of self, person, sentient being, or life-span are actually of non-view of self, person, sentient being, or life-span. Therefore, they are called views of self, person, sentient being, or life-span."

●●● Inspiring for The Respectful Fulfillment

●●●● Special Demonstration of Departing From All Forms

"Subhuti, the person who generates the supreme Bodhi-mind should, in regard to all dharmas/Dharmas, thus know, thus see, and thus have confidence and comprehension. One should be apart from all forms of dharmas/Dharmas with simultaneous merging into them. Subhuti, the Tathagata has expounded that the so-called forms of dharmas/Dharmas are of no forms of dharmas/Dharmas, therefore they are called forms of dharmas/Dharmas."

"Subhuti, if there were a person who took an amount of the seven jewels which filled the limitless, countless worlds, and gave it all away generously, and there were also a good fellow-practitioner who generated the supreme Bodhi-mind and fulfilled and popularized to others even just a four-line verse of this sutra, the latter person's blessedness and virtue would far exceed that of the former. How should one popularize the Dharma to others? One should be adept at differentiation without abiding in the forms of all dharmas/Dharmas, while simultaneously resting immovably in the ultimate principle of true suchness."

●●●● Final Discourse on The Pure Awareness

"Why?

All dharmas/Dharmas of effortfulness

Are like a dream, an illusion, a bubble, a shadow;

Are like dew, or a flash of lightning;

Thus we should be purely aware of them. "

● The Completion of The Discourse of Diamond Sutra

The Buddha concluded his discourse of the sutra. The elder Subhuti, along with all the other monks, nuns, and male and female lay practitioners, all heavenly beings, human beings, and asuras of all the worlds, having heard this discourse of the Buddha, experienced great joy. They all accepted and followed the Dharma of Teachings confidently.

