

NOTHINGNESS

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DIAMOND
WISDOMS
OF
BUDDHA

Diamond Sutra
in Modern
Perspectives

Translated and Annotated

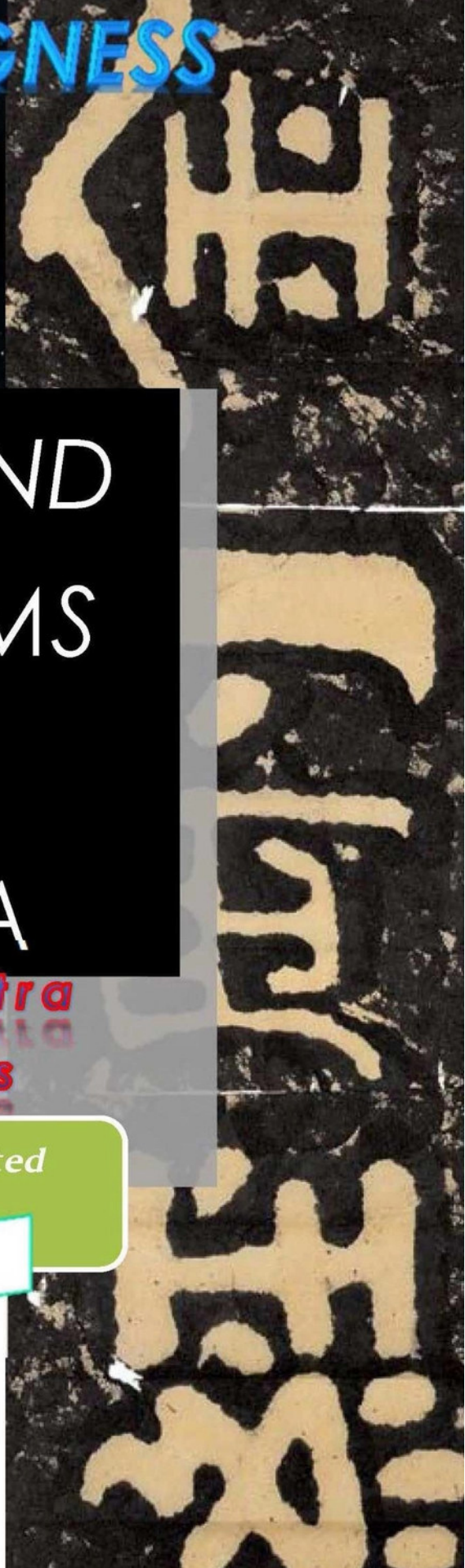
By E. Heng

Remainderless Nirvana

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*Free your
soul, heart, mind and senses
and live a real life.*

Vajracchedikâ Prajñâpâramitâ Sûtra (Diamond Sutra)

This is what I have heard. At one time, Buddha was in Ārāvastî, staying in Anâthapiada's park of Jeta Grove, accompanied by many monks, twelve hundred and fifty of them. At that time, it was meal time for Buddha. Buddha put on his robe, carried his bowl, and entered the big city of Ūrāvastî to beg for food. Within the city, Buddha took turn to beg for food. After finishing begging, and upon returning home, Buddha ate his meal. He then put away his robe and bowl, washed his feet, arranged his seat, and sat down.

At that time, Elder Subhûti rose from his seat in the midst of the crowd. He knelt down with his right knee on the ground, and with his right shoulder bare. He joined his palms in respect, and said to Buddha, "Buddha has been well nurturing the mind of your disciples and teaching them very well. However, for the kind men and women who set their hearts on enlightenment, how would you tell them to focus their minds and conquer their hearts? " .

“Very well, very well. “Buddha told Subhûti. “Like you say, I have been well nurturing the mind of my disciples and teaching them very well. Please listen carefully. I will tell you now. For the kind men and women who set their hearts on enlightenment, this is how they shall focus their minds and conquer their hearts”, said Buddha.

“Buddha, if that is the case, we all wish to hear”, said Subhuti.

Buddha told Subhuti: “All Buddhists and potential Buddhas listen up: This is how you shall conquer your hearts. For all types of beings, regardless of the fact that whether they are born from eggs, or from wombs, or from moisture, or from transmutation; or from matter or non-matter; thinking or non-thinking; without thoughts or not without thoughts, I will make them enlightened and enter the perfect Nirvana or heaven. I will thus make enlightened immeasurable, countless and boundless numbers of beings. However, in reality, no beings have been actually made enlightened by me. Why is that so? *If Buddhists have the images of self, people, beings and mortals, they are not Buddhists*”, said Buddha.

“Furthermore, Subhuti, *Buddhists shall not be governed by rules, principles, doctrines and customs. Instead, they shall practice giving.* I mean giving without being influenced by the sensation of sight, and also giving without being influenced by the sensations of sound, smell and taste which is at odds with enlightenment,” said Buddha.

“Subhuti, Buddhists shall similarly practice giving without being influenced by images. Why is that so? If Buddhists practice giving without being influenced by images, their blessing will be inconceivable.”

“Subhuti, what does it mean? If eastern sky is all empty, can you imagine it?” asked Buddha.

Subhuti replied, “No, Buddha.”

Buddha then asked, “Subhuti, if southern, western and northern skies, in all realms, are empty, can you imagine it?”

Subhuti replied, “No, Buddha.”

Buddha then said, “Subhuti, if Buddhists practice

giving without being influenced by images, their blessings will be similarly unimaginable. Subhuti, all Buddhists must abide by this teaching”.

“Subhuti, what does it mean? Can you use the image of a physical body to see Buddha?”, asked Buddha.

“No, Buddha. We cannot use the image of a physical body to see Buddha,” answered Subhuti.

Buddha then said, “Why is that so? When I speak of the image of a physical body, it is in reality not the image of a physical body that you refer to.”

Buddha then told Subhuti: “All physical images are not real. If you see physical images as if they are not there, then you will see Buddha.”

Subhuti then said to Buddha, “Buddha, there are many beings who have heard the words that you say, do they really believe in you?”

Buddha then answered Subhuti, “Do not say like that. After Buddha has passed away for five hundred years, if there are people who maintain moral discipline and do good deeds, they will

develop true conviction of these words that I say, and treat my words as truths. You know they are unlike one, two, three, four and five buddhas in terms of planting virtuous roots. In fact, they are like millions of buddhas in immeasurable numbers planting virtuous roots. After they have heard such words, they will wholeheartedly develop clear and pure conviction. From what I can know and see, they are the beings who will receive immeasurable merits and blessings.”

Buddha continued, “Why is that so? That is because those beings do not always have the images of self, people, beings and mortars. Neither do they have the images of rules and unrules. Why is that so? If their minds accept images, they are influenced by self, people, beings and mortars. If they accept the images of rules, they are also influenced by self, people, beings and mortars. Why is that so? If they accept the images of unrules, they are similarly influenced by self, people, beings and mortars. That is why we shall not accept the images of rules, and we shall not accept the images of unrules. I often say you monks who understand what I say are like floating on a raft. Rules should be forsaken, what

is more if they are also unrules.”

Buddha then asked, “Subhuti, What does it mean? Now that I have achieved enlightenment, do I have anything to say about how to achieve it?”

Subhuti replied, “If I understand you correctly, there is no fixed way to define enlightenment. Also there is no fixed way that you can describe to achieve it. Why is that so?”

Buddha then said, “The enlightenment way that I mention cannot be acquired nor spoken. It is not a rule nor an unrule. Why is that so? That is because all sages use nothing or imagination for their ideology, and they are all distinct from one another.”

Buddha said to Subhuti, “Tell me what you think. If there are people who are filled with three thousand great thousand worlds of seven jewels and practice giving, are the blessings that they receive plentiful?”

Subhuti answered, “Indeed, they are, Buddha.”

Buddha then added, “Why is that so? It is because some blessings in fact appear to be non-blessings

in nature. That is why I say their blessings will be plentiful. And again, if there are people who maintain conviction in this scripture and explain the four line verses to others, they will receive more blessings than others. Why is it? Subhuti, all buddhas and their enlightenment ways originate from this scripture. Subhuti, it is called the Buddha way, not considered the Buddha way by some, but I call it the Buddha way.”

Buddha then asked Subhuti, “What does it mean? If a Srotaapanna or new convert makes the intent, can he obtain the fruits of Srotaapanna?”

Subhuti answered, “No, Buddha.”

Buddha then said, “Why is it so? Srotaapanna is so named to enter but in reality they do not enter into anything. They do not enter into the sensual realms of vision, sound, smell and taste which are at odds with enlightenment. They are named as such Srotaapanna.”

Buddha continued, “Subhuti, What does it mean? If a Sakadagami or a partially enlightened person makes the intent, can he obtain the fruits of

Sakadagami?

Subhuti answered, "No, Buddha."

Buddha then said, "Why is that so? Sakadagami is so named to return once to this world but in reality they have not returned at all. They are named as such Sakadagami."

Buddha then asked, "Subhuti, What does it mean? If an Anagamin or a person in advanced stages of enlightenment makes the intent, can he obtain the fruits of Anagamin?"

Subhuti answered, "No, Buddha."

Buddha then said, "Subhuti, why is it so? Anagamin is so named not to return to this world but in reality it is not that they have not returned at all. They are named as such Anagamin."

Buddha again asked, "Subhuti, What does it mean? If an Arhat or a potential Buddha makes the intent, can he obtain the fruits of Arhat?"

Subhuti answered, "No, Buddha."

Buddha then said, “Why is that so? Really there is no way to define an Arhat. If an Arhat makes the intent to become one, he only obtains the Arhat way because he is still influenced by self, people, beings and mortals.”

Continued Buddha, “From what I observe from the three personality traits of people characterized by greed, hatred and delusion, letting go is the way to go, and it is foremost important to let go of the intent to become an Arhat. If I do not make the intent, I am letting go of the intent to become an Arhat. If I do make the intent, I only obtain the Arhat way. This is not to mention Subhuti is an Aranya or hermit who actually does nothing and is named as such. Subhuti is indeed a practicing Aranya.”

Buddha then asked Subhuti, “What does it mean? Last time when Buddha was with my mentor Dipakara Buddha, did Buddha obtain any enlightenment way from him?” Subhuti answered, “No, Buddha. Buddha actually did not obtain any

enlightenment way from Dipakara Buddha.”

Buddha then asked, “What does it mean? Aren’t the potential buddhas making the Buddha-land solemn?”

Subhuti answered, “No, Buddha.”

Buddha then said, “Why is it so? People making the Buddha-land solemn only **appear** to be solemn, and some of them may not be solemn, but are regarded as solemn. That is the reason.”

Buddha then continued, “Subhuti, *all potential Buddhas as such shall bear a clean and pure heart. Their hearts shall not dwell on visual sensation to arouse desires. Their hearts should also not dwell on sensation of sound, smell and taste to arouse desires, which is at odds with enlightenment. Their heart should not dwell on anything at all and let it behave freely.*”

“Subhuti, suppose someone has the body like Mount Sumeru. What does that mean? Is his body gigantic?” asked Buddha.

Subhuti replied, "Very much so. Buddha, why is that so?"

Buddha said, "That is not a body but it is called a gigantic body."

Buddha continued, "Subhuti, it is like all the grains of sand in the Ganges River, and there are as many Ganges Rivers as there are grains of sand in the Ganges Rivers. What does that mean? Those grains of sand in the Ganges River, are they numerous? "

Subhuti answered, "Extremely numerous, Buddha."

Buddha then said, "The Ganges Rivers are nevertheless numerous, let alone those grains of sand in them. Subhuti, I now tell you the truth. If there are kind men and women who practice giving using their seven precious jewels in quantities like the grains of sand in the Ganges River in these three thousand great thousand worlds, are the blessings that they receive plentiful?"

Subhuti replied, “Very plentiful, Buddha.”

Buddha then told Subhuti, “If those kind men and women maintain conviction in the verses of this scripture and preach the four-line verses to other people, their blessings will surpass previous ones”

Buddha continued, “Again, Subhuti. I simply mention the scripture in passing and its four-line verses therein. However, you all must know that by this scripture all this world of divine beings such as asuras or demi-gods are sustained as if in temples. What is even more remarkable if there are people who steadfastly recite this scripture. Subhuti, you know these people will have the foremost achievements in obtaining this extraordinary way. Wherever this scripture is, there will be presence of Buddha if the students are respected.”

Meanwhile, Subhuti asked, “Buddha, what is the name of this scripture, and how shall we uphold it?”

Buddha told Subhuti: “The name of this scripture

is Vajracchedikâ Prajñâpâramitâ or Diamond Sutra, and this is the name. That is why you all shall uphold it. Subhuti, I say this is called Diamond Sutra. Though it is not regarded as Diamond Sutra by some, I call it Diamond Sutra."

Subhuti then asked, "What is the meaning of the Diamond Sutra? Do you have anything to say about the meaning of the Diamond Sutra? "

Buddha then answered, "No. I do not have anything to elaborate."

Buddha continued, "Subhuti, what does it mean? All the minute dusts in these three thousand great thousand universes, are they numerous?"

Subhuti replied, "They are pretty numerous."

Buddha then said, "Subhuti, they are minute dusts, not considered minute dusts by some, but I nevertheless call them minute dusts. I say they are universes, not considered universes by some, but nonetheless I call them universes."

Buddha asked Subhuti, "What does it mean? Can

one see Buddha using thirty-two physical appearances?”

Subhuti replied, “No, Buddha. One cannot use thirty-two physical appearances to see Buddha.”

Buddha continued, “Why is it? I say the thirty-two physical appearances are not physical appearances, but are called physical appearances. Subhuti, if the kind men and women give their body and life as numerous times as the grains of sand in the Ganges River, and if those people continue to maintain conviction in this scripture, and preach the four-line verses to other people, their blessings will be plentiful.”

At that time, after hearing the scripture and understanding its profound meaning, Subhuti broke down in tears.

He said, “Buddha, the scripture that you preach is so profound, we in the past did not have the wisdom to understand it, let alone hearing about such wonderful scripture. Again if there are people who hear about this scripture, and believe with a clean and pure heart, they will develop true

perception of reality. You know such people will be foremost successful in achieving extraordinary merits. I say true perception, not considered true perception by some, but nevertheless I call it true perception. Now that we hear about such scripture, it is not difficult to understand and maintain conviction in it. However, five hundred years after Buddha passes away, if there are beings who hear about the scripture, understand it and maintain conviction in it, such people will be extraordinary. Why is that so? That is because these people do not always have the images of self, people, beings and mortals. Why is it? Because the image of self is not a true image, and neither are the images of people, beings and mortals. *That is why we have to let go of all images to become a buddha."*

Buddha responded, "That is so true; that is so true."

Buddha then said, "Again if there are people who hear about this scripture, and they are not surprised, not fearful, and not intimidated, you know such people will be extremely rare. Why is

it? I say *the foremost paradigm is the paradigm of forbearance*. I call it the foremost paradigm, not considered the foremost paradigm by some, but nonetheless I call it the foremost paradigm. I reiterate it is the paradigm of forbearance, not considered the paradigm of forbearance by some, but I regarded it as the paradigm of forbearance. Why is that so? Subhuti, it was like I had in the past my body mutilated by King Kaliraja, and at that time I did not have the images of self, people, beings and mortals. How could it be? As time went by, my body was slowly breaking apart. If I had the images of self, people, beings and mortals, I would have developed strong feeling of hatred. Subhuti, I also remember being a forbearance saint for the past five hundred years, simply because I did not have the images of self, people, beings and mortals in this world. That is why, Subhuti, all potential buddhas *shall let go of images to develop an enlightening heart*. They shall not dwell on visual sensation to arouse desire. They shall also not dwell on sensations of sound, smell and taste which are at odds with enlightenment. They shall

let their hearts dwell on nothing and behave freely. That is because if there is any dwelling of the heart, it is in fact not a real dwelling. I say the heart of a potential buddha shall practice giving without dwelling on visual sensation. Subhuti, a potential buddha shall similarly practice giving in order to benefit all beings. I say all images are not true images, and all beings are not true beings. Subhuti, what I say is real and true, and as it is, and it is neither exaggerated nor distorted. The enlightenment way that I obtain is intangible but real.

Subhuti, if the heart of a potential buddha dwells on doctrines while practicing giving, he is like entering into a dark room and seeing nothing at all. On the other hand, if he does not dwell on doctrines while practicing giving, it is like he has eyes and will see all sorts of colors as if in bright day light. Subhuti, in the coming generations, if there are kind men and women who steadfastly recite this scripture, they will be like Buddha and have Buddha's wisdom. What I know and see is that those people will achieve immeasurable and

boundless merits. “

Buddha continued, “Subhuti, if the kind men and women practice giving in the morning, and if they do so at noon time, and if they do so in the afternoon, and devote their bodies to the practice of giving, to the immeasurable extent of millions and billions of times; and again if there are people who hear about this scripture with unwavering conviction, their blessings will be more than others, not to mention copying the scripture, steadfastly reciting the scripture, and explaining the scripture to other people. Subhuti, in a nutshell, this scripture has inconceivable, immeasurable and boundless merits. I am talking to not only the people interested in seeking the enlightenment of others but also people solely seeking the enlightenment of self. If there are people who steadfastly recite this scripture, and travel widely to preach this scripture, what I can know and see is that such people will accomplish immeasurable, indescribable, boundless and inconceivable merits. Such people will help Buddha shoulder the responsibilities of

enlightenment. Why is it? Subhuti, if people are solely interested in the enlightenment of self, they will still be influenced by the images of self, people, beings and mortals. As a result, they are not receptive to the scripture and cannot recite it and explain it to other people. Subhuti, wherever this scripture is, all the worldly and divine beings including asuras or demi-gods shall be sustained. The place shall be made known by pagodas and temples. Everyone shall pay respect by obeisance and circumambulation, and burning incense to permeate the air with fragrance.”

Continued Buddha, “Again, Subhuti, for the kind men and women, if they steadfastly recite this scripture but are despised by other people, that is because their sins in previous lives have caused them to descend into evil straits. However, if they are despised by people in this world, their sins in their former lives will be forgiven so that they can obtain enlightenment. Subhuti, I remember many eons ago, I was with Dipakara Buddha and I had accumulated merits equivalent to sustaining 84 billion multitudes of buddhas,

and had no sins. But again, if there are people in the coming generations who steadfastly recite this scripture, the merits that they obtain, in comparison to the merits that I obtained from sustaining these multitudes of Buddhas, are like a hundred to a billion, in such a way that a mathematical comparison cannot be made. Subhuti, if the kind men and women in the coming generations steadfastly recite this scripture, this will amount to the merits that they can obtain. Even if I describe it completely, there will still be people who hear about it, get confused, and have great doubts. Subhuti, you must understand that the scripture is inconceivable, and so is its reward. “

At that time, Subhuti asked, “Buddha, for the kind men and women who set their hearts on enlightenment, what shall they dwell on and how shall they conquer their hearts?”

Buddha then told Subhuti, “For the kind men and women who set their hearts on enlightenment, this is how they shall let their hearts be. I shall make

all beings enlightened. I shall make them enlightened completely until the last one. However, in reality none has been made enlightened by me. Why is that so? Subhuti, if a potential Buddha has the images of self, people, beings and mortals, he is not a potential Buddha. Why is that so? Subhuti, it is because there is really no definite way to develop the heart for enlightenment.”

Buddha continued, “Subhuti, what does that mean? When I was with my mentor Dipakara Buddha, did I obtain any enlightenment way from him?”

Subhuti responded, “No. Buddh. If I understand correctly what you say, when you were with Dipakara Buddha, you did not obtain any definite way from him to accomplish enlightenment.”

Buddha said, “Indeed, indeed. Subhuti, there was indeed no definite way that I achieved enlightenment. If there were a definite way that I achieved enlightenment, it would be that Dipakara Buddha did not allow me to take notes.

You in the coming generations should make a Buddha sign named Úâkyamuni Buddha. That is because there is really no definite way to achieve enlightenment. That is why Dipakara Buddha asked me to take note of his words: 'You in the coming generations shall make a Buddha sign named Úâkyamuni Buddha.' Why is that so? That is because all those who have achieved enlightenment will understand the meaning of enlightenment the way it is. If someone says Buddha has achieved enlightenment. Subhuti, there is no clear way to achieve it. Subhuti, the enlightenment that I achieve in essence is intangible but real. I say all enlightenment ways are the Buddha ways. Subhuti, I mean all the ways, not considered all the ways by some, but I regard them as all the ways."

Buddha then said, "Subhuti, we can make the analogy of a person with a gigantic body." Subhuti then commented, "Buddha, you say the person with a gigantic body, not considered a gigantic body by some but you say it is a gigantic body."

Buddha continued, “Subhuti, potential Buddhas are also like that. If you say like that, I would make enlightened immeasurable numbers of beings and would not call them potential Buddhas. Why is that so? Subhuti, there is really no clear way to define a potential Buddha. That is why Buddha says all enlightenment ways boil down to the idea of having **no self, no people, no beings and no mortals**. Subhuti, if a potential Buddha says like that, I consider him in the solemn Buddha land already enlightened, and not a potential Buddha on the way to becoming one. I say solemn Buddha land, not considered solemn Buddha land by some but nonetheless I regard it as solemn Buddha land. If a potential Buddha understands completely the idea of **no self**, he is a real potential Buddha.”

Buddha asked Subhuti, “What does it mean? Do I have the eyes of the flesh?”

Subhuti answered, “Yes. Buddha, you do.”

Buddha then asked Subhuti, “What does it mean? Do I have the inner or third eyes?”

Subhuti answered, "Yes. Buddha, you do."

Buddha continued to ask Subhuti, "What does it mean? Do I have the eyes of wisdom?"

Subhuti answered, "Yes. Buddha, you do."

Buddha again asked Subhuti, "What does it mean? Do I have the eyes of enlightenment?"

Subhuti answered, "Yes. Buddha, you do."

Buddha further asked Subhuti, "What does it mean? Do I have the Buddha eyes?"

Subhuti answered, "Yes. Buddha, you do."

Buddha asked Subhuti, "What does it mean? Like all the grains of sand in the Ganges River, do you say they are grains of sand?"

Subhuti answered, "Yes, Buddha. You say they are grains of sand."

Buddha then said, "Subhuti, What does it mean? Like all the grains of sand in one Ganges River, there are as many other Ganges Rivers as there are grains of sand in one Ganges River. The Buddha

worlds are like the grains of sand in those Ganges Rivers. Are the Buddha worlds as numerous?"

Subhuti answered, "Quite numerous, Buddha."

Buddha then told Subhuti, "For all the beings in all the lands of the worlds, they have their own heart desires, and I know all about their heart desires. Why is that so? I say those are the heart desires, not considered the heart desires by some but I call them the heart desires. Why is that so? Subhuti, those heart desires could not be satisfied in the past, and cannot be now, and will not be in the future."

Buddha continued, "Subhuti, What does it mean? If there are people who are filled with seven precious jewels in these three thousand great thousand worlds, and if they practice giving, do they receive a lot of blessings from karma? "

Subhuti replied, "Indeed, Buddha. These people do receive a lot of blessings from karma." _

Commented Buddha, "Subhuti, if such blessings are tangible, I do not say they are many. Because

many blessings are for no reasons, I say they are many.”

Continued Buddha, “Subhuti, What does it mean? Can you see Buddha by complete physical appearance? “

Subhuti answered, “No, Buddha. You shall not be seen by complete physical appearance. Why is it?”

Buddha then said, “I say complete physical appearance, not considered complete physical appearance by some but nonetheless I regard them as complete physical appearance.”

Buddha continued, “Again, Subhuti, What does it mean? Can you see Buddha in complete images?”

Subhuti answered, “No, Buddha. You shall not be seen in complete images. Why is that so?”

Buddha replied, “Those images are complete, not considered complete by some, but I regard them as complete images.”

Continued Buddha, “Subhuti, you will not say

that I shall have thought of a way to explain the enlightenment methodology verbally. Do not think like that. Why is that so? If some people say Buddha has a spoken enlightenment methodology, this is considered a slander of Buddha. This is because they do not understand what I say. Subhuti, a speaker of methodology who actually has no methodology to speak of is called a speaker of methodology.”

Meanwhile, Subhuti asked, “Buddha, if there are many beings in the coming generation who hear about what you say, will they become convinced?”

Buddha then answered, “Subhuti, I say they are non-beings and not non-beings. Why is that so? Subhuti, it is because there are some beings in my understanding are also non-beings.”

Subhuti then said, “Buddha, you obtain the enlightenment based on nothing.”

Buddha said, “Indeed, indeed. Subhuti, I consider enlightenment methodology insofar as to come from a few precious ways, and as such they are

called the enlightenment methodology.”

Buddha continued, “Again, Subhuti, such ways are fair and equitable, and are thus called enlightenment ways. It is based on the idea of **no self, no people, no beings** and **no mortals**, and it encompasses all benevolent ways. This will lead to enlightenment. Subhuti, when I say benevolent ways, I consider some non-benevolent ways nonetheless benevolent.”

Buddha continued, “Subhuti, if all the seven precious jewels in all the Mounts Sumeru in these three thousand great thousand worlds are gathered together, and used by some people to steadfastly practice giving in addition to abidingly reciting and preaching the scripture to other people, the blessings they receive will surpass the previous ones exponentially.”

Buddha then asked, “Subhuti, What does it mean? You all shall not think I am able to cause all beings to be enlightened. Subhuti, you shall not think like that. Why is that so? Because there is no being that I can cause enlightened. If there is a

being that I can cause enlightened, it means that I still have self, people, beings and mortals. Subhuti, I say even those who I consider having self may think they have no self. But ordinary people only think about self. Subhuti, those ordinary people, I consider some of them not ordinary people, are nonetheless ordinary people.”

Buddha asked Subhuti, “What does it mean? Can you not use thirty-two physical appearances of excellence to see Buddha?”

Subhuti answered, “Like you say, like you say, we cannot use thirty-two physical appearances to see Buddha.”

Buddha then said, “Subhuti, If you can use thirty-two physical appearances of excellence to see Buddha, it means by the wheel of destiny, a cakravartin king or ideal universal virtuous ruler can become a Buddha.”

Subhuti then said, “Buddha, based on my

understanding of what you say, we cannot use thirty-two physical appearances of excellence to see Buddha.”

At that moment, Buddha said these words:

*“If one uses visual manifestations to see me,
or uses sound to implore me,
such person is practicing deviant way,
and he cannot see me.”*

Buddha then continued, “Subhuti, if you think like that, I will not obtain enlightenment based on complete physical appearances of excellence. Subhuti, do not think like that. I have obtained enlightenment not from the complete physical appearances of excellence. Subhuti, if you think like that, all the people who set their hearts on enlightenment will say all the enlightenment ways are obliterated. Do not think like that. Why is that so? Because people who set their hearts on

enlightenment will not speak of obliteration concepts.”

Continued Buddha, “Subhuti, if a potential Buddha steadfastly practices giving, using his world of seven precious jewels as plentiful as the grains of sand filling up the Ganges River, and if he understands all enlightenment ways are a direct result of no self and forbearance, then the merits of this potential Buddha will be more than those of the previous potential Buddha. Why is that so? Because this potential Buddha is not receptive to blessings.”

Subhuti then asked, “Buddha, why do you say he is not receptive to blessings?”

Buddha replied, “Subhuti, this is because whatever blessings a potential Buddha receives, he shall not be greedy about them. That is why I say a potential Buddha is not receptive to blessings.”

Buddha then said, “If someone says it is like I have come, I have gone, I have sat down or I have lain

down, he does not understand the meaning of what I say. Why is that so? This is because an enlightened person is all present and all knowing, and is like he comes from nowhere and goes nowhere.”

Buddha continued, “Subhuti, if the kind men and women in this three thousand great thousand world disintegrate into dusts, what does that mean? Are those dusts not numerous?”

Subhuti answered, “Yes. They are numerous. Buddha, why is that so?”

Buddha then said, “If it is really true that these dusts are numerous, I would not say the dusts are numerous. Why is that so? I say those dusts are numerous, not considered numerous by some but I nevertheless regard them as numerous.”

Subhuti then said, “Buddha, you mention about the three thousand great thousand world, not regarded as the world by some but you nonetheless consider it to be the world. Why is that so?”

Buddha then answered, “If the world really exists, it must be considered as **a unity**. I mean a unity, not considered a unity by some but nevertheless I regard it as a unity. Subhuti, the concept of unity is hard to describe in words. However, the ordinary people are too obsessed with their own things to understand it.”

Buddha continued, “Subhuti, if people say that Buddha says we see, people see, beings see and mortars see. What does it mean? Do they understand what I say?”

Subhuti replied, “No, Buddha. Those people do not understand what you say. Why is it?”

Buddha answered, “What I see, people, beings see and mortars see, is not considered by others as what I see, people see, beings see and mortars see, but nonetheless it is what I see, people see, beings see and mortars see. Subhuti, all the people who set their hearts on enlightenment shall know all the enlightenment ways as they are, and understand them as they are, and shall not be

dogmatic. Subhuti, what I mean by dogmatic, may not be considered dogmatic by some but nonetheless I consider it dogmatic.”

Buddha then wrapped up his teachings:

“If there are people who are filled with immeasurable and myriad worlds of seven precious jewels, and if they steadfastly practice giving, and if there are kind men and women who are compassionate and merciful, and who abide in this scripture and all the verses therein, and steadfastly recite this scripture and speak to other people about it, then their blessings will be more than others. What is even more remarkable if they speak to others not relying on external appearances and images, which as a result cannot move or influence them. Why is that so?

Everything is governed by principles;

It may appear like dream or bubble;

Like dew or like lightning;

All should be observed as such. “

Buddha had spoken a long time on the scripture. Elder Subhuti, and other monks and nuns, male and female followers of Buddha, all worldly and heavenly beings, and asuras or demi-gods, upon hearing Buddha's words, are all very happy. They faithfully receive Buddha's words and put them into practice.

END OF DIAMOND SUTRA

