

THE
DIAMOND
OF PERFECT
WISDOM
SUTRA

金剛般若波羅蜜經

南 無 本 師 釋 迦 牟 尼 佛 (三稱)
Nán Mó Běn Shī Shī Jiā Mōu Nī Fó

Namo Fundamental Teacher Shakyamuni Buddha (3 times)

開經偈 Sutra Opening Verse

無 上 甚 深 微 妙 法
Wú Shàng Shēn Shēn Wēi Miào Fǎ

The Dharma, infinitely profound and subtle,

百 千 萬 劫 難 遭 遇
Bǎi Qiān Wàn Jié Nán Zāo Yù

Is rarely encountered even in a million kalpas.

我 今 見 聞 得 受 持
Wǒ Jīn Jiàn Wén Dé Shòu Chí

Now we are able to hear, study, and follow it,

願 解 如 來 真 實 義
Yuàn Jiě Rú Lái Zhēn Shí Yì

May we fully realize the Tathagatha's true meaning.

THE DIAMOND OF PERFECT WISDOM SUTRA

Chinese translation by Tripitaka Master Kumarajiva

1. Convocation of the Assembly

Thus I have heard. Once, **the Buddha**
was staying in the Anathapindada's **Park**
at Jeta Grove in **Shravasti**,
with a community of one thousand two hundred fifty **bhiksus**.
When it was mealtime, the World **Honored One**
put on his robe, took his alms-bowl, and went into the great city
of **Shravasti**,
going from house to house to **beg for food**.
This done, he returned to his **abiding place**,
finished the meal, put away his **robe and bowl**,
washed his feet, arranged his seat, **and sat down**.

2. Subhuti Requests the Teaching

Then, the elder **Subhuti**
in the assembly arose **from his seat**,
bared his right shoulder, knelt on **his right knee**
with his palms joined, and respectfully addressed **the Buddha**:
“How remarkable, World **Honored One**,
that the Tathagata is ever-mindful of **bodhisattvas**,
protecting and **instructing them well!**
World **Honored One**,
when good men and good women resolve to attain anuttara
samyak **sambodhi**,
how should they abide their mind, and how should they **subdue**
their thoughts?”

The Buddha said, “Excellent! Excellent! **Subhuti**,
it is as **you have said**.

The Tathagata is ever-mindful of **bodhisattvas**,
protecting and **instructing them well**.

Now listen attentively, and I shall explain **it for you**:

Good men and good women who resolve to attain anuttara
samyak **sambodhi**
should thus abide and **subdue their thoughts**.”

The Venerable Subhuti said: “Yes, World **Honored One**.
We are listening with great **anticipation**.”

3. The Bodhisattva Vow

The Buddha said to **Subhuti**:

“The bodhisattvas and mahasattvas should thus **subdue their thoughts**:

All the different types of **sentient beings**,
whether they are born from eggs, from wombs, from moisture, or
by **transformation**;

whether or not **they have form**;

whether they have thoughts **or no thoughts**,

or have neither thought **nor non-thought**,

I will liberate them by leading them to nirvana without **residue**.

When immeasurable, countless, infinite numbers of sentient
beings have been **liberated**,

in reality, no sentient beings have been **liberated**.

Why **is this so**?

Subhuti, if bodhisattvas abide in the notions **of a self**,
a person, a sentient being, or **a life span**,
they are not **bodhisattvas**.”

4. Unattached Practice of Charity

“Furthermore, **Subhuti**,
in the practice of **charity**,
bodhisattvas should abide in nothing whatsoever.
That is, to practice **charity**
without attachment to form, sound, smell, taste, touch, **or dharmas**.
Subhuti, bodhisattvas should practice charity **this way**,
without attachment to **anything**.

Why?

If bodhisattvas practice charity without **attachment**,
their merits are **immeasurable**.

Subhuti, what **do you think?**

Is the space in the eastern direction **measurable?**”

“No, World **Honored One**, it is **immeasurable**.”

“**Subhuti**, is any of the space above or below, in the four cardinal
directions,

or in the four intermediate directions **measurable?**”

“They are **immeasurable**, World **Honored One**.”

“**Subhuti**, the merits attained by bodhisattvas
who practice charity without **attachment**
are also **immeasurable like space**.

Subhuti, bodhisattvas should abide in **this teaching**.”

5. Physical Attributes of Buddhahood

“**Subhuti**, what **do you think?**

Can one recognize the Tathagata by means of his physical
appearance?”

“No, World **Honored One**.

One cannot recognize the Tathagata by his physical **appearance**.

Why not?

The Tathagata teaches that physical **appearances**
are actually not physical **appearances**.”

The Buddha said to **Subhuti**:

“All appearances are **illusory**.

To see that appearances are not appearances is to see the **Tathagata**.”

6. The Merit of True Faith

Subhuti addressed **the Buddha**,

“World **Honored One**,

will there be any **sentient beings**

who give rise to true faith upon hearing **this teaching**?”

The Buddha said to **Subhuti**,

“Do not even say **such a thing**.

After my passing, in the last five hundred years [of the Dharma
ending age],

there will be those who observe the precepts and cultivate **merit**,
who have faith that these are **words of truth**.

You should know that these people have not merely cultivated the
roots of virtue

with one buddha, two buddhas, three, four, or **five buddhas**;

they have cultivated all kinds of **virtuous roots**

with hundreds of thousands, even countless numbers **of buddhas**.

Upon hearing these passages, **Subhuti**,

some will, in an instant, give rise **to pure faith**.

The Tathagata fully knows and fully sees **these beings**

as they attain such **countless merits**.

Why?

It is because these **sentient beings**

are free from the notions **of a self**,

a person, a sentient being, or **a life span**.

They are also free from the notions of dharmas or **non-dharmas**.

Why?

If the minds of these sentient beings cherish **these notions**,

then they will cling to a self, a person, a sentient being, and **a life span**.

If they cherish the notion **of dharmas**,

they will cling to a self, a person, a sentient being, and **a life span**.

Why?

If they cherish the notion of **non-dharmas**, they will cling to a self, a person, a sentient being, and a **life span**. Therefore one should not cherish dharmas or **non-dharmas**.

For this reason, the Tathagata **often teaches**:

Bhiksus, know that my Dharma is **like a raft**.

If even the correct teachings (Dharma) should be **abandoned**, how much more so the **incorrect teachings** (non-Dharma)?"

7. No Attainment, No Teaching

“Subhuti, what do you think?

Has the Tathagata attained anuttara samyak **sambodhi**?

And does he explain **the Dharma**?”

Subhuti said: “As I understand the meaning of what the **Buddha has said**,

there is no fixed teaching called anuttara samyak **sambodhi**.

And there is also no fixed teaching that the Tathagata **can convey**.

Why?

The Dharma explained by the **Tathagata** cannot be grasped **or explained**.

They are neither Dharmas nor **non-Dharmas**.

How **is this so**?

It is because all the saints **and sages**

are distinguished by the **Unconditioned Dharma**.”

8. Real Merit Has No Merit

“Subhuti, what do you think?

If a person fills a trichiliocosm

with the seven jewels and gives them away in **charity**, wouldn't the merit attained by this person **be great**?”

Subhuti said, “Extremely great, World **Honored One**.

Why?

The nature of merit **is empty**;
therefore the Tathagata says that this merit **is great.**”
The Buddha said: “But if a person **comprehends**
and follows even a four-line verse of **this sutra**,
and teaches it **to others**,
this person’s merit would exceed that of the former **example.**
Why?

Subhuti, all buddhas and all of their teachings on anuttara
samyak **sambodhi**
originate from **this sutra.**

Subhuti, that which is called the Buddha Dharma is not the
Buddha Dharma;
therefore it is called the **Buddha Dharma.**”

9. The Four Stages of an Arhat

“**Subhuti**, what **do you think?**

Does a srotapanna **have the thought:**

‘I have attained the realization of the srotapanna’?”

Subhuti said, “No, World **Honored One.**

Why not?

Because ‘srotapanna’ means ‘stream-**enterer**,’

and there is in fact nothing **to enter**;

one who does not enter into form, sound, smell, taste, touch,
or dharmas

is called a srotapanna.”

“**Subhuti**, what **do you think?**

Does a sakridagamin **have the thought,**

‘I have attained the realization of the sakridagamin’?”

Subhuti said: “No, World **Honored One.**

Why not?

Although ‘sakridagamin’ means to go and come **one more time**,
there is, in reality, no going and **no coming.**

Therefore he is called a sakridagamin.”

“**Subhuti**, what **do you think?**

Does an anagamin **have the thought,**

‘I have attained the realization of the anagamin’?”

Subhuti said, “No, World **Honored One**.

Why not?

‘Anagamin’ means non-returning [to the **human world**],
but there is, in fact, no such thing as non-**returning**.

Therefore he is called an **anagamin**.”

“**Subhuti**, what **do you think?**

Does an arhat **have the thought**,

‘I have attained the realization of **the arhat**?’”

Subhuti said, “No, World **Honored One**.

Why not?

There is, in reality, no such a thing called ‘**arhat**.’

World **Honored One**,

if an arhat should give rise **to the thought**,

‘I have attained the realization of **the arhat**’,

this means that he is attached to the notions **of a self**,

a person, a sentient being, or **a life span**.

World **Honored One**, you have said that of **all people**

I am the foremost in attaining the samadhi of non-**contention**,

and the foremost arhat in being free from **desires**.

But I do not **have the thought**

that I am an arhat who is free from **desires**.

World **Honored One**, if I give rise to the thought that I have
attained **arhatship**,

then you would not have said that Subhuti practices **aranya**

abiding peacefully in non-**contention**.

In reality, Subhuti abides in **nothing at all**,

therefore Subhuti is called one who abides peacefully in non-
contention.”

10. Transformation to a Buddha World

The Buddha said to **Subhuti**,

“What **do you think?**

When the Tathagata studied under Dipankara **Buddha**,
did he receive any **Dharma?**”

“No, World **Honored One**,
when the Tathagata studied under Dipankara **Buddha**,
he did not receive any **Dharma**.”

“**Subhuti**, what **do you think**?

Does a bodhisattva transform a world into a **Buddha world**?”

“No, he does not, World **Honored One**.

Why not?

One who transforms the world does not transform **the world**;
that is to transform **the world**.”

“And so, **Subhuti**,

bodhisattvas and mahasattvas should give rise to a **pure mind**
that is not attached to form, sound, smell, taste, touch,
or dharmas.

The mind should act without any **attachments**.

Subhuti, if there were a person with a body the size of Mt.

Sumeru,

what **do you think**?

Wouldn't this body **be huge**?”

“Extremely huge, World **Honored One**.

Why?

The Buddha teaches us that a body is not a **body**,
hence it is called a **huge body**.”

11. Merits of this Sutra

“**Subhuti**, what **do you think**?

If there were as many Ganges Rivers as the grains of sand in
the Ganges,

wouldn't the amount of sand contained in all those Ganges Rivers
be great?”

Subhuti said, “Extremely great, World **Honored One**.

If even the number of the Ganges Rivers is **innumerable**,
how much more so their **grains of sand**?”

“**Subhuti**, now I tell you **truthfully**:

If a good man or **good woman** fills as many trichiliocosms as the **grains of sand** in all those **Ganges Rivers** with the seven jewels, and gives them away in **charity**, wouldn't this **merit be great?**"

"Extremely great, World **Honored One.**"

The Buddha said to **Subhuti**:

"If a good man or **good woman** is able to comprehend and follow a four-line verse of **this sutra** and teach it to others, their merit will be **far greater.**"

12. The Most Extraordinary Merit

"Furthermore, **Subhuti**, wherever one teaches or recites so much as a four-line verse of **this sutra**,

that place should be venerated as a **Buddha shrine** by heavenly beings, human beings, and asuras **in this world**. How much more so **is the case** where one can completely remember, comprehend, and follow **this sutra!**

Subhuti, you should know that such a person has achieved the highest, rarest of **accomplishments**.

Wherever this sutra **is present**, it is as if the Buddha and the Buddha's revered disciples were **also present.**"

13. Naming of the Sutra

Then Subhuti addressed **the Buddha**,

"World **Honored One**, what should we call this sutra, and how should we **uphold it?**"

The Buddha said to **Subhuti**:

"This sutra is called the **Diamond of Perfect Wisdom**.

You should revere this title and practice the sutra **accordingly**.

Why?

Subhuti, the Buddha teaches that ‘prajna paramita’ (perfection of wisdom) is not prajna **paramita**.

Therefore it is called prajna **paramita**.

Subhuti, what **do you think?**

Does the Tathagata have any **Dharma to teach?**”

Subhuti said to **the Buddha**,

“World **Honored One**, the Tathagata has **nothing to teach.**”

“**Subhuti**, what **do you think?**

Are all the tiny particles contained in this trichiliocosm great **in number?**”

Subhuti said, “Extremely great, World **Honored One.**”

“**Subhuti**, the Tathagata teaches that tiny particles are not tiny **particles.**

Therefore they are called tiny **particles.**

The Tathagata teaches that worlds **are not worlds.**

Therefore they **are called worlds.**

Subhuti, what **do you think?**

Can the Tathagata be recognized by means of his thirty-two physical **attributes?**”

“No, he cannot, World **Honored One.**

One cannot recognize the Tathagata by means of his thirty-two physical **attributes.**

Why not?

Because the Tathagata teaches that the thirty-two physical **attributes**

are in fact not real **attributes.**

Therefore they are called the thirty-two physical **attributes.**”

“**Subhuti**, if a good man or **good woman**

dedicates lifetimes as numerous as the grains of sand in the **Ganges River**

to charitable acts, and another **comprehends**

and follows even a four-line verse of **this sutra**

and taught it **to others,**

the merits gained by the latter would far exceed that of **the former.**”

14. A Mind Without Attachments

Upon hearing this sermon, Subhuti was **moved to tears**,
having deeply understood its meaning and **significance**.

He said to the Buddha: “How remarkable, World **Honored One!**
You have taught us such a **profound sutra**.

Even though I have long attained the **Wisdom Eye**,
I have never heard such a **teaching before**.

World **Honored One**, if someone who hears this sutra gives rise
to **pure faith**,
and thus perceives the true nature of **reality**,
we should know that this person has achieved the most
extraordinary **virtue**.

World **Honored One**, the true nature of reality is **empty**.
This is what the Tathagata calls the true nature of **reality**.

World **Honored One**, having just heard **this sutra**,
I have no difficulty in believing, comprehending, and **following it**.
But in the ages to come, in the last five **hundred years**,
if there are sentient beings who hear this sutra, believe,
comprehend, and **follow it**,
they will be most remarkable **beings**.

Why?

These beings do not abide in the notions of a self, a person, a
sentient being, or a **life span**.

Why?

Because a self is **not a self**.

The appearances of a person, a sentient being, and a life span are
likewise **illusory**.

Why?

Those who relinquish all appearances and notions are
called buddhas.”

The Buddha said to **Subhuti**:

“So it is, **so it is**.

You should know that if someone who hears the teaching of
this sutra

is neither shocked, frightened, **nor disturbed**,
this person is **extremely rare**.

And why?

Subhuti, the Tathagata says that the foremost paramita is not the
foremost **paramita**.

Therefore it is called the foremost **paramita**.

Subhuti, the Tathagata teaches that tolerance paramita is not
tolerance **paramita**.

Therefore it is called tolerance **paramita**.

Why?

Subhuti, in a former lifetime my body was mutilated by King
Kalinga.

At that time, I had no notions of a self, a person, a sentient being,
or **a life span**.

Why not?

If I had held to the notions of a self, a person, a sentient being, or
a life span,

when my body was dismembered limb **after limb**,

I would have given rise to feelings of resentment **and hatred**.

Subhuti, I also recall that for five hundred lifetimes I was a rishi
of **tolerance**.

At that time, I was also free from the notions of a self, a person, a
sentient being, or **a life span**.

Therefore, **Subhuti**,

bodhisattvas should relinquish all appearances **and notions**
in their resolve to attain anuttara samyak **sambodhi**.

They should not give rise to any thought attached to form, sound, smell, taste, touch, **or dharma.**

They should give rise to a mind without any **attachments.**

Any attachment of the mind **is errant.**

Therefore the **Buddha says**

that a bodhisattva should practice charity with a mind **unattached to form.**

Subhuti, to benefit all **sentient beings**,

a bodhisattva should practice charity **in this way.**

The Tathagata teaches that all appearances **and notions**

are not appearances **and notions**,

and that all sentient beings are not **sentient beings.**

Subhuti, what the Tathagata speaks is true, real, and **as it is.**

His words are neither deceptive nor **contradictory.**

Subhuti, the Truth that the Tathagata **has attained**

is neither real **nor unreal.**

Subhuti, if a bodhisattva practices charity with **attachments**,

he is like a person in the dark who cannot see **anything.**

If a bodhisattva practices charity without any **attachments**,

he is like a person under **the bright sun**

with eyes open, seeing all **things clearly.**

Subhuti, if in a future time there are good men **and women**

who are able to recite, remember, comprehend, and follow

this sutra,

the Tathagata, with his **Buddha wisdom**,

will clearly perceive and recognize each **one of them**

as they all achieve immeasurable and infinite **virtues.**”

15. The Sutra Is a Supreme Vehicle

“**Subhuti**, if a good man or **good woman**

renounces their life for **charity**

in the morning as many times as there are grains of sand in
the Ganges,

and does likewise at noon and in **the evening,**

continuing thus for immeasurable hundreds of thousands of
millions of **kalpas;**

and if someone else hears **this teaching**

and gives rise to **unwavering faith,**

the merit of the latter would far exceed that of **the former.**

How much more the **merit of those**

who transcribe, recite, remember, follow, and explain this sutra
to others!

In summary, **Subhuti,**

this sutra carries inconceivable, immeasurable, limitless **virtue,**
and the Tathagata **teaches it**

for the benefit of the aspirants of the great **vehicle,**

and the aspirants of the supreme **vehicle.**

The Tathagata will know **and see those,**

who are able to recite, remember, follow, and widely teach this
sutra **to others,**

as achieving innumerable, immeasurable, limitless, and
inconceivable **virtues.**

They carry on the work of the **Tathagata**

in bringing beings to anuttara samyak **sambodhi.**

Why?

Subhuti, those who are content with inferior **teachings**

are attached to the views of a self, a person, a sentient being, and
a life span.

Such people are not able to hear, recite, remember, and explain
this sutra **to others.**

Subhuti, wherever this sutra is present,
all the heavenly and human beings and asuras in **all the worlds**
should come and **make offerings**.
You should know that its presence is equivalent to a **pagoda**
that all should venerate and pay **homage to**,
by circumambulating or scattering flowers and incense **around**
its grounds.”

16. Purgation of Bad Karma

“Furthermore, **Subhuti**,
if there are good men **or women**
who recite, remember, comprehend, and follow **this sutra**,
but are belittled **by others**,
it is because of their previous **evil karma**,
which would cause them to be reborn in the wretched **destinies**.
But now, by enduring the disparagement **of others**,
this previous bad karma is **eradicated**,
and they will eventually attain anuttara samyak **sambodhi**.
Subhuti, I remember that countless kalpas **ago**,
before the time of Dipankara **Buddha**,
I have encountered 84,000 billion nayutas **of buddhas**,
made offerings to, and served all of them **without fail**.
However, if someone in the Dharma-**ending age**
can recite, remember, comprehend, and follow **this sutra**,
this person’s virtue will be one **hundred times**,
even a hundred trillion times **greater than mine**
when I made offerings to all **these buddhas**.
In fact, no comparison either by calculation or analogy is **possible**.
Subhuti, if I fully reveal the **virtue attained**
by good men and good women in the Dharma-**ending age**

who recite, remember, comprehend, and follow **this sutra**,
some people, upon **hearing it**,
would become suspicious, skeptical, even **bewildered**.
Subhuti, you should know that the underlying meaning of this
sutra is **inconceivable**,
and its rewards are also **inconceivable**.”

17. All Dharmas Are Non-Dharmas

Then Subhuti addressed **the Buddha**,
“World **Honored One**, if good men and **good women**
resolve to attain anuttara samyak **sambodhi**,
how should they **abide their mind**,
and how should they **subdue their thoughts**?”

The Buddha said to **Subhuti**:

“Good men and **good women**
who resolve to attain anuttara samyak sambodhi should
think like this:

‘I will liberate all sentient beings by bringing them to **nirvana**.’
Yet when all sentient beings have been **liberated**,
not a single sentient being has actually attained **nirvana**.

Why not?

Subhuti, if bodhisattvas abide in the notions of a self, a person, a
sentient being, or **a life span**,
they are not **bodhisattvas**.

Why?

Subhuti, there is actually no resolve for the attainment of
anuttara samyak **sambodhi**.

Subhuti, what **do you think**?

When the Tathagata met Dipankara **Buddha**,
did he obtain anything in order to realize anuttara samyak
sambodhi?”

“No, World **Honored One**.

As I understand the meaning of **your teaching**,

when you met Dipankara **Buddha**,

there was nothing to obtain for the realization of anuttara samyak **sambodhi**.”

The Buddha said, “So it is, Subhuti, **so it is**.

There is indeed nothing that can produce the anuttara samyak sambodhi of the **Tathagata**.

Subhuti, if there were something that could produce the anuttara samyak sambodhi of the **Tathagata**,

Dipankara Buddha would not have **foretold**,

‘You will attain Buddhahood in **the future**,

with the name **Shakyamuni**.’

It is precisely because there is actually nothing to be obtained in anuttara samyak **sambodhi**

that Dipankara **Buddha foretold**,

‘You will attain Buddhahood in **the future**,

with the name **Shakyamuni**.’

Why?

This is because ‘tathagata’ means ‘all phenomena (dharmas) as they **really are**.’

If someone says that the Tathagata attained anuttara samyak **sambodhi**,

Subhuti, there is in fact, nothing to attain in the Buddha’s anuttara samyak **sambodhi**.

Subhuti, the anuttara samyak sambodhi attained by the **Tathagata**

is neither real **nor unreal**.

Therefore the Tathagata teaches that all dharmas are the **Buddha Dharma**.

Subhuti, the so-called ‘all dharmas’ are not dharmas **at all**.
Therefore they are called ‘**all dharmas**.’

Subhuti, take the example of a person with an immense,
perfect body.”

Subhuti said, “World **Honored One**,
the person with the immense, perfect body has no **such body**;
therefore it is called an immense, **perfect body**.”

“**Subhuti**, so it is with a **bodhisattva**.

If someone says, ‘I will bring countless sentient beings to **nirvana**,’
then he is not a **bodhisattva**.

Why?

Subhuti, there is actually no such thing called a **bodhisattva**.
Therefore the Buddha says that all **phenomena**
are free from the ideas of a self, a person, a sentient being, or
a life span.

Subhuti, if a **bodhisattva** says ‘I will transform the world into a
Buddha world,’
then he is not a **bodhisattva**.

Why?

The Tathagata teaches that one who **transforms the world**
is not the one who **transforms the world**.
That is to **transform the world**.

Subhuti, if a **bodhisattva** realizes the Dharma **of non-self**,
the Tathagata says this is a real **bodhisattva**.”

18. All Thoughts Are Intangible

“**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?**

Does the Buddha consider all the sand in the Ganges River
as sand?”

“Yes, World **Honored One**, the Tathagata **calls it ‘sand.’**”

“**Subhuti**, what **do you think?**

If there were as many Ganges Rivers as there are grains of sand in
the **Ganges River**,

and there were a Buddha world for each grain of sand of all
those rivers,

would the number of those Buddha **worlds be great?**”

“Great indeed, World **Honored One.**”

The Buddha said to **Subhuti**:

“The Tathagata is fully aware **of the thoughts**
of each sentient being dwelling in all these **Buddha worlds**.

How **is it so?**

The Tathagata says all these thoughts **are not thoughts**.

Therefore they **are called thoughts**.

Why, Subhuti?

Because past thoughts are **intangible**,
present thoughts are **intangible**,
and future thoughts are **intangible.**”

19. No Merit Is Great Merit

“**Subhuti**, what **do you think**?”

If a person fills all the worlds of the trichiliocosm with the **seven jewels**

and gives them all away in **charity**,
wouldn't this person's merit **be great**?”

“Yes, World **Honored One**,

this person's merit from such an act would be **extremely great**.”

“**Subhuti**, if this merit **were real**,

the Tathagata would not say that there is **great merit**.

It is because this merit is **non-existent**

that the Tathagata says that the **merit is great**.”

20. Transcending Physical Attributes

“**Subhuti**, what **do you think**?”

Can the Buddha be recognized by means of his perfect **physical body**?”

“No, World **Honored One**.

The Tathagata cannot be recognized by means of his perfect **physical body**.

Why?

The Tathagata teaches that a perfect physical body is not a perfect **physical body**,

hence it is called a perfect **physical body**.”

“**Subhuti**, what **do you think**?”

Can the Tathagata be recognized by means of his perfect **attributes**?”

“No, World **Honored One**.

The Tathagata cannot be recognized by means of his perfect **attributes**.

Why?

The Tathagata teaches that ‘perfect **attributes**’
are actually not perfect **attributes**.

Therefore they are called perfect **attributes**.”

21. There Is No Dharma to Teach

“**Subhuti**, do not think that the Tathagata **holds the thought** ‘I have **something to teach.**’

Do not even think **such a thing.**

Why not?

Whoever says that the Tathagata has a Dharma to teach slanders **the Buddha,**

because he does not understand **my teaching.**

Subhuti, in teaching the Dharma there is no **Dharma to teach.**

This is called teaching **the Dharma.**”

Then the wise Venerable Subhuti said to **the Buddha:**

“World **Honored One,**

will there be sentient beings in the future [during the Dharma **ending age]**

who will generate faith upon hearing **these teachings?**”

The Buddha said: “**Subhuti,**

they are neither sentient beings nor non-**sentient beings.**

Why?

Subhuti, the Tathagata teaches that **sentient beings,**

who go through many births, are not **sentient beings.**

Therefore they are called **sentient beings.**”

22. No Attainment Is Supreme Enlightenment

Subhuti said to **the Buddha:**

“World **Honored One,** when the Buddha attained anuttara samyak **sambodhi,**

was nothing actually **attained?**”

The Buddha said, “So it is, Subhuti, **so it is.**

As to anuttara samyak **sambodhi,**

I have not attained the **slightest thing.**

This is why it is called anuttara samyak **sambodhi.**”

23. All Dharmas Are Equal

“Furthermore, **Subhuti**,
all dharmas **are equal**,
none is superior or **inferior**.

This is called anuttara samyak **sambodhi**.

When one **cultivates all good**

without the notions of a self, a person, a sentient being, or
a life-span,

one attains anuttara samyak **sambodhi**.

Subhuti, the Tathagata teaches that good is not good, therefore
it is good.”

24. The Merits of Transmitting the Sutra

“**Subhuti**, if a person accumulates the seven jewels **into mounds**
equivalent to all Mt. Sumerus in the worlds of a trichiliocosm
and gives them away in **charity**,

and another person recites, remembers, followed, and teaches this
prajna paramita sutra

or even a four-line verse of this sutra **to others**,

the merit of the former would not be **a hundredth**,

or even a billionth, of that of **the latter**.

In fact, the merit of the latter would **be so great**

that no comparison, by calculation or by analogy, could possibly
be made.”

25. There Are No Beings to Liberate

“**Subhuti**, what **do you think?**

You should not claim that the Tathagata **has the thought**,

‘I will liberate **sentient beings.**’

Subhuti, do not have **such a thought**.

Why?

There are in fact no sentient beings for the Tathagata to **liberate**.

If there were sentient beings liberated by the **Tathagata**, it would mean that the Tathagata holds the notions **of a self**, a person, a sentient being, or **a life span**.

Subhuti, when the Tathagata says ‘I’, there is actually **no ‘I’**. Yet ordinary beings think there is **a real ‘I’**.

Subhuti, the Tathagata says that ordinary beings are in fact not **ordinary beings**.

Therefore they are called **ordinary beings**.”

26. Seek the Buddha Not in Form or Sound

“**Subhuti**, what **do you think**?

Can one discern the Tathagata by means of the thirty-two physical **attributes**?”

Subhuti **said**, “**Yes, yes**.

One can discern the Tathagata by means of the thirty-two physical **attributes**.”

The Buddha said, “**Subhuti**,

if one discerns the Tathagata by means of the thirty-two physical **attributes**,

then a wheel-turning sage king would be a **tathagata**.”

Subhuti said to **the Buddha**,

“**World Honored One**,

as I understand the meaning of what **you have said**,

one should not try to discern the Tathagata by means of the thirty-two physical **attributes**.”

Then the World Honored One **spoke this verse**:

Those who see me in form, or seek **me through sound**,

Are on a **mistaken path**;

They do not see the **Tathagata**.

27. Avoid Annihilistic Views

“**Subhuti**, if you think that the **Tathagata** attains anuttara samyak **sambodhi** without the perfection of all **attributes**, then, **Subhuti**, you should not **think this way**, because the Tathagata does not attain anuttara samyak **sambodhi** without the perfection of all **attributes**.

Subhuti, if you resolve to attain anuttara samyak sambodhi with **such a thought**, you would be asserting the extinction of **dharmas**. You should not **think this way**.

Why?

One who resolves to attain anuttara samyak **sambodhi** does not assert the extinction of **dharmas**.”

28. Bodhisattvas Do Not Accumulate Merits

“**Subhuti**, if a bodhisattva gives away enough of the **seven jewels** to fill as many world systems as the grains of sand in the **Ganges River**, and another bodhisattva **attains** the forbearance of the selfless nature of all **phenomena**, the virtue of this bodhisattva would exceed that of **the former**.

Why?

Subhuti, this is because bodhisattvas do not **accumulate merits**.”
Subhuti said to **the Buddha**:

“World **Honored One**, how is it that bodhisattvas do not **accumulate merits**?”

“**Subhuti**, bodhisattvas do not cling to the merits they **generate**. Therefore I say that they do not **accumulate merits**.”

29. The Thus-Come One Neither Comes Nor Goes

“**Subhuti,**

whoever says that the Tathagata (‘Thus-come One’) comes, goes,
sits, **or lies down**

does not understand the meaning **of my teaching.**

Why?

The Thus-come One neither **comes nor goes.**

Therefore he is called ‘**Thus-come One**’.”

30. The Nature of the World

“**Subhuti,** what **do you think?**

If a good man or good woman takes all the worlds of a
trichiliocosm

and crushes them into tiny **particles,**

wouldn’t these particles be **numerous?**”

“Extremely numerous, World **Honored One.**

Why?

If these tiny particles had real **existence,**

the Buddha would not call them tiny **particles.**

What **does this mean?**

What the Buddha calls ‘tiny particles’ are not tiny **particles.**

Therefore they are called tiny **particles.**

World **Honored One,**

that which the Tathagata calls ‘all the worlds of a trichiliocosm’
are actually **not worlds.**

Therefore they **are called worlds.**

Why?

To the extent that these worlds **really exist,**

they do so as a **composite.**

The Tathagata teaches that ‘composites’ are not **composites.**

Therefore they are called **composites.**”

“**Subhuti,** a composite is actually **ineffable,**

but ordinary beings form attachments to such **phenomena.**”

31. Extinction of the Four Views

“**Subhuti**, if someone claims that I teach views of a self, a person, a sentient being, or a life span, what would you say?

Has this person understood the meaning of my teaching?”

“World Honored One,

this person has not understood the meaning of the Tathagata’s teaching.

Why?

The World Honored One explains

that views of a self, a person, a sentient being, or a life span are actually not views of a self, a person, a sentient being, or a life span.

Therefore they are called views of a self, a person, a sentient being, or a life span.”

“**Subhuti**, one who resolves to attain anuttara samyak sambodhi should know, perceive, believe, and understand all dharmas like this,

just as they are,

without attachment to the attributes of any dharma.

Subhuti, the Tathagata has explained

that dharma attributes are not dharma attributes, therefore they are called dharma attributes.”

32. All Phenomena Are Illusions

“**Subhuti**, if a person amasses enough of the seven jewels to fill countless worlds

and gives them away in charity,

and if a good man or good woman with the bodhisattva resolve takes as few as a four-line verse of this sutra,

recites, remembers, follows, and expounds it to others, the latter’s merit would far exceed that of the former.

How should one teach it **to others**?

Without attachment, abiding in stillness **and suchness**.

Why?

All conditioned **phenomena**

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

Like dew or a flash of lightning; thus we shall **perceive them.**”

With this the Buddha concluded **the sutra**.

The elder Subhuti, other bhiksus, bhiksunis, upasakas, **upasikas**,
heavenly and human beings, asuras, and other beings of
the world,

having heard the Buddha, were all filled with **immense joy**;
they accepted and followed the teaching **faithfully**.

The Diamond of Perfect Wisdom Sutra

七佛滅罪真言

Seven Buddha's Dispelling Iniquity Mantra

離 婆 離 婆 帝。 求 訶 求 訶 帝。 陀 羅
Lí Pó Lí Pó Dì Qiú Hē Qiú Hē Dì Tuó Ló

尼 帝。 尼 訶 囉 帝。 毗 黎 你 帝。 摩
Ní Dì Ní Hē Là Dì Pí Lí Ní Dì Mó

訶 伽 帝。 真 陵 乾 帝。 莎 婆 訶。
Hē Qié Dì Zhēn Líng Gān Dì Shā Pó Hē

(三遍)(3 times)

金剛讚

Praise of the Diamond Sutra

斷 疑 生 信。 絕 相 超 宗。
Duàn Yí Shēng Xìn Jué Xiāng Chāo Zōng

Extinguish doubts and generate faith; relinquish form and transcend principle;

頓 忘 人 法 解 真 空。 般 若 味 重 重。
Dùn Wàng Rén Fǎ Jiě Zhēn Kōng Bō Rě Wèi Chóng Chóng

Instantly renounce attachment to beings and dharmas to understand true emptiness.

四 句 融 通。 福 德 歎 無 窮。
Sì Jù Róng Tōng Fú Dé Tàn Wú Qiōng

The flavor of prajna is sublime. Thoroughly understand the four-line verse; its blessings are inexpressible!

南 無 金 剛 會 上 佛 菩 薩
Nán Mó Jīn Gāng Huì Shàng Fó Pú Sā

Namo buddhas and bodhisattvas at the Diamond Sutra Assembly.

(三遍)(3 times)

四 生 九 有 同 登 華 藏 玄 門
Sì Shēng Jiǔ Yǒu Tóng Dēng Huá Zàng Xuān Mén

May all beings of the four births and in the nine realms ascend together to the door of the Wondrous Buddha's World.

八 難 三 途 共 入 毗 盧 性 海
Bā Nàn Sān Tú Gòng Rù Pí Lú Xìng Hǎi

May those with the eight woes and born in the three wretched destinies flow together into the sea of Vairochana's nature.

四 弘 誓 願 Four Great Vows

眾 生 無 邊 誓 願 度
Zhòng Shēng Wú Biān Shì Yuàn Dù

Countless are sentient beings, I vow to liberate;

煩 惱 無 盡 誓 願 斷
Fán Nǎo Wú Jìn Shì Yuàn Duàn

Endless are afflictions, I vow to eradicate;

法 門 無 量 誓 願 學
Fǎ Mén Wú Liàng Shì Yuàn Xué

Measureless are the Dharmas, I vow to master;

佛 道 無 上 誓 願 成
Fó Dào Wú Shàng Shì Yuàn Chéng

Supreme is the Buddha Way, I vow to attain.

三皈依

Three Refuges

自 皈 依 佛 。 當 願 眾 生 。

Zì Guī Yī Fó Dāng Yuàn Zhòng Shēng

I take refuge in the Buddha, may all sentient beings

體 解 大 道 。 發 無 上 心 。

Tǐ Jiě Dà Dào Fā Wú Shàng Xīn

Understand the Great Way profoundly, and bring forth the bodhi mind.

自 皈 依 法 。 當 願 眾 生 。

Zì Guī Yī Fǎ Dāng Yuàn Zhòng Shēng

I take refuge in the Dharma, may all sentient beings,

深 入 經 藏 。 智 慧 如 海 。

Shēn Rù Jīng Cáng Zhì Huì Rú Hǎi

Deeply enter the sutra treasury, and have wisdom vast as the sea.

自 皈 依 僧 。 當 願 眾 生 。

Zì Guī Yī Sēng Dāng Yuàn Zhòng Shēng

I take refuge in the Sangha, may all sentient beings,

統 理 大 眾 。 一 切 無 礙 。 和 南 聖 眾 。

Tǒng Lǐ Dà Zhòng Yī Qiè Wú Ài Hé Nán Shèng Zhòng

Form together a great assembly, one and all in harmony.

回 向

Dedication of Merits

誦 經 功 德 殊 勝 行
Sòng Jīng Gōng Dé Shū Shèng Xíng

What a wonderful blessing to recite this sutra.

無 邊 勝 福 皆 迴 向
Wú Biān Shèng Fú Jiē Huí Xiàng

Let us dedicate the superb and limitless merits

普 願 沈 溺 諸 有 情
Pǔ Yuàn Chén Nì Zhū Yǒu Qíng

To all floundering and struggling sentient beings;

速 往 無 量 光 佛 剎
Sù Wǎng Wú Liàng Guāng Fó Chà

May they soon reach the Buddha Land of Infinite Light.

十 方 三 世 一 切 佛
Shí Fāng Sān Shì Yī Qiē Fó

Buddhas of the past, present, and future in all the worlds,

一 切 菩 薩 摩 訶 薩
Yī Qiē Pú Sā Mó Hē Sā

All bodhisattvas mahasattvas,

摩 訶 般 若 波 羅 蜜
Mó Hē Bō Rě Bō Luó Mì

Maha-prajna-paramita.

Dedication of Merits

回 向

May the merits of our deeds
Reach every part of the world;
Sentient beings large and small
All attain enlightenment.
Maha-Prajna-Paramita

願以此功德 普及於一切
我等與眾生 皆共成佛道

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