

Tsultrim, Gelong Thubten

'The Exalted Mahāyāna Sūtra on the Wisdom Gone Beyond called »The Vajra Cutter«'

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Tibetischer Quelltext: Lhasa-Zhol-Ausgabe unter Berücksichtigung weiterer tibetischer und Sanskrit-Versionen

- 1 *Thus did I hear at one time. The Bhagavān was dwelling at Shravasti, in the grove of Prince Jeta, in the garden of Anathapiṇḍaka, together with a great Sangha of bhikshus of 1,250 bhiksus and a great many bodhisattva mahasattvas.*
Then, in the morning, having put on the lower and upper Dharma robes and carried the begging bowl, the Bhagavan entered the great city of Shravasti to request alms. Then, having gone to the great city of Shravasti to request alms, the Bhagavān afterwards enjoyed the alms food, and having performed the activity of food, since he had given up alms of later food, put away the begging bowl and upper robe. He washed his feet, sat upon the prepared cushion, and having assumed the cross-legged posture, straightened the body upright and placed mindfulness in front. Then, many bhiksus approached to the place where the Bhagavān was and, having reached there, bowing their heads to the Bhagavan's feet, circumambulated three times and sat to one side.
- 2-1 *Also at that time, the venerable Subhūti, joining that very assembly, sat down. Then, the venerable Subhūti rose from the seat, placed the upper robe over one shoulder, set his right knee on the ground, bowed, joining the palms, toward the Bhagavān, and said this to the Bhagavān:*
- 2-2 *“Bhagavān, the extent to which the Tathāgata Arhat Perfectly Enlightened Buddha has benefited the bodhisattva mahāsattvas with highest benefit, the extent to which the Tathāgata has entrusted the bodhisattva mahāsattvas with highest entrustment– Bhagavān, it is astonishing; Sugata, it is astonishing. Bhagavān, how should one who has correctly entered the bodhisattva's vehicle abide, how practice, how control the mind?”*
- 2-3 **“Subhūti, well said, well said. Subhūti, it is so; it is so. The Tathāgata has benefited the bodhisattva mahāsattvas with the highest benefit. The Tathāgata has entrusted the bodhisattva mahāsattvas with the highest entrustment. Subhūti, therefore, listen and properly retain it in mind, and I will explain to you how one who has correctly entered the bodhisattva's vehicle should abide, how practice, how control the mind.”**
- 2-4 *“Bhagavān, so be it”*
- 3 **“Subhūti, here, one who has correctly entered the bodhisattva's vehicle should generate the mind [of enlightenment] thinking this: ‘As many as are included in the category of sentient being – born from egg, born from the womb, born from heat and moisture, born miraculously; with form, without form, with discrimination, without discrimination, without discrimination but not without [subtle] discrimination – the realm of sentient beings, as many as are designated by imputation as sentient beings, all those I shall cause to pass completely beyond sorrow into the realm of nirvana without remainder of the aggregates. Although limitless sentient beings have thus been caused to pass completely beyond sorrow, no sentient being whatsoever has been caused to pass completely beyond sorrow.**
Why is that? Subhūti, because if a bodhisattva engages in discriminating a sentient being, he is not to be called a ‘bodhisattva.’
Why is that? Subhūti, if anyone engages in discriminating a sentient being, or engages in discriminating a living being, or engages in discriminating a person, they are not to be called a ‘bodhisattva.’

- 4-1 **“Further, Subhūti, a bodhisattva gives a gift without abiding in a thing; gives a gift without abiding in any phenomenon whatsoever. A gift should be given not abiding in visual form; a gift should be given not abiding in sound, smell, taste, tactility, or phenomenon either. Subhūti, without abiding in discriminating anything whatsoever as any sign, thus does a bodhisattva give a gift.
Why is that? Subhūti, because the heap of merit of that bodhisattva who gives a gift without abiding, Subhūti, is not easy to take the measure of.
Subhūti, what do you think about this? Do you think it is easy to take the measure of space in the east?”**
- 4-2 **“Bhagavān, it is not so.”**
- 4-3 **“Subhūti, similarly, do you think it is easy to take the measure of space in the south, west, north, above, below, the intermediate directions, and the ten directions?”**
- 4-4 **“Bhagavān, it is not so.”**
- 4-5 **“Subhūti, similarly, the heap of merit of that bodhisattva who gives a gift without abiding is also not easy to take the measure of.”**
- 5-1 **“Subhūti, what do you think about this? Is one viewed as the Tathāgata due to the perfect marks?”**
- 5-2 **“Bhagavān, it is not so; one is not viewed as the Tathāgata due to the perfect marks.
Why is that? Because, that itself which the Tathāgata called perfect marks are not perfect marks.”**
- 5-3 **“Subhūti, to the degree there are perfect marks, to that degree there is deception. To the degree there are no perfect marks, to that degree there is no deception. Thus, view the Tathāgata as marks and no marks.”**
- 6-1 **“Bhagavān, in the future period, at the end of the five hundred, when the holy Dharma will totally perish, will any sentient beings produce correct discrimination upon the words of Sūtras such as this being explained?”**
- 6-2 **“Subhūti, do not say what you have said, ‘...in the future period, at the end of the five hundred, when the holy Dharma will totally perish, will any sentient beings produce correct discrimination upon the words of Sūtras such as this being explained...’.
Moreover, Subhūti, in the future period, at the end of the five hundred, when the holy Dharma will totally perish, there will be bodhisattva mahāsattvas, endowed with morality, endowed with qualities, endowed with wisdom.
Subhūti, those bodhisattva mahāsattvas moreover will not have made homage to just a single Buddha; they will not have produced roots of virtue to just a single Buddha.
Subhūti, there will be bodhisattva mahāsattvas who have made homage to many hundred thousands of Buddhas and produced roots of virtue to many hundred thousands of Buddhas.
Subhūti, those who will acquire merely a single mind of faith upon the words of such Sūtras as this being explained, Subhūti, the Tathāgata knows. Subhūti, they are seen by the Tathāgata; Subhūti, all those sentient beings will produce and perfectly collect an unfathomable heap of merit.
Why is that? Subhūti, because those bodhisattva mahāsattvas will not engage in discriminating a self and will not discriminate a sentient being, will not discriminate a living being, will not engage in discriminating a person.
Subhūti, those bodhisattva mahāsattvas will not engage in discriminating phenomena nor discriminating non-phenomena; nor will they engage in discrimination or non-discrimination.
Why is that? Subhūti, because if those bodhisattva mahāsattvas engage in discriminating phenomena, that itself would be of them grasping a self and grasping a sentient being, grasping a living being, grasping a person. Because even if they engage in discriminating phenomena as non-existent, that would be of them grasping a self and grasping a sentient being, grasping a living being, grasping a person.
Why is that? Further, Subhūti, because a bodhisattva should not wrongly grasp**

phenomena, nor grasp non-phenomena. Therefore, thinking of that, the Tathāgata said, 'If, by those who know this Dharma treatise as like a boat, even dharmas should be given up, what need is there to mention non-dharmas?'"

7-1 **"Subhūti, what do you think about this? Does that dharma that was manifestly and completely realized by the Tathāgata, unsurpassed perfect and complete enlightenment, exist whatsoever? Has any Dharma been taught by the Tathāgata?"**

7-2 "Bhagavān, as I understand this meaning that was taught by the Bhagavān, that dharma that was manifestly and completely realized by the Tathāgata, unsurpassed perfect and complete enlightenment, does not exist whatsoever. That dharma that was taught by the Tathāgata does not exist whatsoever.

Why is that? Because any dharma manifestly and completely realized or taught by the Tathāgata is not to be grasped, not to be expressed; it is not dharma nor is it non-dharma. Why is that? Because Arya beings are differentiated by the uncompounded."

8-1 **"Subhūti, what do you think about this? If some son of the lineage or daughter of the lineage, completely filling this billionfold world system with the seven types of precious things, were to give gifts, do you think that son of the lineage or daughter of the lineage would produce an immense heap of merit on that basis?"**

8-2 "Bhagavān, immense. Sugata, immense. That son of the lineage or daughter of the lineage would produce an immense heap of merit on that basis.

Why is that? Bhagavān, because that very heap of merit is not a heap; therefore, the Tathāgata says, 'Heap of merit, heap of merit.'"

8-3 **"Subhūti, compared to any son of the lineage or daughter of the lineage who, completely filling this billionfold world system with the seven types of precious things, were to give gifts, if someone, having taken even as little as one stanza of four lines from this discourse of Dharma, also were to explain and correctly and thoroughly teach it to others, on that basis, the heap of merit produced would be much greater, incalculable, unfathomable.**

Why is that? Subhūti, because the unsurpassed perfectly completed enlightenment of the Tathāgata Arhat perfectly completed Buddhas arises from it; the Buddha Bhagavāns also are produced from it.

Why is that? Subhūti, because the Buddha dharmas called 'Buddha dharmas,' are those Buddha dharmas taught by the Tathāgata as non-existent; therefore, they are called 'Buddha dharmas.'"

9-1 **"Subhūti, what do you think about this? Does the stream-enterer think, 'I have attained the result of stream-enterer'?"**

9-2 "Bhagavān, it is not so.

Why is that? Bhagavān, because one does not enter into anything whatsoever; therefore, one is called 'stream-enterer.' One has not entered into form, nor entered into sound, nor into smell, nor into taste, nor into tactility, nor entered into a phenomenon; therefore, one is called 'stream-enterer.' Bhagavān, if that stream-enterer were to think 'I have attained the result of stream-enterer,' that itself would be a grasping of that as a self, grasping as a sentient being, grasping as a living being, grasping as a person."

9-3 **"Subhūti, what do you think about this? Does the once-returner think, 'I have attained the result of once-returner'?"**

9-4 "Bhagavān, it is not so.

Why is that? Because the phenomenon of entry into the state of the once-returner does not exist whatsoever. Therefore, one says, 'once-returner.'"

9-5 **"Subhūti, what do you think about this? Does the non-returner think, 'I have attained the result of non-returner'?"**

9-6 "Bhagavān, it is not so.

Why is that? Because the phenomenon of entry into the state of the non-returner does not exist whatsoever. Therefore, one says, 'non-returner.'"

- 9-7 **“Subhūti, what do you think about this? Does the Arhat think, ‘I have attained the result of Arhatship’?”**
- 9-8 “Bhagavān, it is not so.
Why is that? Because the phenomenon called ‘arhat’ does not exist whatsoever. Bhagavān, if the arhat were to think, ‘I have attained the result of arhatship,’ that itself would be a grasping of that as a self, grasping as a sentient being, grasping as a living being, grasping as a person.
Bhagavān, I was declared by the Tathāgata Arhat Perfectly Completed Buddha as the foremost of those who abide without afflictions. Bhagavān, I am an arhat, free of attachment; but, Bhagavān, I do not think, ‘I am an arhat.’ Bhagavān, if I were to think, ‘I have attained arhatship,’ the Tathāgata would not have made the prediction about me saying, ‘The son of the lineage, Subhūti, is the foremost of those who abide without afflictions. Since not abiding in anything whatsoever, he abides without affliction, he abides without affliction.’”
- 10-1 **“Subhūti, what do you think about this? Does that dharma that was received by the Tathāgata from the Tathāgata Arhat Perfectly Completed Buddha Dīpaṅkara exist whatsoever?”**
- 10-2 “Bhagavān, it is not so. That dharma that was received by the Tathāgata from the Tathāgata Arhat Perfectly Completed Buddha Dīpaṅkara does not exist whatsoever.”
- 10-3a **“Subhūti, if some bodhisattva were to say, ‘I shall actualize arranged fields,’ they**
10-3b **would speak untruly.**
Why is that? Subhūti, because arranged fields called ‘arranged fields,’ those arrangements are taught by the Tathāgata as non-existent; therefore, they are called ‘arranged fields.’
- 10-4 **“Subhūti, therefore, the bodhisattva mahāsattva thus should generate the mind without abiding, should generate the mind not abiding in anything. They should generate the mind not abiding in form, should generate the mind not abiding in sound, smell, taste, tactility, or phenomenon.”**
- 10-5 **“Subhūti, it is like this: If, for example, the body of a being were to become thus, were to become like this, as big as Sumeru, the king of mountains, Subhūti, what do you think about this? Would that body be big?”**
- 10-6 “Bhagavān, that body would be big. Sugata, that body would be big.
Why is that? Because it is taught by the Tathāgata as not being a thing; therefore, it is called a ‘body.’ Since it is taught by the Tathāgata as not being a thing; therefore, it is called a ‘big body.’”
- 11-1 **“Subhūti, what do you think about this? If there were also just as many Ganges Rivers as there are grains of sand in the river Ganges, would their grains of sand be many?”**
- 11-2 “Bhagavān, if those very Ganges Rivers were many, there is no need to mention their grains of sand.”
- 11-3 **“Subhūti, you should appreciate; you should understand. If some man or woman, completely filling with the seven kinds of precious things that many world systems as there are grains of sand of those rivers Ganges, were to offer that to the Tathāgata Arhat perfectly completed Buddhas, Subhūti, what do you think about this? Would that man or woman produce much merit on that basis?”**
- 11-4 “Bhagavān, much. Sugata, much. That man or woman would produce much merit on that basis.”
- 11-5 **“Subhūti, compared to someone who, completely filling that many world systems with the seven types of precious things, were to give gifts to the Tathāgata Arhat perfectly completed Buddhas, if someone, having taken even as little as a stanza of four lines from this discourse of Dharma, were to explain it and correctly and thoroughly teach it also to others, on that basis the merit that itself would produce would be much greater, incalculable, unfathomable.”**

- 12-1 **“Furthermore, Subhūti, if, at whatever place on earth even a stanza of four lines from this discourse on Dharma is recited or taught, that place on earth is a real shrine of the world with Devas, humans, and Asuras, what need to mention that whoever takes up this discourse of Dharma, memorizes, reads, understands, and properly takes to mind will be most astonishing. At that place on earth [where] the Teacher resides; other levels of gurus also abide.”**
- 13-1 “Bhagavān, what is the name of this discourse of Dharma? How should it be remembered?”
- 13-2 **“Subhūti, the name of this Dharma discourse is the ‘wisdom gone beyond’; it should be remembered like that.**
Why is that? Subhūti, because the very same wisdom gone beyond that is taught by the Tathāgata is not gone beyond; therefore, it is called ‘wisdom gone beyond.’”
- 13-3 **“Subhūti, what do you think about this? Does the dharma that is taught by the Tathāgata exist whatsoever?”**
- 13-4 “Bhagavān, the dharma that is taught by the Tathāgata does not exist whatsoever.”
- 13-5 **“Subhūti, what do think about this? Are the quantities of particles of earth that exist in a billion-fold world system many?”**
- 13-6a “Bhagavān, the particles of earth are many. Sugata, they are many.
Why is that? Bhagavān, because that which is a particle of earth was taught by the Tathāgata as not being a particle; therefore, it is called ‘particle of earth.’ That which is a world system was taught by the Tathāgata as not being a world system; therefore, it is called a ‘world system.’”
- 13-6b
- 13-7 **“Subhūti, what do you think about this? Is one to be viewed as the Tathāgata Arhat Perfectly Completed Buddha due to those thirty-two marks of a great being?”**
- 13-8 “Bhagavān, it is not so.
Why is that? Bhagavān, because those thirty-two marks of a great being that are taught by the Tathāgata are taught by the Tathāgata as no marks; therefore, they are called ‘thirty- two marks of the Tathāgata.’”
- 13-9 **“Further, Subhūti, compared with some man or woman completely giving up bodies numbering the grains of sand of the river Ganges, if someone, taking even as little as a stanza of four lines from this dis- course of Dharma, also were to teach it to others, they would produce on that basis many greater merits, incalculable, unfathomable.”**
- 14-1 *Thereupon, the venerable Subhūti, due to the impact of the Dharma, shed tears. Having wiped away the tears, he replied to the Bhagavān:*
- 14-2 “Bhagavān, this discourse on Dharma taught thus by the Tathāgata, Bhagavān, is astonishing. Sugata, it is astonishing. Bhagavān, since my production of exalted wisdom, I have never before heard this discourse on Dharma. Bhagavān, those sentient beings who will produce correct discrimination upon this sutra being explained will be most astonishing. Why is that? Bhagavān, because that which is correct discrimination is not discrimination; therefore, correct discrimination was taught by the Tathāgata saying ‘correct discrimination.’ Bhagavān, upon this Dharma discourse being explained, that I imagine and appreciate is not astonishing to me. Bhagavān, in the final time, in the final age, at the end of the five hundred, those sentient beings who take up this Dharma discourse, memorize, read, and understand it will be most astonishing. Furthermore, Bhagavān, they will not engage in discriminating a self; will not engage in discriminating a sentient being, discriminating a living being, discriminating a person.
Why is that? Bhagavān, because that itself which is discrimination as a self, discrimination as a sentient being, discrimination as a living being, and discrimination as a person is not discrimination.
Why is that? Because the Buddha Bhagavāns are free of all discrimination.”
- 14-3 **“Subhūti, it is so; it is so. Upon this sutra being explained, those sentient beings who are unafraid, unterrified, and will not become terrified will be most astonishing.**
Why is that? Subhūti, because this highest wisdom gone beyond, taught by the Tathāgata, the highest wisdom gone beyond that is taught by the Tathāgata, was also

- taught by unfathomable Buddha Bhagavāns – therefore, it is called ‘highest wisdom gone beyond.’”
- 14-4 “Further, Subhūti, that itself which is the patience gone beyond of the Tathāgata has not gone beyond.
 Why is that? Subhūti, because when the king of Kaliūga cut off my limbs and appendages, at that time there did not arise in me discrimination as a self, discrimination as a sentient being, discrimination as a living being, nor discrimination as a person, and in me there was no discrimination whatsoever, yet there was also no non-discrimination.
 Why is that? Subhūti, because, if at that time there had arisen in me discrimination as a self, at that time there would also have arisen discrimination of malice; if there had arisen discrimination as a sentient being, discrimination as a living being, discrimination as a person, at that time there would also have arisen discrimination of malice.
 Subhūti, I know with clairvoyance that in the past period, during five hundred lifetimes, I was the rishi called ‘Preacher of Patience’; even then there did not arise in me the discrimination as a self; there did not arise the discrimination as a sentient being, discrimination as a living being, discrimination as a person.
 Subhūti, therefore, the bodhisattva mahāsattva, completely abandoning all discrimination, should generate the mind for unsurpassed perfectly complete enlightenment. One should generate the mind not abiding in form. One should generate the mind not abiding in sound, smell, taste, tactility, or phenomena. One should generate the mind not abiding in non-phenomena either. One should generate the mind not abiding in anything whatsoever.
 Why is that? Because that itself which is abiding does not abide. Therefore, the Tathāgata taught, ‘The bodhisattva should give gifts not abiding.’
 “Further, Subhūti, the bodhisattva should thus totally give away gifts for the welfare of all sentient beings. However, that itself which is discrimination as a sentient being is non-discrimination. Those themselves who were taught by the Tathāgata saying ‘all sentient beings’ also do not exist.”
- 14-5 "Why is that? Subhūti, because the Tathāgata teaches reality, teaches truth, teaches what is; the Tathāgata teaches what is without error.
 Further, Subhūti, the dharma that is manifestly and completely realized or shown by the Tathāgata has neither truth nor falsity."
- 14-6 "Subhūti, it is like this, for example: if a man with eyes has entered darkness, he does not see anything whatsoever; likewise should one view the bodhisattva who totally gives up a gift by falling into anything.
 Subhūti, it is like this, for example: upon dawn and the sun rising, a man with eyes sees various kinds of forms; likewise should one view the bodhisattva who totally gives up a gift by not falling into anything.
 Further, Subhūti, those sons of the lineage or daughters of the lineage who take up this Dharma discourse, memorize, read, understand, and correctly and thoroughly teach it to others in detail are known by the Tathāgata, they are seen by the Tathāgata. All those sentient beings will produce an unfathomable heap of merit."
- 15-1 "Further, Subhūti, compared to some man or woman, at the time of dawn, totally giving up bodies numbering the grains of sand of the river Ganges – also totally giving up bodies numbering the grains of sand of the river Ganges at the time of midday and evening, in such number totally giving up bodies for many hundred thousands of ten million, hundred billion eons – if someone, having heard this Dharma discourse, would not reject it, if they themselves would produce much greater merit on that basis, incalculable, unfathomable, what need to mention someone who, having written it in letters, takes it up, memorizes, reads, understands, and correctly and thoroughly teaches it to others in detail?
 Further, Subhūti, this Dharma discourse is unimaginable and incomparable. This

Dharma discourse was taught by the Tathāgata for the benefit of sentient beings who have correctly entered into the supreme vehicle, the welfare of sentient beings who have correctly entered into the best vehicle. Those who take up this Dharma discourse, memorize, read, understand, and correctly and thoroughly teach it to others in detail are known by the Tathāgata; they are seen by the Tathāgata. All those sentient beings will be endowed with an unfathomable heap of merit. Being endowed with an unimaginable heap of merit, incomparable, immeasurable, and limitless, all those sentient beings will hold my enlightenment on the shoulder.

Why is that? Subhūti, this Dharma discourse is unable to be heard by those who appreciate the inferior, by those viewing a self, by those viewing a sentient being, by those viewing a living being; those viewing a person are unable to hear, to take up, to memorize, to read, and to understand because that cannot be.

Further, Subhūti, at whatever place on earth this sutra is taught, that place on earth will become worthy to be paid homage by the world with devas, humans, and Asuras. That place on earth will become worthy as an object of prostration and worthy as an object of circumambulation. That place on earth will become like a shrine."

16-1 "Subhūti, whatever son of the lineage or daughter of the lineage takes up the words of a sutra like this, memorizes, reads, and understands, they will be tormented; will be intensely tormented.

Why is that? Subhūti, because whatever non-virtuous actions of former lifetimes that were committed by those sentient beings that would bring rebirth in the lower realms, due to torment in this very life, those non-virtuous actions of former lifetimes will be purified, and they will also attain the enlightenment of a Buddha.

Subhūti, I know with clairvoyance that in the past period, in even more countless of countless eons, much beyond even beyond the Tathāgata Arhat Perfectly Completed Buddha Dīpaṅkara, there were eighty-four hundred thousands of ten million, hundred billion Buddhas whom I pleased, and having pleased, did not upset. Subhūti, from whatever I did, having pleased and not having upset those Buddha Bhagavāns and in the future period, at the end of the five hundred, from someone taking up this sutra, memorizing, reading, and understanding, Subhūti, compared to this heap of merit, the former heap of merit does not approach even a hundredth part, a thousandth part, a hundred-thousandth part; does not withstand enumeration, measure, calculation, similarity, equivalence, or comparison. Subhūti, at that time, the sons of the lineage or daughters of the lineage will receive a quantity of heap of merit that, if I were to express the heap of merit of those sons of the lineage or daughters of the lineage, sentient beings would go mad, would be disturbed.

Further, Subhūti, this Dharma discourse being unimaginable, its maturation indeed should also be known as unimaginable."

17-1 "Bhagavān, how should one who has correctly entered the bodhisattva's vehicle abide, how practice, how control the mind?"

17-2 "Subhūti, here, one who has correctly entered the bodhisattva's vehicle should generate the mind thinking this:

'I shall cause all sentient beings to pass completely beyond sorrow into the realm of nirvana without remainder of the aggregates. Although sentient beings were caused to pass completely beyond sorrow like that, no sentient being whatsoever was caused to pass beyond sorrow.'

Why is that? Subhūti, because if a bodhisattva engages in discriminating a sentient being, he is not to be called a 'bodhisattva.' Also, if he engages in discriminating a person, he is not to be called a 'bodhisattva.'

Why is that? Subhūti, because the dharma called 'one who has correctly entered the bodhisattva's vehicle' does not exist whatsoever."

17-3 "Subhūti, what do you think about this? Does that dharma that was manifestly and completely realized by the Tathāgata from the Tathāgata Dīpaṅkara, unsurpassed perfect and complete enlightenment, exist whatsoever?"

- 17-4 “Bhagavān, that dharma that was manifestly and completely realized by the Tathāgata from the Tathāgata Dipaṅkara, unsurpassed perfect and complete enlightenment, does not exist whatsoever.”
- 17-5 **“Subhūti, it is so. It is so, that dharma that was manifestly and completely realized by the Tathāgata from the Tathāgata Dīpaṅkara, unsurpassed perfect and complete enlightenment, does not exist whatsoever. Subhūti, if that dharma that was manifestly and completely realized by the Tathāgata were to exist at all, the Tathāgata Dipaṅkara would not have made the prediction to me, saying, ‘Young Brahmin, in a future period you will become the Tathāgata Arhat Perfectly Completed Buddha called Sakyamuni.’ Subhūti, thus, since that dharma that was manifestly and completely realized by the Tathāgata, unsurpassed perfect and complete enlightenment, does not exist whatsoever, therefore, the Tathāgata Dipaṅkara made the prediction to me, saying, ‘Young Brahmin, in a future period you will become the Tathāgata Arhat Perfectly Completed Buddha called Śākyamuni.’ Why is that? Because, Subhūti, ‘Tathāgata’ is an epithet of the suchness of reality. Subhūti, if someone were to say, ‘The Tathāgata Arhat Perfectly Completed Buddha manifestly and completely realized unsurpassed perfect and complete enlightenment,’ they would speak wrongly. Why is that? Subhūti, because that dharma that was manifestly and completely realized by the Tathāgata, unsurpassed perfect and complete enlightenment, does not exist whatsoever. Subhūti, that dharma that was manifestly and completely realized by the Tathāgata has neither truth nor falsity. Therefore, ‘all dharmas are Buddha dharmas’ was taught by the Tathāgata. Subhūti, ‘all dharmas’, all those are non-dharmas. Therefore, it is said that ‘all dharmas are Buddha dharmas.’ Subhūti, it is like this, for example: like a human endowed with a body and the body became large.”**
- 17-6 “Bhagavān, that taught by the Tathāgata, ‘a human endowed with a body and a large body,’ is taught by the Tathāgata as not being a body. Therefore, ‘endowed with a body and a large body’ is said.”
- 17-7a **“Subhūti, it is so; if some bodhisattva were to say, ‘I shall cause sentient beings to completely pass beyond sorrow,’ he should not be called ‘bodhisattva.’ Why is that? Subhūti, does the dharma that is called ‘bodhisattva’ exist whatsoever?”**
- 17-7b “Bhagavān, it does not.”
- 17-7c **“Subhūti, therefore, it was taught by the Tathāgata that ‘all dharmas are without a sentient being, without a living being, without a person.’ Subhūti, if some bodhisattva were to say, ‘I shall actualize arranged fields,’ he too should be expressed similarly. Why is that? Subhūti, because the arranged fields called ‘arranged fields’ are those taught by the Tathāgata as non-arranged. Therefore, they are called ‘arranged fields.’ Subhūti, whatever bodhisattva appreciates that dharmas are selfless, saying ‘dharmas are selfless,’ he is expressed by the Tathāgata Arhat Perfectly Completed Buddha as a bodhisattva called a ‘bodhisattva.’”**
- 18-1 **“Subhūti, What do you think about this? Does the Tathāgata possess the flesh eye?”**
- 18-2 “Bhagavān, it is so; the Tathāgata possesses the flesh eye.”
- 18-3 **“Subhūti, what do you think about this? Does the Tathāgata possess the divine eye?”**
- 18-4 “Bhagavān, it is so; the Tathāgata possesses the divine eye.”
- 18-5 **“Subhūti, what do you think about this? Does the Tathāgata possess the wisdom eye?”**
- 18-6 “Bhagavān, it is so; the Tathāgata possesses the wisdom eye.”
- 18-7 **Subhūti, what do you think about this? Does the Tathāgata possess the dharma eye?”**
- 18-8 “Bhagavān, it is so; the Tathāgata possesses the dharma eye.”
- 18-9 **“Subhūti, what do you think about this? Does the Tathāgata possess the Buddha eye?”**
- 18-10 “Bhagavān, it is so; the Tathāgata possesses the Buddha eye.”

- 18-11 **“Subhūti, what do you think about this? If, there being also just as many Ganges**
- 18-12 **Rivers as there are grains of sand in the river Ganges, there were just as many world**
- 18-13 **systems as there are grains of sand of those, would those world systems be many?”**
- 18-14 **“Bhagavān, it is so; those world systems would be many.”**
- 18-15 **“Subhūti, as many sentient beings as exist in those world systems, I totally know their**
- continua of consciousness of different thoughts.**
- Why is that? Subhūti, because a so-called ‘continuum of consciousness’ is that taught**
- by the Tathāgata as a non-continuum. Therefore, it is called a ‘continuum of**
- consciousness.’**
- Why is that? Subhūti, because past consciousness does not exist as an observable,**
- nor does future consciousness exist as an observable, nor does present**
- consciousness exist as an observable.”**
- 19-1 **“Subhūti, what do you think about this? If someone, completely filling this billionfold**
- world system with the seven types of precious things, were to give gifts, do you think**
- that son of the lineage or daughter of the lineage would produce an enormous heap of**
- merit on that basis?”**
- 19-2 **“Bhagavān, enormous. Sugata, enormous.”**
- 19-3 **“Subhūti, it is so. It is so; that son of the lineage or daughter of the lineage would**
- produce an enormous heap of merit on that basis. Subhūti, if a heap of merit were a**
- heap of merit, the Tathāgata would not have taught a heap of merit called a ‘heap of**
- merit.’**
- 20-1 **“Subhūti, what do you think about this? Should one be viewed as the Tathāgata due to**
- total achievement of the form body?”**
- 20-2 **“Bhagavān, it is not so; one should not be viewed as the Tathāgata due to total achievement**
- of the form body.**
- Why is that? Bhagavān, because ‘total achievement of the form body’ is that taught by the**
- Tathāgata as not being total achievement; therefore, it is called ‘total achievement of the form**
- body.’”**
- 20-3 **“Subhūti, what do you think about this? Is one to be viewed as the Tathāgata due to**
- perfect marks?”**
- 20-4 **“Bhagavān, it is not so; one is not to be viewed as the Tathāgata due to perfect marks.**
- Why is that? Because that which was taught by the Tathāgata as perfect marks was taught**
- by the Tathāgata as not being perfect marks; therefore, they are called ‘perfect marks.’”**
- 21-1a **“Subhūti, what do you think about this? If it is thought that the Tathāgata considers,**
- 21-1b **‘the dharma is demonstrated by me,’ Subhūti, do not view it like that, because the**
- dharma that is demonstrated by the Tathāgata does not exist whatsoever.**
- 21-2 **Subhūti, if someone were to say ‘the dharma is demonstrated by the Tathāgata,’**
- Subhūti, he would deprecate me since nonexistent and wrongly seized.**
- Why is that? Subhūti, because that demonstrated dharma called ‘demonstrated**
- dharma,’ which is referred to saying ‘demonstrated dharma,’ does not exist**
- whatsoever.”**
- 21-3 **“Bhagavān, in the future period, will there be any sentient beings who, having heard this**
- demonstration of such a dharma as this, will clearly believe?”**
- 21-4 **“Subhūti, they are not sentient beings nor non-sentient beings. Why is that? Subhūti,**
- so-called ‘sentient beings,’ because they were taught by the Tathāgata as**
- non-sentient beings, therefore are called ‘sentient beings.’”**
- 22-1a **“Subhūti, what do you think about this? Does that dharma that was manifestly and**
- completely realized by the Tathāgata, unsurpassed perfect and complete**
- enlightenment, exist whatsoever?”**
- 22-1b **“Bhagavān, that dharma that was manifestly and completely realized by the Tathāgata,**
- unsurpassed perfect and complete enlightenment, does not exist whatsoever.”**

- 22-2 “Subhūti, it is so; it is so. For it even the least dharma does not exist and is not observed; therefore, it is called ‘unsurpassed perfect and complete enlightenment.’”
- 23 “Further, Subhūti, that dharma is equivalent since, for it, inequivalence does not exist whatsoever; therefore, it is called ‘unsurpassed perfect and complete enlightenment.’ That unsurpassed perfect and complete enlightenment – equivalent as selfless, without sentient being, without living being, without person – is manifestly and completely realized through all virtuous dharmas. Subhūti, virtuous dharmas called ‘virtuous dharmas,’ they, taught by the Tathāgata as just non-dharmas, are therefore called ‘virtuous dharmas.’”
- 24 “Further, Subhūti, compared to any son of the lineage or daughter of the lineage collecting a heap of the seven types of precious things about equaling whatever Sumeru, king of mountains, exist in a billion world systems, and giving gifts, if someone, having taken up even as little as a stanza of four lines from this wisdom gone beyond, were to teach it to others, Subhūti, compared to this heap of merit, the former heap of merit having not approached even a hundredth part, does not withstand comparison.”
- 25 “Subhūti, what do you think about this? If it is thought that the Tathāgata considers, ‘Sentient beings are liberated by me,’ Subhūti, do not view it like that. Why is that? Subhūti, because those sentient beings who are liberated by the Tathāgata do not exist whatsoever. Subhūti, if some sentient being were to be liberated by the Tathāgata, that itself would be, of the Tathāgata, grasping a self, grasping a sentient being, grasping a living being, grasping a person. Subhūti, so-called ‘grasping a self,’ that is taught by the Tathāgata as non-grasping, yet that is grasped by childish ordinary beings. Subhūti, so-called ‘childish ordinary beings,’ they were taught by the Tathāgata as just non-beings; therefore, they are called ‘childish ordinary beings.’”
- 26-1 “Subhūti, what do you think about this? Is one to be viewed as the Tathāgata due to perfect marks?”
- 26-2 “Bhagavān, it is not so; one is not viewed as the Tathāgata due to perfect marks.”
- 26-3 “Subhūti, it is so; it is so. One is not viewed as the Tathāgata due to perfect marks. Subhūti, if one were viewed as the Tathāgata due to perfect marks, even a chakravartin king would be the Tathāgata; therefore, one is not viewed as the Tathāgata due to perfect marks.”
- 26-4 “Bhagavān, as I understand the meaning of what the Bhagavān has said, one is not viewed as the Tathāgata due to perfect marks.”
- 26-5 *Then, these verses were spoken by the Bhagavān at that time:*
- 26-6 “Whoever sees me as form,
 whoever knows me as sound,
 has wrongly engaged by abandoning,
 those beings do not see me.
 The Buddhas are dharmatā viewed;
 the guides are the dharmakāya.
 Since dharmatā is not to be known,
 it is unable to be known.”
- 27 “Subhūti, what do you think about this? If one grasps that ‘the Tathāgata Arhat Perfectly Completed Buddha is due to perfect marks,’ Subhūti, you should not view so for, Subhūti, the Tathāgata Arhat Perfectly Completed Buddha does not manifestly and completely realize unsurpassed perfect and complete enlightenment due to perfect marks. Subhūti, if one grasps that ‘some dharma has been designated as destroyed or annihilated by those who have correctly entered the bodhisattva’s vehicle,’ Subhūti, it should not be viewed so; those who have correctly entered the bodhisattva’s vehicle

- have not designated any dharma whatsoever as destroyed or annihilated."
- 28-1 "Further, Subhūti, compared to any son of the lineage or daughter of the lineage who, completely filling with the seven kinds of precious things as many world systems as there are grains of sand of the rivers Ganges, were to give gifts, if any bodhisattva attained forbearance that dharmas are selfless and unproduced, on that basis the heap of merit they themselves would produce would be much greater. Further, Subhūti, a heap of merit should not be acquired by the bodhisattva."
- 28-2 "Bhagavān, should not a heap of merit be acquired by the bodhisattva?"
- 28-3 "Subhūti, acquire, not wrongly grasp; therefore, it is called 'acquire.'"
- 29 "Subhūti, if someone says, 'The Tathāgata goes or comes or stands or sits or lies down,' he does not understand the meaning explained by me. Why is that? Subhūti, because 'the Tathāgata' ('the One Gone Thus') does not go anywhere nor has come from anywhere; therefore, one says, 'the Tathāgata Arhat Perfectly Completed Buddha.'"
- 30-1 "Further, Subhūti, if some son of the lineage or daughter of the lineage were to render as many atoms of earth as exist in a billionfold world system, like this for example, into powder like a collection of subtlest atoms, Subhūti, what do you think about this? Would that collection of subtlest atoms be many?"
- 30-2 "Bhagavān, it is so. That collection of subtlest atoms would be many. Why is that? Bhagavān, because if there were a collection, the Bhagavān would not have said 'collection of subtlest atoms.' Why is that? Because that 'collection of subtlest atoms' that was taught by the Bhagavān was taught by the Tathāgata as no collection; therefore, one says 'collection of subtlest atoms.' That 'billionfold world system' that was taught by the Tathāgata was taught by the Tathāgata as no system; therefore, one says 'billionfold world system.' Why is that? Bhagavān, because if there were to be a world system, that itself would be grasping a solid thing. That taught by the Tathāgata as grasping a solid thing was taught by the Tathāgata as no grasping; therefore, one says 'grasping a solid thing.'"
- 30-3 "Subhūti, grasping a solid thing is it- self a convention; that dharma does not exist as expressed, yet it is grasped by ordinary childish beings."
- 31-1 "Subhūti, if someone were to say, 'Viewing as a self was taught by the Tathāgata and viewing as a sentient being, viewing as a living being, viewing as a person was taught by the Tathāgata,' Subhūti, would that be spoken by right speech?"
- 31-2 "Bhagavān, it would not. Sugata, it would not. Why is that? Bhagavān, because that which was taught by the Tathāgata as viewing as a self, was taught by the Tathāgata as no viewing; therefore, one says, 'viewing as a self.'"
- 31-3 "Subhūti, those who have correctly entered the bodhisattva's vehicle should know, should view, should appreciate all dharmas like this; they should appreciate like this, not abiding whatsoever in any discrimination as a dharma. Why is that? Subhūti, because discrimination as a dharma, called 'discrimination as a dharma,' is taught by the Tathāgata as non-discrimination; therefore, one says 'discrimination as a dharma.'"
- 32-1 "Further, Subhūti, compared to any bodhisattva mahāsattva who, completely filling unfathomable and incalculable world systems with the seven kinds of precious things, were to give gifts, if any son of the lineage or daughter of the lineage who, having taken as little as a stanza of four lines from this perfection of wisdom, were to memorize or read or understand or correctly and thoroughly teach it to others in detail, on that basis the merit he himself would produce would be more, incalculable, unfathomable. How should one correctly and thoroughly teach? Just how one would not correctly and thoroughly teach; therefore, one says, 'correctly and thoroughly teach.' "As a star, a visual aberration, a lamp, an illusion, dew, a bubble, a dream, lightning,

and a cloud – view all the compounded like that.”

32-2 *That having been said by the Bhagavān, the elder Subhūti, those bodhisattvas, the fourfold disciples – bhikṣhus, bhikṣhunis, upāsakas and upāsikas – and the world with devas, humans, asuras, and gandharvas, overjoyed, highly praised that taught by the Bhagavān.*