



The Diamond Cutter Sutra

(Dor-je Chopa)

In Indian Sanskrit language, Arya Vajra-cchedika Nama Prajnāparamita Mahāyāna Sūtra

In Tibetan, 'Phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa zhes bya ba theg pa chen po'i mdo

In English, The Noble Mahāyāna Sūtra on the Wisdom Gone Beyond called "The Diamond Cutter"

I bow to all the Buddhas and Bodhisattvas.

This is what I have heard. At one time. The Buddha was staying in Shravasti, in the garden of Anathapindada at Jetavana Grove, together with a great community of 1,250 monks and a many great Bodhisattvas.

One day, in the morning, having put on his robes, carrying the begging bowl, the Bhagavan Buddha entered the great city of Shravasti to beg for food. Then, having gone to the great city, enjoyed the alms food, and having performed the activity of food. He put away the begging bowl and upper robe as he did not having any later meal for the day. He washed his feet, sat upon the prepared cushion in a cross-legged posture, straightened his body upright, and meditated. Then, many monks approached the Buddha, bowing their heads to his feet, circumambulated three times and sat to one side around him.

Also at that time, the venerable Subhuti, joining that very assembly, sat down. Then, the venerable Subhuti rose from the seat, placed the upper robe over one shoulder, set his right knee on the ground, bowed, joining the palms, toward the Buddha, and said this:

"Bhagavan, the extent to which the Tathagata Perfectly Enlightened Buddha has benefited the great Bodhisattvas with highest benefit, the extent to which the Tathagata has entrusted the great Bodhisattvas with highest faith — Bhagavan, it is amazing; Sujata, it is amazing. Bhagavan, how does one who has entered into the path of Bodhisattva manage? How do they practice? How do they behold their mind?"

When this had been asked, the Bhagavan said to the venerable Subhuti, "Subhuti, excellent, excellent! Subhuti, thus it is, thus it is so. The Tathagata has benefited the great Bodhisattvas with the highest benefit. The Tathagata has entrusted the Bodhisattvas with the highest faith. Subhuti, therefore, listen properly and hold it in your mind, I will explain to you how one who has correctly entered into the path of Bodhisattva manages, how they practice, how they behold their mind."

Having replied, "Bhagavan, so be it," the venerable Subhuti listened in accordance with the Bhagavan, and the Bhagavan said this: "Subhuti, here, one who has correctly entered into the path of Bodhisattva should generate the awakening mind think like this: 'As many as sentient beings that are — born from egg, born from the womb, born from heat and moisture, born miraculously; with form, without form, with

perception, without perception, without no perception— the realm of sentient beings, as many as are projected as sentient beings, all those I shall cause to pass completely beyond suffering into the realm of Nirvana without the aggregates. Although limitless sentient beings have thus been caused to pass completely beyond suffering, no sentient being whatsoever has been caused to pass completely beyond suffering.'

Why is that so? Subhuti, because if a Bodhisattva engages in conceptualizing a sentient being, one is not to be called a 'Bodhisattva.' Why is that? Subhuti, if anyone engages in conceptualizing a sentient being, or engages in conceptualizing a soul, or engages in conceptualizing a person, they are not to be called a 'Bodhisattva.'

"Further, Subhuti, When a Bodhisattva practices generosity, they do not rely on objects; they practice generosity without keeping their minds on any phenomenon whatsoever. They practice generosity without focusing on form, likewise they practice generosity without focusing on sound, smell, taste, touch, or a phenomenon. Subhuti, thus Bodhisattva practice generosity without conceptualizing any characteristics. Why is that? Subhuti, because the collection of merit of the Bodhisattva who practice generosity without focusing their minds, Subhuti, is not easy to take the measurement. "Subhuti, what do you think about this? Do you think it is easy to take the measurement of space in the east?"

Subhuti replied, "Bhagavan, no it is not so."

The Bhagavan said, "Subhuti, similarly, do you think it is easy to take the measurement of space in the south, west, north, above, below, the corners, and the space of ten directions?"

Subhuti replied, "Bhagavan, no it is not so."

The Bhagavan said, "Subhuti, similarly, the collection of merit of the Bodhisattva who practice generosity without relying on objects is also not easy to measure. "Subhuti, what do you think about this? Should one recognize the Tathagata through the perfect marks?"

Subhuti replied, "Bhagavan, no it is not so; one shouldn't rely on perfect marks to recognize the Tathagata. Why is that? Because, when the Tathagata speaks of perfect marks, there are no perfect mark being talked about."

He replied thus, and the Bhagavan said this to the venerable Subhuti: "Subhuti, 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, recognize the Tathagata with characteristic and without characteristic."

He said that and the venerable Subhuti replied to the Buddha, "Bhagavan, in the future, at the end of five hundred years, when the Dharma will totally diminish, will any being properly perceive these words of Sutras?"

The Bhagavan said, "Subhuti, do not say that, '...in the future, at the end of five hundred years, when the Dharma totally diminish, will any beings properly perceive these words of Sutra produce correct conceptualization upon the words of Sutras

Moreover, Subhuti, in the future, at the end of five hundred years, when the Dharma will totally diminish, there will be great Bodhisattvas, endowed with morality, endowed with education, endowed with wisdom. Subhuti, those great Bodhisattvas moreover will not make offering to just a single Buddha; they will not produce roots of virtue to just a single Buddha. Subhuti, there will be great

Bodhisattvas who will make offerings to many hundred thousands of Buddhas and produced roots of virtue to many hundred thousands of Buddhas.

“Subhuti, those who will obtain a single mind of faith upon the words of such Sutras as these being explained, Subhuti, they are known by the Tathagata. Subhuti, they are seen by the Tathagata; Subhuti, all those beings will accumulate an limitless collection of merit. Why is that? Subhuti, because these great Bodhisattvas will not engage in conceptualizing a self, engage in conceptualizing a sentient being, engage in conceptualizing a soul, or engages in conceptualizing a person”

“Subhuti, these great Bodhisattvas will not engages in conceptualizing Dharma nor conceptualizing non-Dharma; nor will they engage in conceptualization or non-conceptualization. Why is that? Subhuti, because if these great Bodhisattvas caught up in the idea of a Dharma, they are also caught up in the ideas of a self, ideas of a sentient being, ideas of a soul, and ideas of a person. Even if they caught up in the idea of a non-existent Dharma, they are also caught up in the ideas of a self, ideas of a sentient being, ideas of a soul, and ideas of a person.” “Why is that? Further, Subhuti, because a Bodhisattva does not wrongly hold Dharma, nor hold non-Dharma.”

Therefore, with that intention, the Tathagata said, “Those who understand this system of Dharma like a boat, if they discard Dharma, what need is there to mention of non-Dharma?”

Further, the Bhagavan said to the venerable Subhuti, “Subhuti, what do you think about this? Is there a Dharma that was completely realized by the Tathagata, perfect and complete enlightenment? Did the Tathagata taught that Dharma?”

He said that, and the venerable Subhuti replied, “Bhagavan, as far as I have understood that was taught by the Bhagavan, there is no Dharma that was completely realized by the Tathagata, perfect and complete enlightenment. That Dharma that was taught by the Tathagata does not exist whatsoever. Why is that? Because any Dharma that was completely realized or taught by the Tathagata can not be conceive, can not be expressed; it is neither Dharma nor non-Dharma. Why is that? Because noble beings are distinguished by the uncreated phenomena.”

The Bhagavan said, “Subhuti, what do you think about this? If any son or daughter of the noble family, completely filling this 3000 dimensional fold of spacious universe with the seven types of precious jewels as a practice of generosity, would that son or daughter of the noble family create a huge collection of merit on that basis?”

Subhuti replied, “Bhagavan, it is huge. Sugata, it is huge. That any son or daughter of the noble family would create a huge collection of merit on that basis. Why is that? Bhagavan, because that very collection of merit is not a collection; therefore, the Tathagata says, ‘collection of merit, collection of merit.’”

The Bhagavan said, “Subhuti, if someone accepts a stanza of four lines from this discourse of Dharma, explain correctly and thoroughly teach it to others, the collection of merit on that basis would be much greater, compared to any son or daughter of the noble family who, completely filling this 3000 dimensional fold of spacious universe with the seven types of precious jewels as a practice of generosity. Why is that? Subhuti, because the perfectly completed enlightenment of the Tathagata Buddhas arises from it; the Bhagavan Buddhas also are born from it. Why is that? Subhuti, because the

so called Buddha Dharma are those Buddha Dharma taught by the Tathagata as non-existent; therefore, they are called 'Buddha Dharma.'

"Subhuti,, what do you think? Does a Stream-Enterer think, 'I have attained the result of Stream-Enterer'?"

Subhuti replied, "Bhagavan, no it is not so. Why is that? Bhagavan, because one does not enter into anything whatsoever; therefore, one is called 'Stream-Enterer.' One has not entered into form, nor into sound, nor into smell, nor into taste, nor into touch, nor into a phenomenon; therefore, one is called 'Stream-Enterer.' Bhagavan, if that Stream-Enterer think 'I have attained the result of Stream-Enterer,' that itself would be a conception of a self, a sentient being, a soul, a person."

The Bhagavan said, "Subhuti, what do you think? Does the Once-Returner think, I have attained the result of Once-Returner?"

Subhuti replied, "Bhagavan, no 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 is called, 'Once-Returner'."

The Bhagavan said, "Subhuti, what do you think? Does the Non-Returner think, 'I have attained the result of Non-Returner' ?"

Subhuti replied, "Bhagavan, no 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 is called, 'non-returner.'"

The Bhagavan said, "Subhuti, what do you think? Does the Arhat think, 'I have attained the result of Arhat ship'?"

Subhuti replied, "Bhagavan, no it is not so. Why is that? Because the phenomenon called 'Arhat' does not exist whatsoever. Bhagavan, if the Arhat were to think, 'I have attained the result of Arhatship,' that itself would be a conception of a self, a sentient being, a soul, a person.

"Bhagavan, I was acknowledged by the Tathagata Perfectly Completed Buddha as the foremost of those who abide without delusion. Bhagavan, I am free of attachment, an Arhat; Bhagavan, still I do not think, 'I am an Arhat.' Bhagavan, if I were to think, 'I have attained Arhatship,' the Tathagata would not have said to me that, 'The son of the noble family, Subhuti, is the foremost of those who abide without delusion. Because he does not abiding in anything, he abides without delusion.'"

The Bhagavan said, "Subhuti, what do you think about this? Does that Dharma that was received by the Tathagata from the Tathagata Perfectly Completed Buddha Dipankara exist?"

Subhuti replied, "Bhagavan, no it is not so. That Dharma that was received by the Tathagata from the Tathagata Perfectly Completed Buddha Dipankara does not exist whatsoever."

The Bhagavan said, "Subhuti, if a Bodhisattva say, 'I shall create arranged Buddha fields, 'they are lying. Why is that? Subhuti, because in so called arranged Buddha fields,' those arrangements are taught by the Tathagata as nonexistent; therefore, they are called 'arranged fields.' Subhuti, therefore, the great Bodhisattva thus should awaken the mind without focus, should awaken the mind not

focusing in anything. They should awaken the mind not focusing on form, should awaken the mind not focus on sound, smell, taste, touch, or phenomenon.

“Subhuti, it is like this: If, for example, the body of a person were to become thus, were to become like this, as big as Sumeru, The king of mountains, Subhuti, what do you think about this? Would that body be big?”

Subhuti replied, “Bhagavan, that body would be big. Sugata, that body would be big. Why is that? Because it is taught by the Tathagata as not being a thing; therefore, it is called a ‘body.’ Since it is taught by the Tathagata as not being a thing; therefore, it is called a ‘big body.’”

The Bhagavan said, “Subhuti, what do you think about this? If there were also just as many Ganges Rivers as there are grains of sand in the Ganges, would their grains of sand be many?”

Subhuti replied, “Bhagavan, if those very Ganges Rivers were many, there is no need to mention their grains of sand.”

The Bhagavan said,, “Subhuti, you should imagine like that; you should understand like that. If some man or woman, completely filling with the seven kinds of precious jewels that many universe as there are grains of sand of those rivers Ganges, were to offer that to the Tathagata perfectly completed Buddhas, Subhuti, what do you think about this? Would that man or woman create much merit on that basis?”

Subhuti replied, “Bhagavan, very much. Sugata, very much. That man or woman would create so much merit on that basis.”

The Bhagavan said, “Subhuti, if someone, completely filling that many universe with the seven types of precious jewels, were to offer to the Tathagata Perfectly Completed Buddhas, compared to someone who, accept a stanza of a four lines from this discourse of Dharma, explain correctly and thoroughly teach it to others, on that basis the merit that create would be much greater and limitless.

“Furthermore, Subhuti, if, at any place on earth even a stanza of a four line from this discourse on Dharma is recited or taught, that place on earth is a sacred shrine of the Gods, Humans, and Demi-Gods. What need to mention that whoever takes up this discourse of Dharma, writes, memorizes, touches, reads, understands, and properly perceives in mind will be most amazing. At that place, there is certainly a Master resides; Gurus also resides.”

The venerable Subhuti asked the Bhagavan, “Bhagavan, what is the name of this discourse of Dharma? How should it be practice?”

The Bhagavan said to the venerable Subhuti, “Subhuti, the name of this Dharma discourse is the ‘Gone beyond wisdom’; it should be practice like that. Why is that? Subhuti, because the very same gone beyond wisdom that is taught by the Tathagata is not gone beyond; therefore, it is called ‘gone beyond wisdom.’

“Subhuti, what do you think about this? Does the Dharma that is taught by the Tathagata exist whatsoever?”

Subhuti replied, "Bhagavan, the Dharma that is taught by the Tathagata does not exist whatsoever."

The Bhagavan said, "Subhuti, what do think about this? Are the quantities of particles of earth that exist in a 3000 dimensional fold of spacious universe many?"

Subhuti replied, "Bhagavan, the particles of earth are very many. Sugata, they are very many. Why is that? Bhagavan, because Tathagata says that these particle of earth are not particles; therefore, it is called 'particle of earth.' And Tathagata mentioned that the levels of universe are not a level; therefore, it is called a 'level of universe.'"

The Tathagata said, "Subhuti, what do you think about this? Is Tathagata Perfectly Completed Buddha recognize through those thirty-two marks of a great being?"

Subhuti replied, "Bhagavan, no it is not so. Why is that? Bhagavan, because those thirty-two marks of a great being mentioned by the Tathagata are mentioned not as marks ; therefore, they are called 'thirty-two marks of the Tathagata.'"

The Bhagavan said, "Further, Subhuti, compared with some man or woman completely giving their bodies numbering the grains of sand of the river Ganges, if someone, taking even a stanza of four lines from this discourse of Dharma, also teach it to others, they would create many greater merits on that basis."

Thereupon, the venerable Subhuti was moved to tears, due to the impact of the Dharma. Having wiped away the tears, he said to the Bhagavan, "Bhagavan, this discourse on Dharma taught thus by the Tathagata, Bhagavan, is so amazing. Sugata, it is so amazing. Bhagavan, since my attainment of exalted wisdom, I have never before heard this discourse on Dharma. Bhagavan, those sentient beings who will generate correct discrimination upon this sutra being explained will be most amazing. Why is that? Bhagavan, because that which is correct discrimination is not discrimination; therefore, Tathagata taught it as a correct discrimination. Bhagavan, upon this Dharma discourse being explained, that I imagine and acknowledge is not so amazing for me. Bhagavan, in the end of time, in the final age, at the end of five hundred years, those sentient beings who take up this Dharma discourse, writes, memorizes, touches, reads, understands, and properly perceives in mind will be most amazing. Furthermore, Bhagavan, they will not engage in the conception of a self, a sentient being, a soul, a person. Why is that? Bhagavan, because that itself which is idea of a self, idea of a sentient being, idea of a life, and idea of a person is separated of any conception. Why is that? Because the Buddhas are free of all conceptualization."

He said that and the Bhagavan replied to the venerable Subhuti, "Subhuti, thus it is; thus it is so. Upon this Sutra being explained, those sentient beings who are not afraid, not terrified, and will not become terrified will be most amazing. Why is that? Subhuti, because this highest gone beyond wisdom taught by the Tathagata, was also taught by the limitless Bhagavan Buddhas — therefore, it is called 'highest gone beyond wisdom.'

"Further, Subhuti, that itself which is the gone beyond patience of the Tathagata has not gone beyond. Why is that? Subhuti, because when the king of Kalinga cut off my body and limbs, at that time I was not caught up in the ideas of a self, a sentient being, a soul, a person, and in me there was no conception whatsoever, also no non-conception. Why is that? Subhuti, because, at that time if I was caught up in the idea of a self, then I would also have a conception of hatred; if I was caught up in a

idea of a sentient being, a living being, a person, then I would also have a notion arisen of hatred.”

“Subhuti, I know with my clairvoyance that in the past for five hundred lifetimes, I was the Sage called ‘Preacher of Patience’; even then I was not caught up in the idea of a self a sentient being, a soul, a person, Subhuti therefore the great Bodhisattva, completely abandoning all conception, should awaken the mind for unsurpassed perfectly complete enlightenment. One should awaken the mind without focusing on form. One should awaken the mind without focusing on sound, smell, taste, touch, or phenomena. One should awaken the mind without focusing on non-phenomena either. One should awaken the mind without focusing on anything whatsoever. Why is that? Because that itself which focus does not focus. Therefore, the Tathagata say, ‘The Bodhisattva should practice generosity without relying on object.’

“Further, Subhuti, the Bodhisattva should thus practice generosity for the welfare of all sentient beings. However, the conception of a sentient being is without conception. And what Tathagata call ‘all sentient beings’ also do not exist. Why is that? Subhuti, because the Tathagata teaches what is real, teaches truth, teaches what it is; the Tathagata teaches what is without deception.

“Further, Subhuti, the Dharma that is completely realized or shown by the Tathagata has neither true nor false. Subhuti, it is like this, for example: If someone with eyes walking in dark, one will not see anything, a Bodhisattva who relies on objects and ideas to practice generosity is likewise

“Subhuti, it is like this, for example: upon dawn and the sun rising, a person with eyes sees various kinds of forms; the bodhisattva who practice generosity without relying on idea focusing into anything likewise.

“Further Subhuti, those sons or daughters of the noble family who take up this Dharma discourse, writes, memorizes, touches, reads, understands, and properly perceives in mind, and thoroughly teach it to others are known by the Tathagata, they are seen by the Tathagata. All those sentient beings will create limitless collection of merit.

“Further, Subhuti, compared to some man or woman, at the time of dawn, totally giving their bodies numbering the grains of sand of the river Ganges — also totally giving their bodies numbering the grains of sand of the river Ganges at the time of midday and evening, in such number totally giving their bodies for many hundred thousands of ten million, hundred billion eons — if someone, having heard this Dharma discourse without abandoning it, if they themselves would create much greater and limitless merit on that basis, what need to mention someone who, takes it up, writes, memorizes, touches, reads, understands, and thoroughly teaches it to others?

“Further, Subhuti, this Dharma discourse is inconceivable and incomparable. This Dharma discourse was taught by the Tathagata for the benefit of sentient beings who have entered into the supreme vehicle, the welfare of sentient beings who have entered into the excellent vehicle. Those who take up this Dharma discourse, writes, memorize, touches, read, understand, and thoroughly teach it to others are known by the Tathagata; they are seen by the Tathagata. All those sentient beings will be endowed with an incomprehensible collection of merit. Being endowed with an inconceivable collection of merit, incomparable, immeasurable, and limitless, all those sentient beings will carry my enlightenment on the shoulder. Why is that? Subhuti, this Dharma discourse is unable to be heard by those who imagine to be inferior, by those who are caught up in the idea of a self, a sentient being, a soul, a person are unable to hear, to take up, to memorize, to read, and to understand because there is no basis.

“Furthermore, Subhuti, if, at any place on earth even a stanza from this discourse on Dharma is recited or taught, that place on earth is a sacred shrine of the Gods, Humans, and Demi-Gods. That place on earth will become worthy as an object of homage and worthy object of circumambulation. That place on earth will become like a sacred shrine.

“Subhuti, whatever son or daughter of the noble family takes up the words of a sutra like this, writes, memorizes, touches, reads, and understands, they will be tormented; will be intensely tormented. Why is that? Subhuti, 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.

“Subhuti, I know with my clairvoyance that in the past, in even more countless of countless eons, much beyond even beyond the Tathagata Foe destroyer Perfectly Completed Buddha Dipankara, there were eighty-four hundred thousands often million, hundred billion Buddhas whom I pleased, and having pleased. Subhuti, from whatever I did, having pleased and not having against those Buddhas and in the future, at the end of five hundred years, from someone taking up this Sutra, writing, memorizing, touching, reading, and understanding, Subhuti, compared to this collection 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.

“Subhuti, at that time, the sons or daughters of the noble family will receive a quantity of collection of merit that, if were to express the collection of merit of those sons or daughters of the noble family, sentient beings would go crazy, would be disturbed.”

“Further, Subhuti, this Dharma discourse being inconceivable, its results indeed should also be known as inconceivable.”

Then, the venerable Subhuti replied to the Bhagavan, “Bhagavan, how should one who has correctly entered the Bodhisattva’s vehicle abide, how practice, how behold the mind’?”

The Bhagavan said, “Subhuti, 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 suffering like that, no sentient being whatsoever was caused to passed beyond suffering.’ Why is that? Subhuti, because if a Bodhisattva engages in notion of a sentient being, one is not to be called a ‘Bodhisattva.’ Also, if he engages in notion of a person, one is not to be called a ‘Bodhisattva.’ Why is that? Subhuti, because the Dharma called ‘one who has correctly entered the Bodhisattva’s vehicle’ does not exist whatsoever.

“Subhuti, what do you think about this? Does that Dharma that was manifestly and completely realized by the Tathagata from the Tathagata Dipankara, unsurpassed perfect and complete enlightenment, exist whatsoever?”

The venerable Subhuti replied to the Bhagavan., “Bhagavan, that Dharma that was completely realized by the Tathagata from the Tathagata Dipankara, perfect and complete enlightenment, does not exist whatsoever.”

The Bhagavan replied to the venerable Subhuti, "Subhuti, thus it is. Thus it is so, that Dharma that was manifestly and completely realized by the Tathagata from the Tathagata Dipankara, unsurpassed perfect and complete enlightenment, does not exist whatsoever. Subhuti, if that Dharma that was manifestly

and completely realized by the Tathagata were to exist at all, the Tathagata Dipankara would not have made the prediction to me, saying, 'Young Brahmin, in a future you will become the Tathagata Perfectly Completed Buddha called Shakyamuni.' Subhuti, thus, since that Dharma that was manifestly and completely realized by the Tathagata, unsurpassed perfect and complete enlightenment, does not exist whatsoever, therefore, the Tathagata Dipankara made the prediction to me, saying, 'Young Brahmin, in a future you will become the Tathagata Perfectly Completed Buddha called Shakyamuni.' Why is that? Because, Subhuti, 'Tathagata' is an epithet of the suchness of reality.

"Subhuti, if someone were to say, 'The Tathagata Perfectly Completed Buddha manifestly and completely realized unsurpassed perfect and complete enlightenment,' they would speak wrongly. Why is that? Subhuti, because that Dharma that was completely realized by the Tathagata, perfect and complete enlightenment, does not exist whatsoever. Subhuti, that Dharma that was completely realized by the Tathagata has neither true nor false. Therefore, 'all Dharmas are Buddha Dharmas' was taught by the Tathagata. Subhuti, 'all Dharmas', all those are non-Dharmas. Therefore, it is said that 'all Dharmas are Buddha Dharmas.' Subhuti, it is like this, for example: like a human endowed with a body and the body became large,"

The venerable Subhuti replied, "Bhagavan, that taught by the Tathagata, 'a human endowed with a body and a large body,' is taught by the Tathagata as not being a body. Therefore, it is called 'endowed with a body and a large body'.

The Bhagavan said, "Subhuti, thus it is, thus it is so; if some Bodhisattva were to say, 'I shall cause sentient beings to completely pass beyond suffering,' one should not be called 'Bodhisattva.' Why is that? Subhuti, does the Dharma that is called 'Bodhisattva' exist whatsoever?" Subhuti replied, "Bhagavan, no it does not."

The Bhagavan said, "Subhuti, therefore, it was taught by the Tathagata that 'all Dharmas are without a sentient being, without a living being, without a person.'

"Subhuti, if a Bodhisattva say, 'I shall create arranged Buddha fields, 'they are lying. Why is that? Subhuti, because in so called arranged Buddha fields,' those arrangements are taught by the Tathagata as nonexistent; therefore, they are called 'arranged fields.' Subhuti, whatever Bodhisattva believes that Dharmas are selfless, saying 'Dharmas are selfless,' one is expressed by the Tathagata Perfectly Completed Buddha as a Bodhisattva called a 'Bodhisattva.'

"Subhuti, What do you think about this? Does the Tathagata possess the flesh eye?" Subhuti replied, "Bhagavan, thus it is, thus it is so; the Tathagata possesses the flesh eye."

The Bhagavan said, "Subhuti, what do you think about this? Does the Tathagata possess the divine eye?"

Subhuti replied, "Bhagavan, it is so; the Tathagata possesses the divine eye."

The Bhagavan said, "Subhuti, what do you think about this? Does the Tathagata possess the wisdom eye?"

Subhuti replied, "Bhagavan, it is so; the Tathagata possesses the wisdom eye."

The Tathagata said, "Subhuti, what do you think about this? Does the Tathagata possess the Dharma eye?"

Subhuti replied, "Bhagavan, thus it is, thus it is so; the Tathagata possesses the Dharma eye."

The Tathagata said, "Subhuti, what do you think about this? Does the Tathagata possess the-Buddha eye?"

Subhuti replied, "Bhagavan, thus it is, thus it is so; the Tathagata possesses the Buddha eye."

The Bhagavan said, "Subhuti, what do you think about this? If, there being also just as many Ganges Rivers as there are grains of sand in the river Ganges, there were just as many world systems as there are grains of sand of those, would those world systems be many?"

Subhuti replied, "Bhagavan, thus it is, thus it is so; those world systems would be so many."

The Bhagavan said, "Subhuti, as many sentient beings as exist in those universe, I totally know their continuum of consciousness of different thoughts. Why is that? Subhuti, because a so-called 'continuum of consciousness' is that taught by the Tathagata as a non-continuum. Therefore, it is called a 'continuum of consciousness.' Why is that? Subhuti, 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.

"Subhuti, what do you think about this? If someone, completely filling this 3000 dimensional fold of spacious universe with the seven types of precious jewels , were to practice generosity, do you think that son or daughter of the noble family would create an enormous heap of merit on that basis'?"

Subhuti replied, "Bhagavan, enormous. Sugata, enormous."

The Bhagavan said, "Subhuti, thus it is, thus it is so; that son or daughter~ of the noble family would create an enormous heap of merit on that basis. Subhuti, if a heap of merit were a heap of merit, the Tathagata would not have taught a heap of merit called a 'heap of merit.'

"Subhuti, what do you think about this? Should one be viewed as the Tathagata due to total achievement of the form body?"

Subhuti replied, "Bhagavan, no it is not so; one should not be viewed as the Tathagata due to total achievement of the form body. Why is that? Bhagavan, because 'total achievement of the form body' is that taught by the Tathagata as not being total achievement; therefore, it is called 'total achievement of the form body.'"

The Bhagavan said, "Subhuti, what do you think about this? Is one to be viewed as the Tathagata due to perfect marks?"

Subhuti replied, "Bhagavan, it is not so; one is not to be recognized as the Tathagata due to perfect marks. Why is that? Because that which was taught by the Tathagata as perfect marks was taught by the Tathagata as not being perfect marks; therefore, they are called 'perfect marks.'"

The Bhagavan said, "Subhuti, what do you think about this? If it is thought that the Tathagata considers, 'the Dharma is demonstrated by me,' Subhuti, do not see it like that, because the Dharma

that is demonstrated by the Tathagata does not exist whatsoever. Subhuti, if someone were to say 'the Dharma is demonstrated by the Tathagata,' Subhuti, he would deprecate me since nonexistent and wrongly seized. Why is that? Subhuti, because that demonstrated Dharma called 'demonstrated Dharma,' which is referred to saying 'demonstrated Dharma,' does not exist whatsoever."

Then, the venerable Subhuti said to the Bhagavan, "Bhagavan, in the future, will there be any sentient beings who, having heard this demonstration of such a Dharma as this, will it be trusted?"

The Bhagavan said, "Subhuti, they are not sentient beings nor non—sentient beings. Why is that? Subhuti, so-called 'sentient beings,' because they were taught by the Tathagata as non—sentient beings, therefore are called 'sentient beings.'

"Subhuti, what do you think about this? Does that Dharma that was completely realized by the Tathagata, perfect and complete enlightenment, exist whatsoever?"

The venerable Subhuti replied, "Bhagavan, that Dharma that was completely realized by the Tathagata, perfect and complete enlightenment, does not exist whatsoever."

The Bhagavan said, "Subhuti, thus it is ; thus it is so. For it, even the least Dharma does not exist and is not observed; therefore, it is called 'perfect and complete enlightenment.'

"Further, Subhuti, that Dharma is equal since, for it, inequality does not exist whatsoever; therefore, it is called 'perfect and complete enlightenment.' That perfect and complete enlightenment — equal as selfless, without sentient being, without soul, without person — is completely realized through all virtuous Dharmas. Subhuti, virtuous Dharmas called 'virtuous Dharmas,' they, taught by the Tathagata as just non-Dharmas, are therefore called 'virtuous Dharmas.'

"Further, Subhuti, compared to any son or daughter of the noble family collecting a heap of the seven types of precious things about equal to Sumeru, king of mountains, exist in 3000-dimensional fold of spacious universe, and practicing generosity, if someone, having taken up even as little as a stanza of four lines from this gone beyond wisdom, were to teach it to others, Subhuti, compared to this collection of merit, the former collection of merit having not approached even a hundredth part, does not withstand comparison."

"Subhuti, what do you think about this? If it is thought that the Tathagata considers, 'Sentient beings are liberated by me,' Subhuti, do not see it like that. Why is that? Subhuti, because those sentient beings who are liberated by the Tathagata do not exist whatsoever. Subhuti, if some sentient being were to be liberated by the Tathagata, that itself would be, of the Tathagata, grasping a self, grasping a sentient being, grasping a soul, grasping a person. Subhuti, so-called 'grasping a self,' that is taught by the Tathagata as non-grasping, yet that is grasped by ordinary beings. Subhuti, so-called 'ordinary beings,' they were taught by the Tathagata as just non-beings; therefore, they are called 'ordinary beings.'

"Subhuti, what do you think about this? Is one to be seen as the Tathagata due to perfect marks?" Subhuti replied, "Bhagavan, no it is not so; one is not seen as the Tathagata due to perfect marks."

The Bhagavan said, "Subhuti, thus it is; thus it is so. One is not seen as the Tathagata due to perfect marks. Subhuti, if one were seen as the Tathagata due to perfect marks, even a chakravartin king would be the Tathagata; therefore, one is not seen as the Tathagata due to perfect marks."

Then, the venerable Subhuti said to the Bhagavan, "Bhagavan, as I understand the meaning of what the Bhagavan has said, one is not recognize as the Tathagata due to perfect marks."

Then, these verses were spoken by the Bhagavan at that time:

Whoever sees me as form, whoever knows me as sound, has wrongly engaged by abandoning, those beings do not see me.

The Buddhas are Dharmata viewed; the guides are the Dharmakaya. Since Dharmata is not to be known, it is unable to be known.

"Subhuti, what do you think about this? If one conceive that 'the Tathagata Perfectly Completed Buddha is due to perfect marks,' Subhuti, you should not view so for, Subhuti, the Tathagata Perfectly Completed Buddha does not manifestly and completely realize perfect and complete enlightenment due to perfect marks.

"Subhuti, if one grasps that 'some Dharma has been designated as destroyed or annihilated by those who have correctly entered the Bodhisattva's vehicle,' Subhuti, 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.

"Further, Subhuti, compared to any son or daughter of the noble family 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 practice giving, if any Bodhisattva attained forbearance that Dharmas are selfless and un-produced, on that basis the heap of merit they themselves would produce would be much greater. Further, Subhuti, a heap of merit should not be acquired by the Bodhisattva."

The venerable Subhuti replied, 'Bhagavan, should not a heap of merit be acquired by the Bodhisattva?'"

The Bhagavan said, "Subhuti, acquire, not wrongly grasp; therefore, it is called 'acquire.'

"Subhuti, if someone says, 'The Tathagata goes or comes or stands or sits or lies down,' he does not understand the meaning explained by me. Why is that? Subhuti, because 'the Tathagata' ('the One Gone Thus') does not go anywhere nor has come from anywhere; therefore, one says, 'the Tathagata Perfectly Completed Buddha.'

'Further, Subhuti, if some son or daughter of the noble family were to render as many atoms of earth as exist in a 3000 dimensional universe, like this for example, into powder like a collection of subtlest atoms, Subhuti, what do you think about this? Would that collection of subtlest atoms be many?'"

Subhuti replied, "Bhagavan, thus it is, thus it is so. That collection of subtlest atoms would be many. Why is that? Bhagavan, because if there were a collection, the Bhagavan would not have said 'collection of subtlest atoms.' Why is that? Because that 'collection of subtlest atoms' that was taught by the Bhagavan was taught by the Tathagata as no collection; therefore, one says 'collection of subtlest atoms.' That multi dimensional world system' that was taught by the Tathagata was taught by the Tathagata as no system; therefore, one says multi dimensional world system.' Why is that?"

Bhagavan, because if there were to be a world system, that itself would be grasping a solid thing. That taught by the Tathagata as grasping a solid thing was taught by the Tathagata as no grasping; therefore, one says 'grasping a solid thing.'

The Bhagavan said, "Subhuti, grasping a solid thing is itself a convention; that Dharma does not exist as expressed, yet it is grasped by ordinary beings. Subhuti, if someone were to say, 'Viewing as a self was taught by the Tathagata and viewing as a sentient being, viewing as a living being, viewing as a person was taught by the Tathagata,' Subhuti, would that be spoken by right speech?"

Subhuti replied, "Bhagavan, no it would not. Sugata, it would not. Why is that? Bhagavan, because that which was taught by the Tathagata as viewing as a self, was taught by the Tathagata as no viewing; therefore, one says, 'viewing as a self.'

The Bhagavan said, "Subhuti, 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? Subhuti, because discrimination as a dharma, called 'discrimination as a Dharma,' is taught by the Tathagata as nondiscrimination; therefore, one says 'discrimination as a Dharma.'

"Further, Subhuti, compared to any great Bodhisattva who, completely filling unfathomable and limitless world systems with the seven kinds of precious things, were to practice generosity, if any son or daughter of the inoble family 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, 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."

That having been said by the Bhagavan, the elder Subhuti, those Bodhisattvas, the fourfold disciples — bhikshus, bhikshunis, upasakas and upasikas— and the world with devas, humans, asuras, and gandharvas, overjoyed, highly praised that taught by the Bhagavan.

The Exalted Mahayana Sutra on the Wisdom Gone Beyond called 'The Diamond Cutter' is concluded.

Colophon to the Lhasa Zhol text:

Compiled, revising the translation of the Indian abbot Silendra Bodhi and Yeshe sDe with the new language standard.