

Handwritten text in an ancient script, likely Sanskrit or Pali, on a palm leaf manuscript. The text is arranged in a single line across the length of the leaf.

Handwritten text in an ancient script, likely Sanskrit or Pali, on a palm leaf manuscript. The text is arranged in a single line across the length of the leaf.

sutra prajnaparamita pembelah vajra

vajracchedikā prajñāpāramitā sūtra

vajra cutter prajnaparamita sutra

अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं

अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं
 अथ अक्षुते च रश्मि नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं नक्षत्रं

Translated by Prof. Paul Harrison from 2 oldest surviving Sanskrit manuscript copies:

1. MS 2385, Schøyen Collection, edited by Harrison & Watanabe, is presumed to have come from Afghanistan, possibly the Bamiyan area, and is dated on paleographical grounds to the 6th–7th centuries.
2. The Gilgit Vajracchedikā, discovered in Northern Pakistan in 1931, and subsequently edited by Chakravarti (1956), Dutt (1959), and Schopen (1989), and is dated 6th-7th centuries.

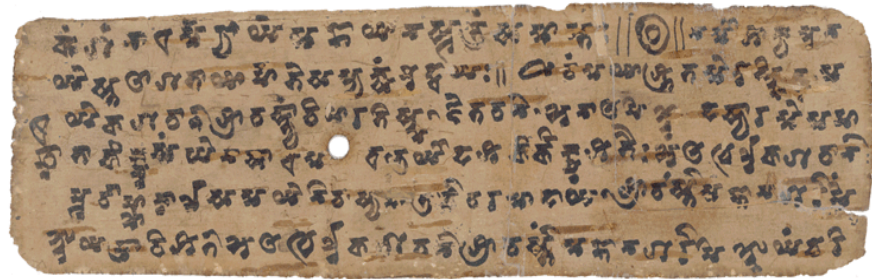
Diterjemahkan ke bahasa Indonesia oleh Tim Potowa Center.

MEI 2019

namo śākyamunaye tathāgatāyārhate samyaksambuddhāya ||

Hail to Śākyamuni, the Realized, Worthy and Perfectly Awakened One!

Sujud kepada Sakyamuni, Tathagata (Yang Sudah Seadanya), Arhat (Yang Patut Dihargai), Samyaksambuddha (Yang Penggugahannya Sempurna)!



*evaṃ mayā śrutam ekasmin samaye bhagavān | śrāvastyāṃ viharati sma | jetavane |
anāthapiṇḍadasyārāme mahatā bhikṣusaṃghena sārddham ardhatrayodaśabhir
bhikṣuśataiḥ | atha khalu bhagavān pūrvāhṇakālasamaye nivāsyā pātracīvaram
ādāya | śrāvastīṃ mahānagarīṃ piṇḍāya prāviśat | atha khalu bhagavān | śrāvastīṃ
mahānagarīṃ piṇḍāya caritvā paścād bhaktapiṇḍapātapatikkrāṃ taḥ pāḍau
prakṣālya nyaśīdad bhagavān | prajñapta evāsane paryamkam ābhujya rjuṃ kāyaṃ
praṇidhāya pratimukhaṃ smṛtim upasthāpya | atha saṃbahulā bhikṣavaḥ yena
bhagavāṃs tenopasaṃkkraman upasaṃkkramya bhagavataḥ pāḍau śirasābhivandya
bhagavaṃtaṃ trīḥpradakṣiṇīkṛtvā ekāṃte nyaśīdan |*

*1 This is the word as I heard it once when the Lord was staying in Śrāvastī,
in Jetṛ's Grove, at the monastery of Anāthapiṇḍada, together with a large community
of monks 1,250 monks strong.*

*Then the Lord got dressed in the morning, took his bowl and robe, and entered the
great city of Śrāvastī for alms.*

*Then, after walking around the great city of Śrāvastī for alms, the Lord returned in the
afternoon after eating the alms food, washed his feet, and sat down on the seat set out
for him with legs crossed, body held erect and attention directed in front of him.*

*Then a great many monks approached the Lord, and after approaching him they
prostrated themselves at the Lord's feet, circumambulated the Lord three times,
and sat down to one side.*

1 Inilah kata-kata yang saat itu saya dengar sewaktu Bhagawan tinggal di Sravasti, di Hutan Jeta, di arama Anathapindada, beserta rombongan besar 1.250 biksu.

Saat itu Bhagawan berpakaian di pagi hari, mengambil mangkuk dan jubahnya, lalu memasuki kota besar Sravasti untuk berpindapata.

Kemudian, setelah berjalan berkeliling di kota besar Sravasti untuk berpindapata, di siang harinya Bhagawan kembali setelah memakan makanan dari pindapata, mencuci kaki dan duduk bersila di alas duduk yang telah disediakan untuk beliau, tubuh tegak dengan perhatian yang diarahkan ke depan.

Kemudian serombongan banyak biksu menghampiri Bhagawan, dan setelah mendekati beliau, mereka bersujud di kaki Bhagawan, mengelilingi Bhagawan tiga kali dan duduk di satu sisi.

*tena khalu punaḥ samayenāyusmān subhūtiḥ tasyām eva pariṣadi sannipatito ’bhūt
sanniṣaṇṇaḥ | atha khalv āyusmān subhūtir utthāyāsanād ekāṃsam uttarāsaṃgaṃ
kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyām pratiṣṭhāpya yena bhagavāṃs tenāmjalim
praṇāmya bhagavaṃtam etad avocat | āścaryaṃ bhagavan yāvad eva
tathāgatenārhatā samyaksambuddhena bodhisatvā mahāsatvā anupariḡhūtāḥ
parameṇānugraheṇa | yāvad eva tathāgatena bodhisatvāḥ parittāḥ paramayā
parindanayā | kathaṃ bhagavan bodhisattvayānasamprasthitena sthātavyam |
kathaṃ pratipattavyam | kathaṃ cittaṃ pratigṛhītavyam | evam ukte bhagavān
āyusmaṃtaṃ subhūtim etad avocat | sādhu sādhu subhūte evam etat
subhūte anupariḡhūtās tathāgatena bodhisatvāḥ parameṇānugraheṇa |*

2 Moreover, on that occasion the Venerable Subhūti had joined that particular assembly and was seated with it.

Then the Venerable Subhūti rose from his seat, arranged his cloak over one shoulder, went down on his right knee, saluted the Lord with his hands placed together, and said this to the Lord: “It is a marvellous thing, Lord, just how much bodhisattvas and mahāsattvas have been favoured with the highest of favours by the Realized, Worthy and Perfectly Awakened One, just how much bodhisattvas have been entrusted with the greatest of trusts by the Realized One.

How, Lord, should one who has set out on the bodhisattva path take his stand, how should he proceed, how should he control the mind?”

At these words the Lord said this to the Venerable Subhūti, “Well done, Subhūti, well done! Quite so, Subhūti.

2 Pada saat itu Ayusman (Teman) Subhuti juga ikut dalam rombongan tersebut dan duduk bersama mereka.

Kemudian Ayusman Subhuti bangkit dari alas duduknya,
menyampirkan jubah di satu bahu, berlutut dengan kaki kanannya, bersujud dengan sembah kepada Bhagawan dan berkata demikian kepada Bhagawan:
“Sungguh sesuatu yang mengagumkan, Bhagawan, betapa Tathagata, Arhat, Samyaksambuddha mengasihi para bodhisatwa dan mahasatwa setinggi-tingginya;
betapa para bodhisatwa dipercayai dengan kepercayaan tertinggi oleh Tathagata.

Bhagawan, bagaimana seorang yang sudah berada dalam jalan kehidupan bodhisatwa mengambil sikap, bagaimana sebaiknya dia menerapkannya,
bagaimana sebaiknya dia memantau pikirannya?”

Mendengar kata-kata ini, Bhagawan berkata demikian kepada Ayusman Subhuti: “Bagus sekali, Subhuti, bagus sekali! Memang demikian, Subhuti.

*parittās tathāgatena bodhisatvāḥ paramayānuparindanayā | tena hi subhūte śṛṇu
sādhu ca suṣṭhu ca manasikuru bhāṣiṣye | yathā bodhisattvayānasamprasthitena
sthātavyam | yathā pratipattavyam | yathā cittam pratigrhītavyam | evaṃ bhagavann
ity āyuṣmān subhūtir bhagavataḥ pratyasrauṣīt | bhagavāṃs tān etad avocat | iha
subhūte bodhisattvayānasamprasthitair evaṃ cittam utpādayitavyam ||*

*Bodhisattvas have been favoured with the highest of favours by the Realized One,
bodhisattvas have been entrusted with the greatest of trusts by the Realized One.*

*Therefore listen, Subhūti, and pay attention closely and carefully. I will tell how one
who has set out on the bodhisattva path should take his stand, how he should proceed,
how he should control the mind.”*

“Yes, Lord,” replied the Venerable Subhūti, signifying his assent to the Lord.

*The Lord said this to them: “In this regard, Subhūti, those who have set out on the
bodhisattva path should have the following thought:*

Para bodhisatwa dikasihi setinggi-tingginya oleh Tathagata,
para bodhisatwa dipercayai dengan kepercayaan tertinggi oleh Tathagata.

Oleh karena itu, Subhuti, dengarkanlah dan perhatikanlah dengan cermat dan seksama.

Saya akan memberi tahu bagaimana seorang yang sudah berada dalam
jalan kehidupan bodhisatwa mengambil sikap, bagaimana sebaiknya dia menerapkannya, bagaimana sebaiknya dia memantau pikirannya.”

“Baiklah, Bhagawan,” jawab Ayusman Subhuti, menyatakan kesediaannya mengikuti petunjuk Bhagawan.

Demikian kata Bhagawan kepada mereka:

“Begini Subhuti, mereka yang berada dalam jalan kehidupan bodhisatwa sebaiknya mempunyai cara pikir demikian:

| *yāvaṃtaḥ satvāḥ satvasaṃgrahaṇa saṃgrhītāḥ aṇḍajā vā jarāyujā vā saṃsvedajā vā upapādukā vā rūpiṇo vā arūpiṇo vā saṃjñīno vā asaṃjñīno vā naiva saṃjñīno nāsaṃjñīnaḥ yāvat satvadhātuḥ prajñāpyamānaḥ prajñāpyate te mayā sarve anupadhiśeṣe nirvāṇadhātau parinirvāpayitavyāḥ | evam aparimāṇāṃś ca satvān parinirvāpayitavyāḥ na ca kaścit satvaḥ parinirvāpito bhavati | tat kasmāḍ dhetoḥ | sacet subhūte bodhisatvasya satvasaṃjñā pravartate na sa bodhisatva iti vaktavyaḥ | tat kasya hetoḥ | na sa subhūte bodhisatvo vaktavyo yasya satvasaṃjñā pravarteta jīvasaṃjñā vā pudgalasaṃjñā vā pravarteta |*

3 'However many living beings are comprised in the total aggregation of living beings, be they born from eggs, or born from wombs, or born from moisture, or arising spontaneously, whether having physical form or being non-material, whether having apperception, or lacking apperception, or neither having apperception nor lacking apperception—however the realm of living beings is defined when one defines it—I should bring all of them to final extinction in the realm of extinction without substrate remaining.

But after I have brought immeasurable living beings to final extinction in this way, no living being whatsoever has been brought to extinction.'

What is the reason for that? If, Subhūti, the idea of a living being occurs to a bodhisattva, he should not be called a bodhisattva.

Why is that? Subhūti, anybody to whom the idea of a living being occurs, or the idea of a soul or the idea of a person occurs, should not be called a bodhisattva.

3 ‘Betapa pun banyaknya semua makhluk hidup yang ada, yang dapat dikumpulkan dan dijumlah: baik yang lahir dari telur, atau lahir dari rahim, atau lahir dari kelembaban, atau yang muncul secara spontan; baik yang memiliki jasmani maupun tanpa jasmani; baik yang memiliki pencerapan atau yang tidak memiliki pencerapan; atau bahkan yang tidak memiliki pencerapan maupun tanpa pencerapan— bagaimanapun definisi alam makhluk-makhluk hidup jika didefinisikan—

saya akan menghantarkan mereka semua pada pelepasan sempurna (*pari-nirvāṇa*) dalam alam pelepasan tanpa sisa (*an-upadhiśeṣe nirvāṇa-dhātu*).

Akan tetapi, setelah dengan demikian saya menghantarkan makhluk-makhluk hidup yang tak terhitung jumlahnya tersebut pada pelepasan sempurna (*pari-nirvāṇa*), tidak ada satu makhluk hidup apa pun yang dihantarkan pada pelepasan.’

Apakah sebabnya?

Subhuti, jika *gagasan tentang makhluk hidup* terlintas di benak seorang bodhisatwa, dia seharusnya tidak dapat disebut bodhisatwa.

Mengapa demikian?

Subhuti, siapa pun yang dalam benaknya timbul *gagasan tentang makhluk hidup* (*satvasaṃjñā*), atau *gagasan tentang jiwa* (*jīvasaṃjñā*), atau *gagasan tentang sosok orang* (*pudgalasaṃjñā*), dia tidak dapat disebut bodhisatwa.”

*api tu khalu punaḥ subhūte bodhisatvena na vastupraṭiṣṭhiteṇa dānaṃ dātavyam | na
kvaçit praṭiṣṭhiteṇa dānaṃ dātavyam | na rūpapraṭiṣṭhiteṇa dānaṃ dātavyam na
śabdagandharasaspraṣṭavyeṣu na dharmapraṭiṣṭhiteṇa dānaṃ dātavyam | evaṃ hi
subhūte bodhisatvena dānaṃ dātavyam | yathā na nimittasaṃjñāyāṃ pratītiṣṭhet | tat
kasya hetoḥ | yaḥ subhūte bodhisatvaḥ apraṭiṣṭhito dānaṃ dadāti tasya subhūte
puṇyaskandhasya na sukaraṃ pramāṇam udgrahītum |*

4 “However, a bodhisattva should not give a gift while fixing on an object, Subhūti.

He should not give a gift while fixing on anything.

He should not give a gift while fixing on physical forms.

*He should not give a gift while fixing on sounds, smells, tastes or objects of touch,
or on dharmas.*

*For this is the way, Subhūti, a bodhisattva should give a gift, so that he does not fix on
the idea of the distinctive features (of any object).*

*Why is that? Subhūti, it is not easy to take the measure of the quantity of merit, Subhūti,
of the bodhisattva who gives a gift without fixation.*

4 “Walau bagaimanapun, seorang bodhisatwa seharusnya tidak melakukan suatu pemberian sambil terpukau (*pratiṣṭhita*) pada objeknya, Subhuti.

Dia seharusnya tidak melakukan suatu pemberian sambil terpukau pada apa pun.

Dia seharusnya tidak melakukan suatu pemberian sambil terpukau pada wujud fisik.

Dia seharusnya tidak melakukan suatu pemberian sambil terpukau pada suara, bebauan, citarasa, objek sentuhan, atau objek mental (*dharmas*).

Karena dengan cara beginilah, Subhuti,
seorang bodhisatwa melakukan pemberian sehingga dia tidak terpukau pada gagasan tanda-tanda khusus (*nimittasaṃjñā*) dari objek apa pun.

Mengapa demikian?

Subhuti, tidaklah mudah untuk mengukur tumpukan daya kebajikan (*puṇyaskandha*) dari bodhisatwa yang melakukan pemberian tanpa terpukau (*apratiṣṭhita*), Subhuti.

*tat kiṃ manyase subhūte sukaram pūrvasyām diśi ākāśasya pramāṇam udgrahītum |
subhūtir āha | no hīdaṃ bhagavan | evaṃ dakṣiṇapaścimottarāsv adha ūrdhvaṃ
vidikṣu-r-avidikṣu | daśasu dikṣu | sukaram ākāśasya pramāṇam udgrahītum |
subhūtir āha | na hīdaṃ bhagavan | bhagavān āha | evam etat subhūte | evam etat
subhūte yo bodhisatvo 'pratiṣṭhito dānaṃ dadāti tasya puṇyaskandhasya na sukaram
pramāṇam udgrahītum | api tu khalu punaḥ subhūte evaṃ bodhisatvena dānamayaṃ
puṇyakṛyāvastuṃ dānaṃ dātavyam |*

5 What do you think, Subhūti, is it easy to take the measure of space in the east?"

Subhūti said, "Indeed not, Lord."

"Similarly, is it easy to take the measure of space in the south, west, north, nadir, zenith, all the intermediate directions and any direction besides them, in the ten directions?"

Subhūti said, "Indeed not, Lord."

The Lord said, "Quite so, Subhūti. Quite so, Subhūti. It is not easy to take the measure of the quantity of merit of the bodhisattva who gives a gift without fixation.

However, this is the way a bodhisattva should give a gift, Subhūti, as an instance of the meritorious activity which consists in giving.

5 Bagaimana menurut pendapatmu, Subhuti, apakah mudah untuk mengukur ruang angkasa di sebelah timur?”

Subhuti berkata, “Tentu saja tidak, Bhagawan.”

“Begitu pula, apakah mudah untuk mengukur ruang angkasa di sebelah selatan, barat, utara, nadir (titik terendah), zenit (puncak teratas), semua penjuru antara, dan penjuru-penjuru lainnya di sepuluh penjuru?”

Subhuti berkata, “Tentu saja tidak, Bhagawan.”

Bhagawan berkata, “Memang demikian, Subhuti. Memang demikian, Subhuti. Tidaklah mudah untuk mengukur tumpukan daya kebajikan dari bodhisatwa yang melakukan pemberian tanpa terpukau.

Walau bagaimanapun, Subhuti, memang beginilah cara seorang bodhisatwa melakukan pemberian—
pemberian sebagai suatu tindakan pengumpul daya kebajikan (*puṇyakṛyā*).”

*tat kiṃ manyase subhūte tathāgato lakṣaṇasaṃpadā draṣṭavyaḥ | bhagavān āha na
lakṣaṇasaṃpadā tathāgato draṣṭavyaḥ | tat kasya hetoḥ | yā sā tathāgatena
lakṣaṇasaṃpadā bhāṣitā saivālakṣaṇasaṃpat | evam ukte bhagavān āyusmaṇtaṃ
subhūtim etad avocat | yāvat subhūte lakṣaṇaṃ tāvan mṛṣā | yāvad alakṣaṇaṃ tāvad
amṛṣā | iti hi lakṣaṇālakṣaṇataḥ tathāgato draṣṭavyaḥ ||*

“What do you think, Subhūti, can a Realized One be seen by virtue of the possession of distinctive features?”

Subhūti said, “A Realized One cannot be seen by virtue of the possession of distinctive features.

Why is that? The very thing which the Realized One has preached as the possession of distinctive features lacks any possession of distinctive features.”

At these words the Lord said this to the Venerable Subhūti, “Subhūti, as long as there is any distinctive feature there is falsehood, and as long as there is no distinctive feature there is no falsehood.

Accordingly, it is by virtue of the featurelessness of his distinctive features that a Realized One can be seen.”

“Bagaimana menurut pendapatmu, Subhuti,
dapatkah sosok Tathagata dilihat berdasarkan dimilikinya tanda-tanda khusus?”

Subhuti berkata,
“Tathagata tidak dapat dilihat berdasarkan dimilikinya tanda-tanda khusus.

Mengapa demikian?

Karena apa yang khususnya dibabarkan oleh Tathagata sebagai *kepemilikan tanda-tanda khusus (lakṣaṇasāmpadā)*,
itu karena *tanpa kepemilikan tanda-tanda khususnya (na lakṣaṇasāmpadā)*.”

Menanggapi kata-kata ini, Bhagawan lalu berkata demikian kepada Ayusman Subhuti,
“Subhuti, selama *ada tanda khusus (lakṣaṇa)* apa pun, maka ada ketidakbenaran (*mṛṣā*),
dan selama *tidak ada tanda khusus (alākṣaṇa)* maka tidak ada ketidakbenaran.

Dengan demikian, karena *memang tidak ada tanda dari tanda-tanda khusus (lakṣaṇālākṣaṇa)* beliau,
maka Tathagata dapat dilihat.”

*evam ukte āyusmān subhūtir bhagavaṃtam etad avocat | asti bhagavan kecī satvāḥ
bhaviṣyaṃty anāgate 'dhvani paścimāyāṃ paṃcāśatyāṃ vartamānāyāṃ ye imeṣv
evaṃrūpeṣu sūtrāṃtapadeṣu bhāṣyamāṇeṣu bhūtaśaṃjñāṃ utpādayiṣyaṃti |
bhagavān āha | mā tvaṃ subhūte evaṃ vocat | asti kecī satvāḥ bhaviṣyaṃty
anāgate 'dhvani ye imeṣv evaṃrūpeṣu sūtrāṃtapadeṣu bhāṣyamāṇeṣu
bhūtaśaṃjñāṃ utpādayiṣyaṃti | api tu khalu punaḥ subhūte bhaviṣyaṃty
anāgate 'dhvani bodhisatvā mahāsatvā paścimāyāṃ paṃcāśatyāṃ
saddharmavipralope vartamāne śīlavaṃto guṇavaṃtaḥ prajñāvaṃto bhaviṣyaṃti | na
khalu punaḥ subhūte bodhisatvā ekabuddhaparyupāsītā bhaviṣyaṃti |
naikabuddhāvaropitakuśalamūlā bhaviṣyaṃti |*

6 At these words the Venerable Subhūti said this to the Lord, “Can it be, Lord, that there will be any living beings at a future time, when the final five hundred years come to pass, who, when the words of such discourses as these are being spoken, will conceive the idea that they are the truth?”

The Lord said, “Subhūti, you must not say things like ‘Can it be that there will be any living beings at a future time, when the final five hundred years come to pass, who, when the words of such discourses as these are being spoken, will conceive the idea that they are the truth?’

On the contrary, Subhūti, there will be bodhisattvas and mahāsattvas at a future time, when in the final five hundred years the destruction of the true dharma is coming to pass, who will be endowed with moral conduct, good qualities, and insight.

Moreover, it is not the case, Subhūti, that the bodhisattvas will have served a single Buddha, or that they will have planted the roots of goodness under a single Buddha.

6 Menanggapi kata-kata ini, Ayusman Subhuti berkata demikian kepada Bhagawan,
“Mungkinkah Bhagawan, akan ada makhluk-makhluk hidup di masa yang akan datang, di masa lima ratus tahun tahap terakhir sudah lewat—mereka, yang ketika ajaran-ajaran seperti pembabaran semacam ini diutarakan, akan menganggap bahwa ajaran-ajaran ini sebagai kebenaran?”

Bhagawan berkata, “Subhuti, engkau seharusnya tidak berkata seperti ini:
“Mungkinkah akan ada makhluk-makhluk hidup di masa yang akan datang, di masa lima ratus tahun tahap terakhir sudah lewat—ketika ajaran-ajaran seperti pembabaran semacam ini diutarakan—yang masih akan menganggap bahwa ajaran-ajaran ini sebagai kebenaran?”

Sebaliknya, Subhuti, akan ada para bodhisatwa dan mahasatwa di masa mendatang, di masa lima ratus tahun terakhir zaman kehancuran *dharma* sejati—yang memiliki kesusilaan (*śīla*), kualitas-kualitas bermanfaat (*guṇa*), dan wawasan tajam (*prajñā*).

Malahan, Subhuti, para bodhisatwa tersebut tidak hanya melayani satu Buddha, atau mereka hanya menanam *akar sumber kebajikan* (*kuśalamūlā*) terhadap satu Buddha.

*api tu khalu punaḥ subhūte anekabuddhaparyupāsītā bhaviṣyaṃti
anekabuddhāvaropitakuśalamūlā bhaviṣyaṃti | ye imeṣv evaṃrūpeṣu
sūtrāṃtapadeṣu bhāṣyamāṇeṣv ekacittaprasādamātram api pratilapsyaṃte | jñātās te
subhūte tathāgatena dṛṣṭās te subhūte tathāgatena sarve te aprameyaṃ
puṇyaskandhaṃ prasaviṣyaṃti pratigrhīṣyaṃti | tat kasya hetoḥ | na hi teṣāṃ
subhūte bodhisatvānāṃ ātmasaṃjñā pravartsyate na satvasaṃjñā na jīvasaṃjñā na
pudgalasaṃjñā pravartsyate | nāpi teṣāṃ subhūte bodhisatvānāṃ dharmasaṃjñā
pravartsyate nādharmasaṃjñā nāpi teṣāṃ saṃjñā nāsaṃjñā pravartsyate |*

On the contrary, Subhūti, they will have served many Buddhas, they will have planted the roots of goodness under many Buddhas.

As for those who, when the words of such discourses as these are being spoken, will experience the serenity of faith, even if it is for no more than a single thought, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti. They will all generate and come to be endowed with an immeasurable quantity of merit.

Why is that? Because, Subhūti, the idea of a self will not occur to those bodhisattvas, nor will the idea of a living being, or the idea of a soul, or the idea of a person occur to them.

Not even the idea of a dharma will occur to those bodhisattvas, Subhūti, nor the idea of a non-dharma; not even an idea or a non-idea will occur to them.

Bahkan sebaliknya, Subhuti, mereka telah melayani banyak Buddha, mereka telah menanam akar sumber kebajikan terhadap banyak Buddha.

Mereka yang ketika ajaran-ajaran dari pembabaran ini diutarakan—
yang dalam dirinya muncul keyakinan tunggal yang mantap (*ekacittaprasāda*) meskipun hanya sekejap—
Tathagata mengenali mereka, Subhuti, Tathagata melihat mereka, Subhuti.
Mereka semua akan mengumpulkan dan memiliki tumpukan daya kebajikan yang tak terukur.

Mengapa demikian?

Karena Subhuti, *gagasan tentang diri* (*ātmasaṃjñā*) tidak akan terlintas dalam benak para bodhisatwa tersebut, begitu juga *gagasan tentang makhluk hidup* (*satvasaṃjñā*), atau *gagasan tentang jiwa* (*jīvasaṃjñā*), atau *gagasan tentang sosok orang* (*pudgalasaṃjñā*).

Subhuti, malahan tidak akan terlintas dalam benak para bodhisatwa tersebut—
gagasan tentang dharma (*dharmasaṃjñā*) maupun *gagasan tentang non-dharma* (*adharmasaṃjñā*);
bahkan baik *gagasan* (*saṃjñā*) itu sendiri maupun *bukan gagasan* (*asaṃjñā*) tidak akan terlintas dalam benak mereka.

*nāpi teṣāṃ subhūte bodhisatvānāṃ dharmasaṃjñā pravartsyate nādharmasaṃjñā
nāpi teṣāṃ saṃjñā nāsaṃjñā pravartsyate | tat kasya hetoḥ | sacet subhūte teṣāṃ
bodhisatvānāṃ dharmasaṃjñā pravartsyate sa eva teṣāṃ ātmagrāho bhavet |
satvagrāho jīvagrāhaḥ pudgalagrāho bhavet | saced adharmasaṃjñā pravarteta sa
eva teṣāṃ ātmagrāho bhavet | satvagrāho jīvagrāhaḥ pudgalagrāha iti | tat kasya
hetoḥ | na khalu punaḥ subhūte dharmodgrahītavyo nādharmāḥ | tasmād idaṃ
saṃndhāya tathāgatena bhāṣitaṃ kolopamaṃ dharmaparyāyaṃ ājānadbhiḥ
dharmāḥ eva prahātavyāḥ prāg evādharmāḥ ||*

Why is that? If, Subhūti, the idea of a dharma should occur to those bodhisattvas, for them that would constitute seizing upon a self, it would constitute seizing upon a living being, seizing upon a soul, seizing upon a person.

If the idea of a non-dharma should occur, for them that would constitute seizing upon a self, seizing upon a living being, seizing upon a soul, seizing upon a person.

Why is that? One should moreover not take up any dharma, Subhūti, or any non-dharma.

It was therefore with this in mind that the Realized One said that those who understand the round of teachings of the Simile of the Raft should let go of the dharmas themselves, to say nothing of the non-dharmas.”

Mengapa demikian?

Seandainya Subhuti, *gagasan tentang dharma* terlintas dalam benak para bodhisatwa tersebut, maka mereka akan *menggenggam adanya diri (ātmagrāha)*, akan *menggenggam adanya makhluk hidup (satvagrāha)*, *menggenggam adanya jiwa (jīvagrāha)*, *menggenggam adanya sosok orang (pudgalagrāha)*.

Begitu juga, seandainya terlintas *gagasan tentang non-dharma (adharmasaṃjñā)* maka mereka akan *menggenggam adanya diri (ātmagrāha)*, *menggenggam adanya makhluk hidup (satvagrāha)*, *menggenggam adanya jiwa (jīvagrāha)*, *menggenggam adanya sosok orang (pudgalagrāha)*.

Mengapa demikian?

Karena seseorang seharusnya tidak menggenggam adanya *dharma (dharmā)* atau *non-dharma (adharmā)* apa pun, Subhuti.

Jadi, dengan dasar pengertian inilah, Tathagata mengatakan bahwa mereka yang memahami pembabaran ajaran (*dharmaparyāya*) ‘Perumpamaan Rakit,’ seharusnya melepaskan *dharma* itu sendiri, apalagi *non-dharma*.

*punar aparaṃ bhagavān āyusmaṇtaṃ subhūtim etad avocat | tat kiṃ manyase
subhūte kācīt tathāgatenānuttarā samyaksaṃbodhir abhisambuddhā | kaścīd vā
dharmaḥ tathāgatena deśitaḥ || subhūtir āha | yathāhaṃ bhagavan bhagavato
bhāṣitasyārtham ājānāmi nāsti sa kaścīd dharmo yas tathāgatenānuttarā
samyaksaṃbodhir abhisambuddhā | nāsti sa kaścīd dharmo yas tathāgatena deśitaḥ |
tat kasya hetoḥ | yo 'sau tathāgatena dharmo deśitaḥ | agrāhyaḥ so 'nabhilapyah | na
sa dharmo nādharmah | tat kasya hetoḥ | asaṃskṛtaprabhāvitā hy āryapudgalāḥ |*

7 Furthermore, the Lord said this to the Venerable Subhūti:

“What do you think, Subhūti? Is there anything whatsoever that the Realized One has fully awakened to, or any dharma whatsoever that the Realized One has taught, as supreme and perfect awakening?”

Subhūti said, “Lord, as I understand the meaning of what the Lord has preached, there is no dharma whatsoever that the Realized One has fully awakened to, nor any dharma whatsoever that the Realized One has taught, as supreme and perfect awakening.

Why is that? The dharma which the Realized One has taught is ungraspable, it is ineffable, it is neither a dharma nor a non-dharma.

Why is that? Because the Noble Persons are distinguished by the power they derive from the unconditioned.”

7 Lebih lanjut, Bhagawan berkata demikian kepada Ayusman Subhuti:

“Bagaimana menurut pendapatmu, Subhuti?

Apakah ada sesuatu yang menyebabkan Tathagata tergugah sepenuhnya (*abhisambuddhā*) oleh karenanya, atau apakah ada *dharma* apa pun yang Tathagata ajarkan sebagai penggugahan yang tertinggi, lengkap, dan sempurna (*anuttarā samyaksambodhi*)?”

Subhuti berkata, “Bhagawan, sebagaimana arti yang saya pahami dari apa yang Bhagawan babarkan, tidak ada ada satu *dharma* pun yang oleh karenanya, menyebabkan Tathagata tergugah sepenuhnya, atau tidak ada sesuatu *dharma* apa pun yang Tathagata ajarkan sebagai penggugahan yang tertinggi, lengkap, dan sempurna.

Mengapa demikian?

Dharma yang Tathagata ajarkan: tidak dapat digenggam, tak terkatakan; semuanya bukan *dharma* bukan *non-dharma*.

Mengapa demikian?

Karena para Arya dapat dikenal berdasarkan daya yang mereka peroleh dari *yang tanpa terkondisi (asamskrta)*.”

*tat kiṃ manyase subhūte ya imāṃ tṛsāhasramahāsāhasrāṃ lokadhātum
saptaratnapratipūrṇaṃ kṛtvā dānaṃ dadyāt | tat kiṃ manyase subhūte api nu sa
kulaputro vā kuladuhitā vā tato nidānaṃ bahu puṇyaṃ prasunuyāt | subhūtir āha |
bahu bhagavan bahu sugata | sa kulaputro vā kuladuhitā vā tato nidānaṃ bahu
puṇyaṃ prasunuyāt | tat kasya hetoḥ | sa eva bhagavann askandhaḥ | tasmāt
tathāgato bhāṣate puṇyaskandhaḥ askandha iti bhagavān āha | yaś ca khalu punaḥ
subhūte kulaputro vā kuladuhitā vā imāṃ tṛsāhasrāmahāsāhasrāṃ lokadhātum
saptaratnapratipūrṇaṃ kṛtvā dānaṃ dadyāt | yaś ceto dharmaparyāyad aṃtaśaś
catuṣpadikām api gāthām udgrhya parebhyo deśayet samprakāśayed ayam eva
tatonidānaṃ bahutaraṃ puṇyaṃ prasunuyāt |*

8 “What do you think, Subhūti?

If someone were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, then what do you think, Subhūti, would that gentleman or lady generate a lot of merit on that basis?”

Subhūti said, “A lot, Lord, a lot, Blessed One. That gentleman or lady would generate a lot of merit on that basis. Why is that? It is indeed, Lord, quantityless. For that reason, the Realized One preaches that a quantity of merit is quantityless.”

The Lord said, “If, however, some gentleman or lady were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, Subhūti, and if someone else were to do no more than learn just one four-lined verse from this round of teachings and teach and illuminate it for others, then the latter would on that basis generate a lot more merit, an immeasurable, incalculable amount.

8 “Bagaimana menurut pendapatmu, Subhuti?

Jika seseorang memenuhi sistem miliaran dari miliaran dari miliaran tata alam ini dengan tujuh jenis ratna manikam dan memberikannya sebagai persembahan, bagaimana menurut pendapatmu, Subhuti, akankah waris Buddha itu menghasilkan banyak sekali daya kebajikan dari perbuatan tersebut?”

Subhuti berkata, “Banyak sekali, Bhagawan, banyak sekali, Sugata. Waris Buddha itu akan menghasilkan banyak sekali daya kebajikan dari perbuatan tersebut. Mengapa demikian? Karena memang tidak ada tumpukannya, Bhagawan. Dengan dasar pengertian itulah, Tathagata membabarkan bahwa *tumpukan daya kebajikan (punyaskandha)* itu *tidak ada tumpukannya (askandha)*.”

Bhagawan berkata, “Akan tetapi, Subhuti, seandainya ada waris Buddha yang memenuhi sistem miliaran dari miliaran dari miliaran tata alam ini dengan tujuh jenis ratna manikam dan memberikannya sebagai persembahan; dan seandainya ada seorang lainnya mempelajari hanya satu bait berbaris empat dari pembabaran ajaran ini serta mengajarkannya dan menerangkannya kepada orang lain, maka dari perbuatan tersebut, orang ini akan mengumpulkan jauh lebih banyak daya kebajikan, sesuatu yang jumlahnya tak terukur dan tak terhitung.

*aprameyam asaṃkhyeyaṃ | tat kasya hetoḥ | ato nirjātā hi subhūte tathāgatānām
anuttarā samyaksaṃbodhiḥ | ato nirjātāś ca buddhā bhagavaṃtaḥ | tat kasmād
dhetoḥ | buddhadharmāḥ buddhadharmā iti subhūte abuddhadharmāś caiva te |*

- 26 -

Why is that? Because it is from this, Subhūti, that the supreme and perfect awakening of the Realized Ones is born, it is from this that the Buddhas and Lords are born.

What is the reason for that? The so-called ‘dharma of a Buddha,’ Subhūti, are indeed devoid of any dharma of a Buddha.

Mengapa demikian?

Sebab karena dari sinilah, Subhuti, lahirnya penggugahan para Tathagata yang tertinggi, lengkap, dan sempurna; dari sinilah para Buddha dan para Bhagawan lahir.

Apakah sebabnya?

Subhuti, apa yang disebut ‘*dharma* dari Buddha’ (*buddhadharmā*),
sesungguhnya *tidak memiliki dharma apa pun dari Buddha (abuddhadharmā).*”

*tat kiṃ manyase subhūte | api nu srotāpannasya evaṃ bhavati mayā
srotāpattiphalaṃ prāptam iti | subhūtir āha | no hīdaṃ bhagavan | bhagavān āha | tat
kasya hetoḥ | na hi sa bhagavan kiṃcid āpannaḥ | tenocyate srotāpanna iti | na
rūpam āpanno na śabdān na gandhān na rasān na spraṣṭavyān na dharmān
āpannaḥ | tenocyate srotāpanna iti | saced bhagavan srotāpannasyaivaṃ bhaven
mayā srotāpattiphalaṃ prāptam iti sa eva tasyātmagrāho bhavet sattvagrāho
jīvagrāhaḥ pudgalagrāho bhaved iti*

9a “What do you think, Subhūti? Does it occur to a Stream-enterer that he has obtained the fruit of Stream-entry?”

Subhūti said, “No indeed, Lord. Why is that? Because, Lord, he has not entered anything. That is why he is called a Stream-enterer. He has not entered form, nor has he entered sounds, smells, tastes, objects of touch, or dharmas. That is why he is called ‘a Stream-enterer.’”

If, O Lord, it would occur to the Streamwinner, ‘by me has the fruit of a Streamwinner been attained’, then that would be in him a seizing of self, seizing of a being, seizing of a soul, seizing of a person.

9a “Bagaimana menurut pendapatmu, Subhuti?

Apakah pernah terlintas dalam benak seorang *Pemasuk Arus* (*srotāpanna*) bahwa dirinya telah memperoleh hasil dari memasuki arus?”

Subhuti berkata, “Memang tidak, Bhagawan. Mengapa begitu? Karena Bhagawan, dia tidak memasuki apa pun.

Dengan dasar pengertian itulah, digunakan istilah seorang *Pemasuk Arus*.

Dia tidak memasuki wujud, juga tidak memasuki suara, bebauan, citarasa, objek sentuhan, atau objek mental (*dharmas*).

Dengan dasar pengertian itulah, digunakan istilah ‘seorang *Pemasuk Arus*.’”

Bhagawan, seandainya terlintas dalam benak seorang *Pemasuk Arus*, ‘Saya telah mencapai hasil dari seorang *Pemasuk Arus*,’ maka bagi dirinya berarti dia *menggenggam adanya diri* (*ātmagrāha*), *menggenggam adanya makhluk* (*satvagrāha*), *menggenggam adanya jiwa* (*jīvagrāha*), *menggenggam adanya sosok orang* (*pudgalagrāha*).

bhagavān āha | tat kiṃ manyase subhūte api nu sakṛdāgāmināḥ evaṃ bhaven mayā sakṛdāgāmiphalaṃ prāptam iti | subhūtir āha | no hīdaṃ bhagavan | bhagavān āha | tat kasya hetoḥ | na sakṛdāgāmino evaṃ bhavati mayā sakṛdāgāmiphalaṃ prāptam iti | tat kasmād dhetoḥ | na hi sa kaścīd dharmāḥ yaḥ sakṛdāgāmitvam āpannaḥ | tenocyate sakṛdāgāmīti |

bhagavān āha | tat kiṃ manyase subhūte api nv anāgāmina evaṃ bhavati mayā anāgāmiphalaṃ prāptam iti | subhūtir āha no hīdaṃ bhagavan nānāgāmina evaṃ bhavati mayānāgāmiphalaṃ prāptam iti tat kasya hetoḥ | na sa kaścīd dharmāḥ yo 'nāgāmīti | samanupaśyati | tenocyate anāgāmīti |

9b The Lord said, “What do you think, Subhūti? Would it occur to a Once-returner that he has obtained the fruit of a Once-returner?”

Subhūti said, “No indeed, Lord. It does not occur to a Once-returner that he has obtained the fruit of a Once-returner. What is the reason for that? Because there is no dharma whatsoever which enters the state of being a Once-returner. That is why one is called ‘a Once-returner.’”

9c The Lord said, “What do you think, Subhūti? Does it occur to a Non-returner that he has obtained the fruit of a Non-returner?”

Subhūti said, “No indeed, Lord. It does not occur to a Non-returner that he has obtained the fruit of a Non-returner. Why is that? There is no dharma whatsoever which observes that it is a Non-returner. That is why one is called ‘a Non-returner.’”

9b Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?

Apakah terlintas dalam benak seorang yang akan *Kembali Sekali Lagi* (*sakṛdāgāmi*) bahwa dirinya telah memperoleh hasil dari seorang yang akan *Kembali Sekali Lagi*?”

Subhuti berkata, “Memang tidak, Bhagawan. Tidak terlintas dalam benak seorang yang akan *Kembali Sekali Lagi* bahwa dirinya telah memperoleh hasil dari seorang yang akan *Kembali Sekali Lagi*. Apakah alasannya? Karena tidak ada *dharma* apa pun yang masuk dan membentuk keberadaan seorang yang akan *Kembali Sekali Lagi*.

Dengan dasar pengertian itulah, digunakan istilah ‘seorang yang akan *Kembali Sekali Lagi*.’”

9c Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?

Apakah terlintas dalam benak seorang yang *Tidak Kembali Lagi* (*anāgāmi*) bahwa dirinya telah memperoleh hasil dari seorang yang *Tidak Kembali Lagi*?”

Subhuti berkata, “Memang tidak, Bhagawan. Tidak terlintas dalam benak seorang yang *Tidak Kembali Lagi* bahwa dirinya telah memperoleh hasil dari seorang yang *Tidak Kembali Lagi*.

Mengapa demikian? Tidak ada *dharma* apa pun yang menyatakan bahwa itu adalah seorang yang *Tidak Kembali Lagi*.

Dengan dasar pengertian itulah, digunakan istilah ‘seorang yang *Tidak Kembali Lagi*.’”

*bhagavān āha | tat kiṃ manyase subhūte | api nv arhato evaṃ bhavati mayārhatvaṃ
prāptam iti | subhūtir āha | no hīdaṃ bhagavan | tat kasya hetoḥ | na hi bhagavan sa
kaścid dharmo yo 'rhan nāmaḥ | saced bhagavann arhata evaṃ bhaven
mayārhatvaṃ prāptam iti | sa eva tasyātmagrāho bhavet | satvagrāho jīvagrāhaḥ
pudgalagrāho bhavet |*

*aham asmi bhagavan | || tathāgatenārhatā samyaksambuddhenāraṇavihāriṇām
agryo nirdiṣṭaḥ | aham asmi bhagavann arhan vigatarāgaḥ | na ca me bhagavann
evaṃ bhavati aham asmi arhann iti | sacen mama bhagavann evaṃ bhaven
mayārhatvaṃ prāptam iti | na me tathāgato vyākariṣyati | araṇāvihārinām agrya iti
subhūtiḥ | kulaputro na kvacid viharati | tenocyate | araṇāvihārīti araṇāvihārīti |*

9d The Lord said, “What do you think, Subhūti? Does it occur to a Worthy One that he has obtained the state of a Worthy One?” Subhūti said, “No indeed, Lord. Why is that? Because there is no dharma whatsoever, Lord, which is called a Worthy One. If, Lord, it should occur to a Worthy One that he has obtained the state of a Worthy One, then for him that would indeed constitute seizing upon a self, it would constitute seizing upon a living being, seizing upon a soul, seizing upon a person.

9e “I am the one, Lord, who was designated by the Realized, Worthy and Perfectly Awakened One as the foremost of those who live in peace, and I am, Lord, a Worthy One free of passion, but it does not occur to me, Lord, that I am a Worthy One.

If it were to occur to me, Lord, that I have attained the state of a Worthy One, the Realized One would not have declared of me ‘As the foremost of those who live in peace, the gentleman Subhūti does not live anywhere.’

That is why he is the so-called ‘one who lives in peace.’”

9d Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?

Apakah terlintas dalam benak seorang Arhat bahwa dirinya telah mencapai keberadaan seorang Arhat?”

Subhuti berkata, “Memang tidak, Bhagawan. Mengapa begitu? Karena Bhagawan, tidak ada *dharma* apa pun yang disebut seorang Arhat.

Bhagawan, seandainya terlintas dalam benak seorang Arhat bahwa dirinya telah mencapai keberadaan seorang Arhat, maka bagi dirinya berarti dia *menggenggam adanya diri*, berarti dia *menggenggam adanya makhluk hidup*, *menggenggam adanya jiwa*, *menggenggam adanya sosok orang*.”

9e “Bhagawan, saya adalah seorang yang telah dinyatakan oleh Tathagata, Arhat, Samyaksambuddha sebagai orang yang hidupnya paling damai di antara mereka yang hidup dalam kedamaian; dan Bhagawan, saya adalah seorang Arhat yang telah bebas dari ketertarikan (*rāga*), tetapi tidak terlintas dalam benak saya, Bhagawan, bahwa saya adalah seorang Arhat.

Bhagawan, seandainya terlintas dalam benak saya bahwa saya telah mencapai keberadaan seorang Arhat, maka Tathagata tidak akan menyatakan saya ‘adalah orang yang hidupnya paling damai di antara mereka yang hidup dalam kedamaian, Waris Buddha, Subhuti, tidak hidup di mana pun.’

Dengan dasar pengertian itulah, digunakan istilah ‘orang yang hidup dalam kedamaian.’”

*bhagavān āha | tat kiṃ manyase subhūte | kaścīd dharmas tathāgatena dīpaṃkarāt
tathāgatād arhataḥ samyaksaṃbuddhād udgrhītaḥ | subhūtir āha | no hīdaṃ
bhagavan | bhagavān āha | na sa kaścīd dharmāḥ tathāgatena dīpaṃkarāt tathāgatād
arhataḥ samyaksaṃbuddhād udgrhītaḥ |*

*bhagavān āha | yaḥ kaścīd subhūte bodhisatvo evaṃ vaded ahaṃ kṣetravyūhān
niṣpādayiṣyāmīti sa vitathaṃ vadet | tat kasya hetoḥ | kṣetravyūhāḥ kṣetravyūhā iti
subhūte avyūhā hy ete tathāgatena bhāṣitāḥ | tenocyaṃte kṣetravyūhā iti |*

10a The Lord said, “What do you think, Subhūti? Did the Realized One learn any dharma at all from the Realized, Worthy and Perfectly Awakened One Dīpaṃkara?”

Subhūti said, “No indeed, Lord. There is no dharma at all which the Realized One learned from the Realized, Worthy and Perfectly Awakened One Dīpaṃkara.”

10b The Lord said, “Any bodhisattva, Subhūti, who says ‘I will make the dispositions of a field perfect!’ would be telling a lie.

Why is that? Because these so-called ‘dispositions of a field,’ Subhūti, have been preached by the Realized One as dispositionless. That is why they are called ‘dispositions of a field.

10a Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?
Apakah Tathagata pernah belajar *dharma* apa pun dari Tathagata, Arhat, Samyaksambuddha Dipamkara?”

Subhuti berkata, “Memang tidak, Bhagawan.
Tidak ada *dharma* apa pun yang Tathagata pelajari dari Tathagata, Arhat, Samyaksambuddha Dipamkara.”

10b Bhagawan berkata, “Subhuti, bodhisatwa mana pun yang mengatakan,
‘Saya akan membuat tataan sebuah setra (*kṣetravyūhā*) sempurna!’—berarti dia berbohong.

Mengapa demikian?
Karena Subhuti, apa yang disebut ‘membuat tataan sebuah setra’ (*kṣetravyūhā*) telah dibabarkan oleh Tathagata,
sebagai tanpa memiliki tataan (*avyūhā*).
Dengan dasar pengertian itulah, digunakan istilah ‘membuat tataan sebuah setra.’”

tasmāt tarhi subhūte bodhisatvena evaṃ cittam utpādayitavyaṃ apratiṣṭhitam | na rūpapратиṣṭhitam cittam utpādayitavyaṃ | na śabdagandharasaspraṣṭavyadharmapратиṣṭhitam cittam utpādayitavyam | na kvacitप्रातिṣṭhitam cittam utpādayitavyam | tad yathāpi nāma subhūte puruṣo bhavet | yasyaivaṃrūpa ātmabhāvaḥ syāt tad yathāpi nāma sumeruḥ parvatarājā | tat kiṃ manyase subhūte mahān sa ātmabhāvo bhavet | subhūtir āha | mahān bhagavaṃ mahān sugata | sa ātmabhāvo bhavet | bhagavan | tat kasya hetoḥ | abhāvaḥ sa tathāgatena bhāṣitaḥ | tenocyate ātmabhāva iti | na hi sa bhāvaḥ | tenocyate ātmabhāva iti | ||

10c “For that reason, then, Subhūti, a bodhisattva should conceive an aspiration in such a way that it is unfixed. He should not conceive an aspiration which is fixed in form, he should not conceive an aspiration which is fixed in sounds, smells, tastes, objects of touch, or dharmas, he should not conceive an aspiration which is fixed in anything at all.

Subhūti, it is as if, say, there were a man, whose personal presence was such that it was like, say, Sumeru, the king of all mountains. What do you think, Subhūti? Would his personal presence be substantial?”

Subhūti said, “His personal presence would be substantial, Lord, it would be substantial, Blessed One. Why is that, Lord? The Realized One has described it as an absence. That is why it is called ‘a personal presence.’ For it is not a presence. That is why it is called ‘a personal presence.’”

10c “Oleh karena itu, Subhuti, seorang bodhisatwa seharusnya membangkitkan aspirasinya (*utpāda*) tanpa terpukau.
Dia membangkitkan aspirasinya tanpa terpukau pada wujud,
dia membangkitkan aspirasinya tanpa terpukau pada suara, bebauan, citarasa, objek sentuhan, atau objek mental (*dharmas*);
dia membangkitkan aspirasinya tanpa terpukau sama sekali pada apa pun.

Subhuti, andaikan, katakanlah seseorang dengan keberadaan dirinya (*ātmabhāva*) sedemikian rupa,
katakanlah seperti Sumeru, raja dari semua gunung.

Bagaimana menurut pendapatmu, Subhuti? Apakah keberadaan dirinya akan besar dan kokoh?”

Subhuti berkata, “Keberadaan dirinya akan besar dan kokoh, Bhagawan, akan besar dan kokoh, Sugata.
Mengapa demikian, Bhagawan? Tathagata telah menjelaskannya sebagai suatu ketidakadaan (*abhāva*).

Itulah sebabnya disebut ‘keberadaan diri’ (*ātmabhāva*), karena itu bukan keberadaan (*bhāva*).

Dengan dasar pengertian itulah, digunakan istilah ‘keberadaan diri.’”

*bhagavān āha | tat kiṃ manyase subhūte yāvaṃtyo gaṃgānadyāṃ vālukās tāvaṃtya
eva gaṃgānadyo bhaveyuḥ | api nu tāsū bahvyo vālukā bhaveyuḥ | subhūtir āha | tū
eva tāvad bhagavan bahvyo gaṃgānadyo bhaveyuḥ prāg eva yās tāsū vālukāḥ |
bhagavān āha | ārocayāmi te subhūte prativedayāmi te yāvaṃtyas tāsū gaṃgānadīṣu
vālukā bhaveyuḥ | tāvaṃtyo lokadhātavaḥ kaścīd eva strī vā puruṣo vā
saptaratnapratipūrṇaṃ kṛtvā tathāgatebhyo ’rhadbhyaḥ samyaksaṃbuddhebhyo
dānaṃ dadyāt | tat kiṃ manyase subhūte | api nu sā strī vā puruṣo vā tatonidānaṃ
bahu puṇyaṃ prasunuyāt | subhūtir āha | bahu bhagavan bahu sugata | sā strī vā
puruṣo vā tatonidānaṃ bahu puṇya prasunuyāt |*

11 The Lord said, “What do you think, Subhūti? If there were just as many Ganges Rivers as there are grains of sand in the Ganges River, would the grains of sand in them be numerous?”

Subhūti said, “That many Ganges Rivers alone would be numerous, Lord, to say nothing of the grains of sand in them.”

The Lord said, “I’ll tell you, Subhūti, I’ll have you know—if there were as many world-systems as there would be grains of sand in those Ganges Rivers, and some woman or man were to fill them with the seven treasures and make a gift of them to the Realized, Worthy and Perfectly Awakened Ones, what do you think, Subhūti, would that woman or man generate a lot of merit on that basis?”

Subhūti said, “A lot, Lord, a lot, Blessed One. That woman or man would generate a lot of merit on that basis.”

11 Bhagawan berkata,
“Bagaimana menurut pendapatmu, Subhuti?
Seandainya ada sejumlah sungai-sungai Gangga sebanyak butiran-butiran pasir di Sungai Gangga itu sendiri,
apakah butir-butir pasir di dalamnya sangat banyak?”

Subhuti berkata,
“Sejumlah sungai-sungai Gangga itu sendiri sudah sangat banyak, Bhagawan, apalagi butiran-butiran pasir di dalamnya.”

Bhagawan berkata, “Saya akan memberitahumu, Subhuti, saya akan membuatmu tahu—
seandainya ada sejumlah sistem-sistem tata alam sebanyak butiran-butiran pasir di sungai-sungai Gangga tersebut;
dan seandainya ada wanita atau pria yang memenuhi itu semua dengan tujuh jenis ratna manikam dan memberikannya sebagai persembahan kepada
Tathagata, Arhat, Samyaksambuddha. Bagaimana menurut pendapatmu, Subhuti,
akankah wanita atau pria tersebut menghasilkan banyak sekali daya kebajikan dari perbuatannya itu?”

Subhuti berkata, “Banyak sekali, Bhagawan, banyak sekali, Sugata.
Wanita atau pria tersebut akan menghasilkan banyak sekali daya kebajikan dari perbuatannya itu.”

***bhagavān āha | yaś ca khalu punaḥ subhūte tāvaṁtyo lokadhātavaḥ
saptaratnapratipūrṇaṁ kṛtvā dānaṁ dadyāt | yaś ceto dharmaparyāyād aṁtaśaś
catuṣpadikām api gāthām udgrhya parebhyo deśayet | ayaṁ tato bahutaraṁ puṇyaṁ
prasunuyād aprameyam asaṁkhyeyam |***

The Lord said, “If, however, someone were to fill that many world-systems with the seven treasures and make a gift of them, Subhūti, and if someone were to do no more than learn just a four-lined verse from this round of teachings and teach it to others, the latter would generate from that a lot more merit, an immeasurable and incalculable amount.

Bhagawan berkata,
“Akan tetapi, seandainya seseorang memenuhi begitu banyaknya sistem tata alam dengan
tujuh jenis ratna manikam dan membuatnya sebagai persembahan, Subhuti,
dan seandainya seorang lainnya mempelajari hanya satu bait berbaris empat dari pembabaran ajaran ini serta mengajarkannya kepada orang lain,
maka dari perbuatan tersebut, orang ini akan menghasilkan jauh lebih banyak
daya kebajikan yang jumlahnya tak terukur dan tak terhitung.”

*api tu khalu subhūte yasmin pr̥thivīpradeśe ito dharmaparyāyād aṃtaśaś
catuṣpadikām api gāthāṃ bhāṣyeta vā deśyeta vā sa pr̥thivīpradeśaś caityabhūto
bhavet | sadevamānuṣāsurasya lokasya kaḥ punar vādaḥ subhūte ya imaṃ
dharmaparyāyaṃ dhārayiṣyanti paramēṇa te āścaryeṇa samanvāgatā bhaviṣyanti |
tasmimś ca pr̥thivīpradeśe śāstā viharaty anyatarānyataro vā gurusthānīyaḥ |*

*evam ukte āyusmān subhūtir bhagavaṃtam etad avocat | ko nāmāyaṃ bhagavan
dharmaparyāyaḥ kathaṃ cainaṃ dhārayāmi | evam ukte bhagavān āyusmaṃtam
subhūtim etad avocat | prajñāpāramitā nāmāyaṃ subhūte dharmaparyāyaḥ | evaṃ
cainaṃ dhāraya | tat kasya hetoḥ | yaiva subhūte prajñāpāramitā tathāgatena bhāṣitā
| saivāpāramitā |*

12 “However, Subhūti, the piece of ground where one might do no more than recite or teach just a four-lined verse from this round of teachings would become a veritable shrine for the whole world with its gods, humans and anti-gods, so it goes without saying, Subhūti, that those who will memorize this round of teachings will come to be endowed with the most marvellous thing, and on that piece of ground the Teacher himself dwells, or one or another of his venerable lieutenants.”

13a At these words, the Venerable Subhūti said this to the Lord, “What is the name, Lord, of this round of teachings, and how should I memorize it?”

At these words, the Lord said this to the Venerable Subhūti, “This round of teachings, Subhūti, is called the Perfection of Insight, and this is how you should memorize it. Why is that? The very Perfection of Insight, Subhūti, which the Realized One has preached is itself perfectionless.

12 Begitu juga, Subhuti, tempat di mana seseorang melafalkan atau mengajar meskipun hanya satu bait berbaris empat dari pembabaran ajaran ini, akan menjadi sanggar pemujaan sejati bagi seluruh alam beserta para dewa, manusia, dan *asura*-nya; terlebih lagi, Subhuti, mereka yang menghafalkan pembabaran ajaran ini, akan memiliki hal yang paling mengagumkan; dan di tempat itu, Guru Buddha sendiri atau pengganti beliau akan bersemayam.”

13a Menanggapi kata-kata ini, Ayusman Subhuti berkata demikian kepada Bhagawan,
“Bhagawan, apakah nama dari pembabaran ajaran ini dan bagaimana saya harus menghafalkannya?”

Menanggapi kata-kata ini, Bhagawan berkata demikian kepada Ayusman Subhuti,
“Pembabaran ajaran ini, Subhuti, disebut *Kesempurnaan Pengetahuan (prajñāpāramitā)*, dan begitulah sebaiknya engkau menghafalkannya. Mengapa demikian? Subhuti, khususnya *Kesempurnaan Pengetahuan* yang Tathagata babarkan ini, tidak memiliki kesempurnaan (*apāramitā*).

tat kiṃ manyase subhūte api nu sa kaścīd dharmo tathāgatena bhāṣitaḥ | subhūtir āha | no hīdaṃ bhagavan | na sa kaścīd bhagavaṃ dharmo yaḥ tathāgatena bhāṣitaḥ |

bhagavān āha | yāvataḥ subhūte tṛsāhasramahāsāhasryāṃ lokadhātau pṛthivīrajaḥ kaccīt tad bahu bhavet | subhūtir āha | bahu bhagavans tat pṛthivīrajo bhavet | yat tad bhagavan | pṛthivīrajaḥ tathāgatena bhāṣitaḥ arajaḥ sa tathāgatena bhāṣitaḥ | tad ucyate pṛthivīraja iti | yā sā lokadhātur adhātuḥ sā tathāgatena bhāṣitaḥ | tad ucyate lokadhātur iti | ||

13b “What do you think, Subhūti? Is there any dharma at all which the Realized One has preached?”

Subhūti said, “No indeed, Lord. There is no dharma at all, Lord, which the Realized One has preached.”

13c Would all the dust of the earth, Subhūti, that there is in the trigalactic megagalactic world-system be a lot?”

Subhūti said, “Lord, the dust of that much earth would be a lot. Any dust of the earth preached by the Realized One, Lord, has been preached by the Realized One as dustless. Thus it is called ‘the dust of the earth.’ Any world-system there is has been preached by the Realized One as systemless. Thus it is called ‘a world-system.’”

13b “Bagaimana menurut pendapatmu, Subhuti?
Apakah sedikit pun ada *dharma* yang telah Tathagata babarkan?”

Subhuti menjawab, “Memang tidak ada, Bhagawan.
Tidak ada *dharma* sama sekali, Bhagawan, yang telah Tathagata babarkan.”

13c “Subhuti, apakah semua debu bumi (*pr̥thivīraja*) yang ada dalam sistem miliaran dari miliaran dari miliaran tata alam sangat banyak?”

Subhuti berkata, “Bhagawan, debu-debu dari begitu banyak bumi sangatlah banyak.
Bhagawan, debu bumi apa pun yang dibabarkan oleh Tathagata—
telah dibabarkan tanpa debu (*araja*) oleh Tathagata.
Karena itu, digunakan istilah ‘debu bumi.’ Sistem tata alam (*lokadhātu*) apa pun yang diajarkan oleh Tathagata,
tidak mempunyai sistem tata (*adhātu*).
Dengan dasar pengertian itulah, digunakan istilah ‘sistem tata alam.’”

*bhagavān āha | tat kiṃ manyase subhūte dvātrīṃśadbhir mahāpuruṣalakṣaṇaiḥ
tathāgato 'rhan samyaksaṃbuddho draṣṭavyaḥ | subhūtir āha | no hīdaṃ bhagavan |
tat kasya hetoḥ | yāni tāni bhagavan dvātrīṃśanmahāpuruṣa lakṣaṇāni tathāgatena
bhāṣitāny alakṣaṇāni tathāgatena bhāṣitāni tasmād ucyante
dvātrīṃśanmahāpuruṣalakṣaṇānīti |*

*bhagavān āha | yaś ca khalu punaḥ subhūte strī vā puruṣo vā
gaṃgānadīvālukopamān ātmabhāvan parityajet | yaś ceto dharmaparyāyāc
catuṣpadikām api gāthām udgrhya parebhyo deśayet | ayaṃ tatonidānaṃ bahutaraṃ
puṇyaṃ prasunuyād aprameyam asaṃkhyeyam |*

13d The Lord said, “What do you think, Subhūti? Can a Realized, Worthy, and Perfectly Awakened One be seen by virtue of the 32 Distinctive Features of a Great Man?”

Subhūti said, “No indeed, Lord. Why is that? Whatever 32 Distinctive Features of a Great Man have been preached by the Realized One, Lord, have been preached by the Realized One as featureless. Therefore, they are called ‘the 32 Distinctive Features of a Great Man.’”

13e The Lord said, “If, however, some woman or man were to sacrifice as many of their own bodies as there are grains of sand in the Ganges River, Subhūti, and if someone were to learn just a four-lined verse from this round of teachings and teach it to others, the latter would on that basis generate a lot more merit, an immeasurable and incalculable amount.”

13d Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?
Dapatkah seorang Tathagata, Arhat, Samyaksambuddha dilihat berdasarkan 32 tanda khusus seorang manusia agung?”

Subhuti berkata, “Memang tidak, Bhagawan. Mengapa begitu?
Apa pun 32 tanda khusus seorang manusia agung (*mahāpuruṣalakṣaṇā*) yang dibabarkan oleh Tathagata, Bhagawan—
telah dibabarkan sebagai sesuatu yang tanpa tanda (*alakṣaṇā*) oleh Tathagata.
Dengan dasar pengertian itulah, digunakan istilah ‘32 tanda khusus seorang manusia agung.’”

13e Bhagawan berkata,
“Akan tetapi, Subhuti, seandainya ada wanita atau pria yang mengorbankan tubuh mereka sendiri sebanyak butiran-butiran pasir di Sungai Gangga;
dan seandainya seorang lainnya mempelajari hanya satu bait berbaris empat dari pembabaran ajaran ini serta mengajarkannya kepada orang lain,
maka dari perbuatan tersebut, orang ini akan menghasilkan jauh lebih banyak daya kebajikan yang jumlahnya tak terukur dan tak terhitung.”

*atha khalv āyusmān subhūtiḥ dharmapravegenāśrūṇi prāmuṃcat | pravartayaṃ
so 'śrūṇi parimārjya bhagavaṃtam etad avocat | āścaryaṃ bhagavan |
paramāścaryaṃ sugata | yāvad ayaṃ dharmaparyāyaḥ tathāgatena bhāṣitaḥ | yato
me bhagavan | jñānam utpannaṃ na mayā jātv eva dharmaparyāyaḥ śrutapūrvah |
paramēṇa te bhagavan | āścaryeṇa samanvāgatā bhaviṣyaṃti ya iha sūtre
bhāṣyamāṇe bhūtaśaṃjñā utpādayiṣyaṃti | yā caiṣā bhagavan | bhūtaśaṃjñā
saivāśaṃjñā tasmāt tathāgato bhāṣate bhūtaśaṃjñā bhūtaśaṃjñeti |*

14a Then the Venerable Subhūti burst into tears at the impact of the dharma. Wiping his tears away as he continued to shed them, he said this to the Lord:

“It is a marvellous thing, Lord, it is a most marvellous thing, Blessed One, that this round of teachings has been preached by the Realized One. Since knowledge arose for me, Lord, I have never heard a round of teachings of this kind before.

They will come to be endowed with a most marvellous thing, Lord, who when this discourse is being preached conceive the idea that it is the truth. But any such idea of truth, Lord, is indeed idealess. Therefore, the Realized One preaches the so-called ‘idea of truth.’

14a Kemudian karena pengaruh dari *dharma* ini, Ayusman Subhuti menangis.

Sambil menyeka air mata yang terus bercucuran, Subhuti berkata demikian kepada Bhagawan:

“Sungguh sesuatu yang mengagumkan, Bhagawan, sungguh sesuatu yang sangat mengagumkan, Sugata, bahwa pembabaran ajaran ini telah dibabarkan oleh Tathagata. Bhagawan, semenjak daya tahu (*jñāna*) muncul dalam diri saya, saya belum pernah mendengar pembabaran ajaran seperti ini.

Bhagawan, mereka yang ketika ajaran ini dibabarkan, mengerti bahwa ini adalah kebenaran—
akan memiliki sesuatu yang sangat mengagumkan.

Akan tetapi, Bhagawan, gagasan tentang kebenaran (*bhūtaśamjñā*) apa pun tidak mempunyai gagasan (*asamjñā*).

Oleh karena itu, Tathagata membabarkan apa yang disebut ‘gagasan tentang kebenaran.’”

*na mama bhagavann āścaryam yad aham dharmaparyāyam bhāṣyamāṇam
avakalpayāmy adhimucyāmi | ye te bhagavann imaṁ dharmaparyāyaṁ
udgrhīṣyaṁti paryavāpsyāṁti dhārayiṣyaṁti | te paramāścaryasamanvāgatā
bhaviṣyaṁti | ||*

*api tu khalu punaḥ bhagavan na teṣāṁ ātmasaṁjñā pravartsyate | na satvasaṁjñā na
jīvasaṁjñā | na pudgalasaṁjñā pravartsyate | tat kasya hetoḥ yāsāv ātmasaṁjñā
saivāsaṁjñā | yā satvasaṁjñā jīvasaṁjñā pudgalasaṁjñā saivāsaṁjñā | tat kasya
hetoḥ | sarvasaṁjñāpagatā hi buddhā bhagavaṁtaḥ ||*

14b “For me it is no great marvel, Lord, that I believe and have faith in the round of teachings when it is being preached. Those living beings, Lord, who will learn, master, and memorize this round of teachings will come to be endowed with a most marvellous thing.

14c “However, Lord, the idea of a self will not occur to them, nor will the idea of a living being, the idea of a soul, or the idea of a person occur.

Why is that? Any such idea of a self is indeed idealess, any idea of a living being, idea of a soul, or idea of a person is indeed idealess.

Why is that? Because the Buddhas and Lords are free of all ideas.”

14b “Bhagawan, bagi saya bukan suatu hal yang mengagumkan bahwa saya percaya dan meyakini pembabaran ajaran yang diajarkan. Bhagawan, mereka yang akan mempelajari, menguasai, dan menghafalkan pembabaran ajaran ini, akan memiliki sesuatu yang sangat mengagumkan.”

14c “Meskipun demikian, Bhagawan, gagasan tentang diri tidak akan terlintas dalam benak mereka, maupun gagasan tentang makhluk hidup, gagasan tentang jiwa, atau gagasan tentang sosok orang.

Mengapa demikian?

Gagasan apa pun mengenai diri seperti itu, memang tidak ada gagasannya.
Gagasan tentang makhluk hidup, gagasan tentang jiwa, atau gagasan tentang sosok orang, memang tidak ada gagasannya.

Mengapa demikian?

Karena para Buddha dan para Bhagawan bebas dari segala gagasan.”

*evam ukte bhagavān āyusmaṇtaṃ subhūtim etad avocat | evaṃ etat subhūte evaṃ
etat subhūte paramāścaryasamanvāgatās te satvā bhaviṣyaṃti | ya iha sūtre
bhāṣyaṃmāṇe śrutvā nottrasiṣyaṃti | na saṃtrasiṣyaṃti | na saṃtrāsam āpatsyaṃte |
tat kasya hetoḥ | paramapāramiteyaṃ subhūte tathāgatena bhāṣitā | yāṃ ca
tathāgataḥ paramapāramitāṃ bhāṣate tām aparimāṇṇā buddhā bhagavaṃto
bhāṣaṃte | tenocyate paramapāramiteti |*

14d At these words the Lord said this to the Venerable Subhūti:

“Quite so, Subhūti! Quite so, Subhūti! Those living beings will come to be endowed with a most marvellous thing who, when this discourse is being preached, do not become afraid, frightened or fearful on hearing it.

Why is that? This has been preached by the Realized One as the supreme perfection. And what the Realized One preaches as the supreme perfection is preached by innumerable Buddhas and Lords. That is why it is called ‘the supreme perfection.’

14d Menanggapi kata-kata ini, Bhagawan berkata seperti ini kepada Ayusman Subhuti:

“Memang demikian, Subhuti! Memang demikian, Subhuti!

Para makhluk hidup tersebut akan memiliki sesuatu yang sangat mengagumkan,
yaitu ketika ajaran ini dibabarkan—mereka tidak menjadi takut, tidak memiliki ketakutan atau menjadi gentar setelah mendengarnya.

Mengapa demikian?

Karena inilah yang telah dibabarkan oleh Tathagata sebagai *Kesempurnaan Tertinggi* (*paramapāramitā*).

Apa yang Tathagata babarkan sebagai *Kesempurnaan Tertinggi*, juga telah dibabarkan oleh para Buddha dan para Bhagawan yang tak terhingga jumlahnya.

Oleh karena itu, disebut ‘*Kesempurnaan Tertinggi*.’”

api tu khalu punaḥ subhūte yā tathāgatasya kṣāṃtipāramitā saivāpāramitā | tat kasya hetoḥ | yadā me subhūte kaliṃgarājā aṃgapratyaṃgāny acchetsīn nāsīn me tasmin samaye ātmasaṃjñā vā satvasaṃjñā vā jīvasaṃjñā vā pudgalasaṃjñā vā na me kācit saṃjñā nāsaṃjñā babhūva | tat kasya hetoḥ | sacet subhūte mama tasmin samaye ātmasaṃjñābhaviṣyat | vyāpādasamjñāpi me 'bhaviṣyat tasmin samaye sacet sattvasaṃjñā jīvasaṃjñā pudgalasaṃjñābhaviṣyad vyāpādasamjñāpi me tasmin samaye 'bhaviṣyat | abhijānāmy ahaṃ subhūte atīte 'dhvani pañca jātīśatāni yad ahaṃ kṣāṃtivādī riṣir abhū tadāpi me nātmasaṃjñā babhūva |

14e “However, Subhūti, any perfection of acceptance the Realized One has is indeed perfectionless.

Why is that? When, Subhūti, King Kalimṃga cut off my limbs and extremities, I did not have at that time any idea of a self or idea of a living being or idea of a soul or idea of a person. I had no idea whatsoever, nor any non-idea.

Why is that? If, Subhūti, I had had the idea of a self at that time, I would also have had the idea of ill-will at that time. If I had had a perception of a being, a perception of a soul, a perception of a person, then I would also have had a perception of ill-will at that time.

I remember, Subhūti, five hundred rebirths in the past when I was the sage Kṣāntivādin, and then too I had no idea of a self, no idea of a living being, no idea of a soul, and no idea of a person.

14e “Meskipun demikian, Subhuti, *Kesempurnaan Ketahanan* (*kṣāṇtipāramitā*) apa pun yang dimiliki Tathagata, memang tidak memiliki kesempurnaan (*apāramitā*).

Mengapa demikian?

Subhuti, ketika Raja Kalinga memotong anggota badan serta kaki dan tangan saya; pada waktu itu, saya tidak memiliki gagasan tentang diri, atau gagasan tentang makhluk hidup, atau gagasan tentang jiwa, atau gagasan tentang sosok orang. Saya tidak memiliki gagasan sama sekali maupun bukan gagasan.

Mengapa demikian?

Subhuti, seandainya pada waktu itu saya memiliki gagasan tentang diri, maka pada waktu itu saya akan memiliki gagasan iktikad buruk (*vyāpāda*).

Subhuti, dengan daya kewaskitaan (*abhijānā*), saya dapat melihat lima ratus kelahiran di masa lampau di masa kehidupan saya sebagai Resi Kshantivadin; dan pada waktu itu, saya juga tidak memiliki gagasan tentang diri, tidak memiliki gagasan tentang makhluk hidup, tidak memiliki gagasan tentang jiwa, dan tidak memiliki gagasan tentang sosok orang.”

*na satvasaṃjñā na jīvasaṃjñā na pudgalasaṃjñā | tasmāt tarhi subhūte
bodhisatvena mahāsatvena sarvasaṃjñā vivarjayitvānuttarāyāṃ samyaksaṃbodhau
cittam utpādayitavyam | na rūpapratiṣṭhitam cittam utpādayitavyam | na
śabdagandharasaspraṣṭavyapraṭiṣṭhi tam cittam utpādayitavyam | na
dharmapratiṣṭhitam cittam utpādayitavyam | nādharmapratiṣṭhitam cittam
utpādayitavyam | na kvacitpratiṣṭhitam cittam utpādayitavyam | tat kasmād dhetoh |
yat pratiṣṭhitam tad evāpratiṣṭhitam | tasmād eva tathāgato bhāṣate rūpāpratiṣṭhitena
dānam dātavyam |*

*“For that reason, then, Subhūti, a bodhisattva and mahāsattva should conceive the
aspiration for supreme and perfect awakening after eliminating all ideas, he should not
conceive an aspiration which is fixed on forms, he should not conceive an aspiration
which is fixed on sounds, smells, tastes, or objects of touch, he should not conceive an
aspiration which is fixed on dharmas, he should not conceive an aspiration which is
fixed on non-dharmas, he should not conceive an aspiration which is fixed on anything.*

*What is the reason for that? Whatever is fixed is indeed unfixed. For that very reason
the Realized One preaches that a gift should be given by one without fixing on form.*

“Dengan alasan tersebut, Subhuti, seorang bodhisatwa dan mahasatwa seharusnya membangkitkan aspirasinya untuk penggugahan yang tertinggi, lengkap, dan sempurna, setelah menghilangkan segala gagasan.

Dia seharusnya tidak lagi membangkitkan aspirasi yang terpukau pada wujud;
dia seharusnya tidak membangkitkan aspirasi yang terpukau pada suara, bebauan, citarasa, atau objek sentuhan;
dia seharusnya tidak membangkitkan aspirasi yang terpukau pada objek mental (*dharmas*);
dia seharusnya tidak membangkitkan aspirasi yang terpukau pada *non-dharma*;
dia seharusnya tidak membangkitkan aspirasi yang terpukau pada apa pun.

Mengapa demikian?

Karena apa pun yang terbatas (*pratiṣṭhita*), sebenarnya tidak terbatas (*apraṭiṣṭhita*).
Dengan alasan itulah, Tathagata membabarkan bahwa setiap pemberian seharusnya dilakukan tanpa terpukau pada wujud.”

*api tu khalu punaḥ subhūte bodhisatvenaivaṃ dānaparityāgaḥ parityajyaḥ
sarvasatvānām arthāya | yaiva ca satvasaṃjñā sa evāsaṃjñā | ya eva te sarvasatvāḥ
tathāgatena bhāṣitāḥ ta evāsatvāḥ | bhūtavādī subhūte tathāgataḥ satyavādī
tathāvādī tathāgato na vitathāvādī tathāgato |*

14f “However, Subhūti, this is the way in which a bodhisattva should engage in the giving away of gifts for the benefit of all living beings, but any idea of a living being is indeed idealess.

All living beings of whom the Realized One has preached are indeed beingless. The Realized One, Subhūti, speaks truly, the Realized One tells the truth, he tells things as they are, the Realized One does not tell lies.

14f “Walau bagaimanapun, Subhuti, beginilah cara seorang bodhisatwa melakukan pemberian demi memberi manfaat kepada semua makhluk hidup, meskipun gagasan (*saṃjñā*) apa pun mengenai makhluk hidup, memang tidak ada gagasannya (*asaṃjñā*).

Semua makhluk hidup yang menerima ajaran babaran Tathagata, sesungguhnya memang tidak ada makhluknya. Subhuti, Tathagata berkata benar; Tathagata mengatakan yang benar; beliau mengatakan sesuatu sebagaimana adanya; Tathagata tidak berkata bohong.”

api tu khalu punaḥ subhūte yaḥ tathāgatena dharmo ’bhisambuddho deśito vā na tatra satyaṃ na mṛṣā | tad yathāpi nāma subhūte puruṣo ’ndhakāra praviṣṭaḥ | evaṃ vastupatito bodhisatvo draṣṭavyo yo vastupatitaṃ dānaṃ parityajati | tad yathāpi nāma subhūte cakṣuṣmān puruṣo vibhātāyāṃ rātryāṃ sūrye ’bhyudgate nānāvidhāni rūpāṇi paśyet | evaṃ bodhisatvo draṣṭavyo yo vastvapatitaṃ dānaṃ parityajati |

api tu khalu punaḥ subhūte ye kulaputrā vā kuladuhitaro vā imaṃ dharmaparyāyam udgrahīṣyaṃti | dhārayiṣyaṃti | vācayiṣyaṃti | paryavāpsyāṃti | jñātās te subhūte tathāgatena dr̥ṣṭās te subhūte tathāgatena buddhās te tathāgatena | sarve te satvāḥ aprameyaṃ puṇyaskandhaṃ prasaviṣyaṃti |

14g “However, Subhūti, in that dharma which the Realized One has awakened to and taught there is no truth and no falsehood.

Subhūti, one should regard a bodhisattva who has sunk to the level of objects and who gives away a gift which has sunk to the level of objects as being like, say, a man who has been plunged into darkness.

Subhūti, one should regard a bodhisattva who gives a gift which has not sunk to the level of objects as being like, say, a man endowed with sight, who would see shapes of various kinds when dawn breaks and the sun comes up.

14h “However, Subhūti, those gentlemen or ladies who will learn, memorise, recite, and master this round of teachings, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti, the Realized One comprehends them.

All those living beings will generate an immeasurable quantity of merit.

14g “Meskipun demikian, Subhuti, di dalam *dharma* penggugahan Tathagata beserta ajaran-ajarannya, tidak ada kebenaran dan tidak ada kepalsuan.

Subhuti, seorang bodhisatwa yang menurunkan cara tata pikirnya dan melakukan pemberian dalam tataran gagasan objek, seharusnya bisa dikatakan sebagai seorang yang tenggelam dalam kegelapan.

Subhuti, seorang bodhisatwa yang dalam melakukan pemberian tanpa menurun dalam tataran gagasan objek, seharusnya bisa dikatakan sebagai seorang yang memiliki penglihatan, yang dapat melihat aneka ragam pemandangan di saat fajar menyingsing dan matahari terbit.”

14h “Dengan demikian Subhuti, para waris Buddha yang ingin mempelajari, menghafalkan, melafalkan, dan menguasai pembabaran ajaran ini—Tathagata mengenali mereka, Subhuti; Tathagata melihat mereka, Subhuti; Tathagata memahami mereka. Semua makhluk hidup tersebut akan menghasilkan tumpukan daya kebajikan yang tak terukur jumlahnya.”

*yaś ca khalu punaḥ subhūte strī vā puruṣo vā pūrvāhṇakālasamaye
gaṅgānadīvālukopamān ātmabhāvān parityajet | madhyāhṇakālasamaye
sāyāhṇakālasamaye gaṅgānadīvālukopamān ātmabhāvān parityajet | anena
paryāyeṇa kalpakoṭīnayutaśatasahasrāṇy ātmabhāvān parityajet | yaś cemaṁ
dharmaparyāyaṁ śrutvā | na pratikṣiped ayam eva tatonidānaṁ bahutaraṁ
puṇyaskandhaṁ prasunuyāt | aprameyam asaṁkhyeyam | kaḥ punar vādaḥ yo
likhitvodgrhṇīyāt | dhārayet | vācayet | paryavāpnuyāt | parebhyaś ca vistareṇa
saṁprakāśayet |*

- 62 -

15a If, however, some woman or man were to sacrifice in the morning as many of their own bodies as there are grains of sand in the Ganges River, Subhūti, were to sacrifice in the middle of the day and in the evening as many of their own bodies as there are sands in the Ganges River, were to sacrifice their own bodies in this manner for a hundred thousand million billion aeons, and if someone were to hear this round of teachings and not reject it, the latter would on that basis generate a much larger quantity of merit, an immeasurable and incalculable amount, to say nothing of someone who after copying it would learn it, memorize it, recite it, master it, and elucidate it in full for others.

15a “Akan tetapi, Subhuti,
seandainya ada wanita atau pria yang mengorbankan tubuh mereka sendiri sebanyak butiran-butiran pasir di Sungai Gangga di pagi hari;
mengorbankan tubuh mereka sendiri di siang hari dan malam hari sebanyak pasir-pasir di Sungai Gangga;
seandainya mereka mengorbankan tubuh mereka sendiri selama seratus ribu juta miliar kalpa;
dan seandainya seseorang mendengarkan pembabaran ajaran ini serta tidak menolaknya,
maka dari perbuatan tersebut, orang ini akan mengumpulkan tumpukan daya kebajikan yang jauh lebih besar
yang jumlahnya tak terukur dan tak terhitung;
terlebih lagi seseorang yang setelah menyalin ajaran ini—
lalu mempelajarinya, menghafalkannya, melafalkannya, menguasainya, dan menerangkannya secara lengkap kepada orang lain.”

*api tu subhūte aciṃtyo 'tulyo 'yaṃ dharmaparyāyaḥ | ayaṃ ca dharmaparyāyaḥ
tathāgatena bhāṣitaḥ agrayānasamprasthitānāṃ satvānāṃ arthāya |
śreṣṭhayānasamprasthitānāṃ satvānāṃ arthāya | ye imaṃ dharmaparyāyam
udgrahīṣyaṃti | dhārayiṣyaṃti | vācayiṣyaṃti | paryavāpsyāṃti | jñātās te subhūte
tathāgatena drṣṭās te subhūte tathāgatena | sarve te satvāḥ aprameyeṇa
puṇyaskandhena samanvāgatā bhaviṣyaṃti | aciṃtyenātulyenāmāpyenāparimāṇena
puṇyaskandhena samanvāgatā bhaviṣyaṃti | sarve te satvā mamāṃsena bodhiṃ
dhārayiṣyanti | tat kasya hetoḥ | na hi śakyam subhūte ayaṃ dharmo
hīnādhimuktikaiḥ śrotum | nātmadrṣṭikaiḥ na satvadrṣṭikaiḥ na jīvadrṣṭikaiḥ na
pudgaladrṣṭikaiḥ śakyam śrotum udgrahītum vā dhārayitum vā vācayitum vā
paryavāptum vā nedaṃ sthānam vidyate |*

15b “However, Subhūti, this round of teachings is inconceivable and incomparable.

The Realized One has preached this round of teachings for the benefit of living beings who have set out on the highest path, for the benefit of living beings who have set out on the best path. Those who will learn, memorise, recite, and master this round of teachings, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti.

All those living beings will come to be endowed with an immeasurable quantity of merit, they will come to be endowed with an inconceivable, incomparable, unreckonable, measureless quantity of merit. Those living beings will all carry my awakening on their shoulders.

Why is that? This dharma, Subhūti, cannot be heard by those of inferior inclinations, nor can it be heard, or learned, or memorized, or recited, or mastered by those who hold the false view of a self, who hold the false view of a living being, who hold the false view of a soul, or who hold the false view of a person. That is an impossibility.

15b “Bagaimanapun, Subhuti, pembabaran ajaran ini tak terbayang dan tiada bandingnya.

Tathagata telah membabarkan *dharma* ini demi memberi manfaat kepada para makhluk yang berada dalam jalan tertinggi;
demi memberi manfaat kepada para makhluk yang berada dalam jalan terbaik.

Mereka yang akan mempelajari, menghafalkan, melafalkan, dan menguasai ajaran ini—

Tathagata mengenali mereka, Subhuti; Tathagata melihat mereka, Subhuti.

Semua makhluk hidup tersebut akan memiliki tumpukan daya kebajikan yang tak terukur;
mereka akan memiliki tumpukan daya kebajikan yang tak terbayang, tak terbandingkan, tak terhitung, dan tak terukur.

Semua makhluk hidup tersebut akan dilengkapi dengan penggugahanku di bahu mereka.

Mengapa demikian? Subhuti, *dharma* ini tak dapat didengar oleh mereka yang cenderung mengarah pada hal yang rendah, juga tak dapat didengar, atau dipelajari, atau dihafalkan, atau dilafalkan, atau dikuasai oleh mereka yang berpandangan keliru tentang diri (*atmadṛṣṭi*), mereka yang berpandangan keliru tentang makhluk (*satvadrṣṭi*), mereka yang berpandangan keliru tentang jiwa (*jīvadrṣṭi*), atau mereka yang berpandangan keliru tentang sosok orang (*pudgaladrṣṭi*). Itu sesuatu yang tidak mungkin.”

api tu subhūte yatra pr̥thivīpradeśe idaṃ sūtram prakāśayiṣyati | pūjanīyaḥ sa pr̥thivīpradeśo bhaviṣyati | sadevamānuṣāsurasya lokasya vandanīyaḥ pradakṣiṇīkaraṇīyaś ca sa pr̥thivīpradeśo bhaviṣyati | caitya sa pr̥thivīpradeśo bhaviṣyati |

ye te subhūte kulaputrā vā kuladuhitaro vā imān evaṃrūpāṃ sūtrāntān udgrahīṣyaṃti dhārayiṣyaṃti paryavāpsyanti | te paribhūtā bhaviṣyaṃti suparibhūtāś ca bhaviṣyaṃti | || yāni teṣāṃ satvānāṃ paurvajanmikāni karmāṇi kṛtāny apāyasaṃvartanīyāni dr̥ṣṭa eva dharme paribhūtataṃ pūrvajanmikāny aśubhāni karmāṇi kṣapayiṣyaṃti | buddhabodhiṃ ca prāpsyanti |

- 66 -

15c “However, Subhūti, on whatever piece of ground one elucidates this discourse, that piece of ground will become worthy of worship, that piece of ground will become worthy of veneration and reverential circumambulation for the whole world with its gods, human beings and anti-gods, that piece of ground will become a shrine.

16a “Those gentlemen and ladies, Subhūti, who will learn, memorise and master such discourses as these will be despised, they will be roundly despised.

Whatever acts leading to perdition those living beings have done in former rebirths, through being despised they will in this life exhaust the demeritorious acts of their former rebirths, and they will attain the awakening of a Buddha.

15c “Terlebih lagi Subhuti,
tempat di mana pun sutra ini dijabarkan, akan menjadi tempat yang layak dipuja;
tempat itu akan layak diberi penghormatan dan tempat *pradaksina* bagi seluruh alam beserta para dewa, manusia, dan *asura*-nya.
Tempat itu akan menjadi sanggar pemujaan.”

16a “Subhuti, para waris Buddha yang akan mempelajari, menghafalkan, dan menguasai ajaran-ajaran ini,
mereka akan dipandang rendah. Mereka akan sangat dipandang rendah.

Akan tetapi, apa pun perbuatan yang para makhluk hidup tersebut lakukan di kehidupan-kehidupan lampau,
yang akan mengakibatkan mereka terlahir di alam-alam rendah—
dengan dipandang rendah, di kehidupan ini mereka akan menghabiskan dampak karma-karma negatif dari
perbuatan mereka di kehidupan-kehidupan lampau dan mereka akan mencapai penggugahan seorang Buddha.”

*abhijānāmy ahaṃ subhūte atīte 'dhvani asaṃkhyeye kalpe asaṃkhyeyatare
dīpaṃkarasya tathāgatasyārhatāḥ samyaksaṃbuddhasya pareṇa parataraṃ
caturaśītibuddhakoṭīnayutaśatasahasrāṇy abhūvan ye mayā ārādhitā ārādhayetvā na
virādhitā | yac ca mayā subhūte buddhā bhagavaṃtaḥ ārāgitā ārāgayetvā na virāgitā
yac ca carime kāle paścimikāyaṃ pañcāśatyāṃ vartamānāyām imaṃ sūtrāṃtam
udgrahīṣyaṃti dhārayiṣyaṃti vācayiṣyaṃti paryavāpsyāṃti | asya subhūte
puṇyaskandhasyāṃtikād eṣa pūrvakaḥ puṇyaskandhaḥ śatatamīm api kalāṃ nopaiti
sāhasṛtamām api | śatasāhasṛtamām api | koṭīśatasāhasṛtamām api | saṃkhyām api
kalām api gaṇanām api upamām api upaniśām api na kṣamate |*

16b “I remember, Subhūti, that in the past, an incalculable aeon ago and more incalculable still, back before the Realized, Worthy and Perfectly Awakened One Dīpaṃkara and back further still, there were 84 hundred thousand million billion Buddhas with whom I found favour and with whom, after finding favour, I did not lose favour.

However, Subhūti, that previous quantity of merit from when I found favour with the Buddhas and Lords, and after finding favour with them, I did not lose favour, does not approach even a hundredth part, even a thousandth part, even a hundred-thousandth part, even a hundred-thousand-millionth part, it does not even permit of any calculation, or reckoning in fractions, or computation, or comparison, or analogy, Subhūti, in relation to the quantity of merit from when, in the last time, as the final five hundred years come to pass, they will learn, memorize, recite and master this discourse.

16b “Subhuti, saya melihat dengan daya kewaskitaan saya:

di masa lampau, di suatu kalpa lampau yang tak terhitung dan bahkan lebih dari tak terhitung, sebelum masa Tathagata, Arhat, Samyaksambuddha Dipamkara dan bahkan jauh sebelum itu—ada 84 ratus ribu juta miliar Buddha yang saya hormati, dan terhadap mereka, rasa hormat saya tidak pernah sirna semenjak itu.

Akan tetapi, Subhuti, tumpukan daya kebajikan masa lampau yang diperoleh ketika saya menghormati para Buddha dan para Bhagawan tersebut, dan di mana rasa hormat saya tidak pernah sirna semenjak itu, Subhuti, tidaklah mencapai seperseratus, seperseribu, bahkan seperseratus ribu, maupun seperseratus ribu juta, bahkan tidak memungkinkan untuk dihitung, atau menggunakan bilangan pecahan, atau perhitungan, atau perumpamaan, Subhuti; dibandingkan dengan tumpukan daya kebajikan yang diperoleh oleh mereka yang di masa lima ratus tahun tahap terakhir sudah lewat—mempelajari, menghafalkan, melafalkan, dan menguasai ajaran ini.”

*sacet subhūte teṣāṃ kulaputrāṇāṃ kuladuhitṛṇāṃ vā puṇyaskandhaṃ bhāṣet |
yāvaṃtaḥ te kulaputrā vā kuladuhitaro vā tasmin samaye puṇyaskandhaṃ
pratigṛhṇaṃti | unmādaṃ te satvāḥ prāpnuyuḥ cittavikṣepaṃ vā gaccheyuḥ | api tu
khalu punaḥ subhūte acintyo 'yaṃ dharmaparyāyaḥ asyācintya eva vipākaḥ ||*

16c “If, Subhūti, one were to describe the quantity of merit of those gentlemen and ladies, of as many of those gentlemen or ladies as acquire a quantity of merit at that time, those living beings would go mad or become mentally disturbed.

However, Subhūti, this round of teachings is inconceivable, and the effect it has is truly inconceivable.”

16c “Subhuti, seandainya ada seseorang yang mampu menggambarkan tumpukan daya kebajikan dari para waris Buddha tersebut, meskipun hanya satu bagian dari tumpukan daya kebajikan yang diperoleh para waris Buddha tersebut pada waktu itu— makhluk-makhluk hidup itu akan menjadi gila atau terganggu mentalnya.

Bagaimanapun, Subhuti, pembabaran ajaran ini tak terbayang, dan dampaknya pun benar-benar tak terbayang.”

*āha | katham bhagavan bodhisatvayānasamprasthiteṇa sthātavyaṃ katham
pratipattavyaṃ katham cittam pragrhitavyaṃ | bhagavān āha | iha subhūte
bodhisatvayānasamprasthiteṇaivaṃ cittam utpādayitavyaṃ sarvasatvā mayā
anupadhiśeṣe nirvāṇadhātau parinirvāpayitavyāḥ evaṃ ca satvān parinirvāpya na
kaścit satvaḥ parinirvāpito bhavati | tat kasya hetoḥ sacet subhūte bodhisatvasya
satvasaṃjñā pravartteta | jīvasaṃjñā pudgalasaṃjñā vā na sa bodhisatva iti
vaktavyaḥ tat kasya hetoḥ nāsti subhūte sa dharmo yo bodhisatvayānasamprasthito
nāma |*

17a He said, “How, Lord, should one who has set out on the bodhisattva path take his stand, how should he proceed, how should he control the mind?”

The Lord said, “In this regard, Subhūti, one who has set out on the bodhisattva path should have the following thought:

‘I should bring all living beings to final extinction in the realm of extinction without substrate remaining. But after I have brought living beings to final extinction in this way, no living being whatsoever has been brought to extinction.’

Why is that? If, Subhūti, the idea of a living being were to occur to a bodhisattva, or the idea of a soul or the idea of a person, he should not be called a bodhisattva.

Why is that? There is no dharma called ‘one who has set out on the bodhisattva path.’

17a Subhuti berkata, “Bhagawan, bagaimana seorang yang sudah berada dalam jalan kehidupan bodhisatwa mengambil sikap, bagaimana sebaiknya dia menerapkannya, bagaimana sebaiknya dia memantau pikirannya?”

Bhagawan berkata,

“Begini Subhuti, mereka yang berada dalam jalan kehidupan bodhisatwa, sebaiknya mempunyai cara pikir demikian:

‘Saya akan menghantarkan semua makhluk hidup pada pelepasan sempurna (*pari-nirvāṇa*) dalam alam pelepasan tanpa sisa (*an-upadhiśeṣe-nirvāṇa-dhātu*). Akan tetapi, setelah dengan demikian saya menghantarkan makhluk-makhluk hidup yang tak terhitung jumlahnya itu pada pelepasan sempurna (*pari-nirvāṇa*), tidak ada satu makhluk hidup apa pun yang dihantarkan pada pelepasan.’

Apakah sebabnya?

Subhuti, siapa pun yang dalam benaknya timbul gagasan tentang makhluk hidup (*satvasaṃjñā*), atau gagasan tentang jiwa (*jīvasaṃjñā*), atau gagasan tentang sosok orang (*pudgalasaṃjñā*), dia tidak dapat disebut bodhisatwa.

Mengapa demikian?

Tidak ada *dharma* yang disebut ‘seorang yang sudah berada dalam jalan bodhisatwa.’”

tat kiṃ manyase subhūte asti sa kaścīd dharmo yas tathāgatena dīpaṃkarasya tathāgatasyāntikāḍ anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ āha | nāsti sa bhagavan kaścīd dharmo yas tathāgatena dīpaṃkarasya tathāgatasyāntikāḍ anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ evaṃ ukte bhagavān āyusṃantaṃ subhūtim etad avocat | evaṃ etat subhūte evaṃ etat nāsti subhūte sa kaścīd dharmo yas tathāgatena dīpaṃkarasya tathāgatasyārḥataḥ samyaksaṃbuddhasyāntikāḍ anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ | sacet punaḥ subhūte kaścīd dharmas tathāgatenābhisambuddho 'bhaviṣyat na māṃ dīpaṃkaras tathāgato vyākariṣyad | bhaviṣyasi tvaṃ māṇavānāgate 'dhvani śākyamunir nāma tathāgato 'rhan samyaksaṃbuddha iti |

17b “What do you think, Subhūti? Is there any dharma which the Realized One had from the Realized One Dīpaṃkara by which he fully awakened to supreme and perfect awakening?”

He said, “There is no dharma whatsoever which the Realized One had from the Realized One Dīpaṃkara by which he fully awakened to supreme and perfect awakening.”

The Lord said: “So it is, Subhuti, so it is, there is no dharma by which the Tathagata, when he was in the presence of Dīpaṃkara, the Tathagata, Arhat, Fully Enlightened One, has awoken to the utmost, right and perfect enlightenment. If again, Subhuti, some dharma had been fully known by the Tathagata, not of me would the Tathagata Dīpaṃkara have predicted: «You, young Brahmin, will in a future period be a Tathagata, Arhat, Fully Enlightened, by the name Śākyamuni».

17b “Bagaimana menurut pendapatmu, Subhuti?

Apakah ada suatu *dharma* yang Tathagata peroleh dari Tathagata Dipamkara, di mana dengan *dharma* itu, beliau sepenuhnya tergugah pada penggugahan yang tertinggi, lengkap, dan sempurna (*anuttarāṃ samyaksambodhi abhisambuddha*)?”

Subhuti berkata, “Tidak ada *dharma* apa pun yang Tathagata peroleh dari Tathagata Dipamkara, di mana dengan *dharma* itu, menyebabkan beliau sepenuhnya tergugah pada penggugahan yang tertinggi, lengkap, dan sempurna.”

Bhagawan berkata:

Demikianlah Subhuti, demikianlah, tidak ada *dharma* apa pun di mana dengan *dharma* itu, menyebabkan Tathagata—sewaktu di hadapan Tathagata, Arhat, Samyaksambuddha Dipamkara—sepenuhnya tergugah pada penggugahan yang tertinggi, lengkap, dan sempurna.

Sekali lagi, Subhuti, jika ada *dharma* yang sepenuhnya tergugah oleh Tathagata, maka Tathagata Dipamkara tidak akan meramal saya:

“Oh, Brahmana muda, di masa mendatang, engkau akan menjadi Tathagata, Arhat, Samyaksambuddha dengan nama Sakyamuni!”

*yasmāt tarhi subhūte tathāgatenārhatā samyaksambuddhena nāsti sa kaścid dharmo
yo ’nuttarāṃ samyaksambhodhim abhisambuddhas | āha | tasmād ahaṃ
dīpaṃkareṇa tathāgatena vyākṛto bhaviṣyasi tvaṃ māṇavānāgate ’dhvani
śākyamunir nāma tathāgato ’rhan samyasambuddhas*

*Because then, Subhuti, there is not any dharma by which the Tathagata, Arhat, Fully
Enlightened One has fully known the utmost, right and perfect enlightenment, He said,
“Therefore the Realized One Dīpaṃkara predicted of me ‘At a future time, young man,
you will become a Realized, Worthy and Perfectly Awakened One by the name of
Śākyamuni!’*

Subhuti, karena tidak ada *dharma* apa pun di mana dengan *dharma* itu,
menyebabkan Tathagata, Arhat, Samyaksambuddha sepenuhnya tergugah pada
penggugahan yang tertinggi, lengkap, dan sempurna,
maka beliau berkata,
“Dengan demikian, Tathagata Dipamkara telah meramal saya,
‘Anak muda, di masa mendatang, engkau akan menjadi
Tathagata, Arhat, Samyaksambuddha dengan nama Sakyamuni!’”

tat kasya hetos tathāgata iti subhūte tathatāyā etad adhivacanam

*yaḥ kaścīt subhūte evaṃ vadet tathāgatenānuttarā samyaksaṃbodhir
abhisambuddheti sa vitathaṃ vadet | nāsti subhūte sa kaścīd dharmo yas
tathāgatenānuttarā samyaksaṃbodhir abhisambuddhaḥ yaḥ subhūte tathāgatena
dharmo ’bhisambodhir abhisambuddhaḥ yaḥ subhūte tathāgatena
dharmo ’bhisambuddhas tatra na satyaṃ na mṛṣāḥ tasmāt tathāgato bhāṣate |
sarvadharmā buddhadharmā iti | sarvadharmā iti subhūte sarve te adharmās
tenocyante sarvadharmā iti | ||*

17c “Why is that? The word ‘Realized’ (tathāgata), Subhūti, is a synonym for reality (tathatā).

17d “Should anyone say, Subhūti, that the Realized One has fully awakened to supreme and perfect awakening, he would be speaking a falsehood, there is no dharma whatsoever to which the Realized One has fully awakened as supreme and perfect awakening.

In the dharma to which the Realized One has fully awakened, there is no truth and no falsehood. Therefore, the Realized One preaches ‘All dharmas are Buddha-dharmas.’ As far as ‘all dharmas’ are concerned, Subhūti, all of them are dharma-less. That is why they are called ‘all dharmas.’

17c “Mengapa demikian?
Kata ‘yang sudah seadanya’ (*tathāgata*), Subhuti,
adalah kata lain dari realitas (*tathatā*).”

17d “Subhuti, seandainya ada seseorang yang mengatakan
bahwa Tathagata telah mencapai penggugahan yang tertinggi, lengkap, dan sempurna, orang itu berbohong;
sebetulnya tidak ada *dharma* apa pun yang oleh karenanya,
menyebabkan Tathagata sepenuhnya tergugah pada penggugahan yang tertinggi, lengkap, dan sempurna.

Dalam *dharma* itu yang oleh karenanya Tathagata mencapai penggugahan penuh, tidak ada kebenaran dan tidak ada kepalsuan.

Oleh karena itu, Tathagata membabarkan ‘Semua *dharma* adalah Buddhadharma.’
Subhuti, mengenai ‘semua *dharma*’ (*sarvadharmā*), semuanya tidak memiliki *dharma* (*adharmā*).
Dengan dasar pengertian itulah, digunakan istilah ‘semua *dharma*.’”

*tadyathāpi nāma subhūte puruṣo bhaved upetakāyo mahākāyaḥ subhūtir āha |
yo 'sau tathāgatena puruṣo bhāṣita upetakāyo mahākāyaḥ akāyaḥ sa bhagavaṃs
tathāgatena bhāṣitas tenocyate upetakāyo mahākāyaḥ*

*bhagavān āha | evaṃ etat subhūte yo bodhisatva evaṃ vaded ahaṃ satvān
parinirvāpayiṣyāmīti | na sa bodhisatva iti vaktyaḥ tat kasya hetoḥ asti subhūte sa
kaścid dharmo yo bodhisatvo nāma | āha | no hīdaṃ bhagavan bhagavān āha |
tasmāt tathāgato bhāṣate niḥsatvāḥ sarvadharmāḥ nirjīvā niṣpudgalāḥ*

17e “Subhūti, it is as if there were, say, a man who was full-bodied and big-bodied.”

Subhūti said, “That man whom the Realized One has described as full-bodied and big-bodied has, Lord, been described by the Realized One as bodiless. That is why he is called full-bodied and big-bodied.”

17f The Lord said, “Quite so, Subhūti. Any bodhisattva who would say such things as ‘I will bring living beings to final extinction’ should not be called a bodhisattva.

Why is that? Does any dharma at all exist called ‘a bodhisattva,’ Subhūti?”

He said, “No indeed, Lord.”

The Lord said, “Therefore the Realized One preaches that all dharmas are devoid of a living being, devoid of a soul, devoid of a person.

17e “Subhuti, andaikan, katakanlah ada seorang yang bertubuh berisi dan bertubuh besar.”

Subhuti berkata, “Orang yang Tathagata gambarkan bertubuh berisi dan bertubuh besar (*mahākāya*), Bhagawan, telah dijelaskan oleh Tathagata tidak memiliki tubuh (*akāya*). Dengan dasar pengertian itulah, digunakan istilah ‘tubuh berisi dan tubuh besar.’”

17f Bhagawan berkata, “Memang demikian, Subhuti. Bodhisatwa mana pun yang mengatakan hal-hal seperti: ‘Saya akan menghantarkan makhluk-makhluk hidup pada pelepasan sempurna,’ tidak dapat disebut seorang bodhisatwa.

Mengapa demikian? Apakah ada *dharma* apa pun yang disebut ‘seorang bodhisatwa,’ Subhuti?”

Subhuti berkata, “Memang tidak ada, Bhagawan.”

Bhagawan berkata, “Oleh karena itu, Tathagata memabarkan bahwa dalam semua *dharma*, tidak ada makhluk hidup (*niḥsatvā*), tidak ada jiwa (*nirjīvā*), tidak ada sosok orang (*niṣpudgalā*).”

*yaḥ subhūte bodhisatva evaṃ vaded ahaṃ kṣetravyūhān niṣpādayiṣyāmīti | so 'pi
tathaiva vaktavyaḥ tat kasya hetoḥ kṣetravyūhāḥ kṣetravyūhā iti subhūte avyūhās te
tathāgatenā bhāṣitās tenocyante kṣetravyūhā iti |*

*yaḥ subhūte bodhisatvo nirātmāno dharmā nirātmāno dharmā ity adhimucyate sa
tathāgatenārhatā samyaksaṃbuddhena bodhisatvo bodhisatva ity ākhyātas*

*17g The bodhisattva, Subhūti, who would say such things as 'I shall make the
dispositions of a field perfect' should also be described in just that way.*

*Why is that? The Realized One has preached, Subhūti, that the so-called 'dispositions
of a field' are dispositionless. That is why they are called 'dispositions of a field.'*

*17h "The bodhisattva who has faith, Subhūti, in the oft-repeated saying 'Dharmas are
selfless' has been declared by the Realized, Worthy and Perfectly Awakened One to be
a bodhisattva, a bodhisattva indeed.*

17g “Subhuti, seorang bodhisatwa yang mengatakan hal-hal seperti:
‘Saya akan membuat tataan sebuah setra (*kṣetravyūhā*) sempurna,’ juga seharusnya dilihat seperti itu.

Mengapa demikian?

Subhuti, Tathagata telah menerangkan bahwa apa yang disebut membuat tataan sebuah setra (*kṣetravyūhā*) adalah tidak memiliki tataan (*avyūhā*).
Dengan dasar pengertian itulah, digunakan istilah ‘membuat tataan sebuah setra.’”

17h “Subhuti, bodhisatwa yang memiliki keyakinan terhadap pernyataan yang kerap diulang, ‘*Dharma* itu tanpa diri (*nirātmāno*)—
telah dinyatakan oleh Tathagata, Arhat, Samyaksambuddha sebagai seorang bodhisatwa:
seorang bodhisatwa yang sesungguhnya.”

*tat kiṃ manyase subhūte saṃvidyate tathāgatasya māṃsacakṣuḥ āha | evaṃ etad
bhagavan saṃvidyate tathāgatasya māṃsacakṣuḥ || bhagavān āha | tat kiṃ manyase
subhūte saṃvidyate tathāgatasya divyaṃ cakṣuḥ prajñācakṣur dharmacakṣur
buddhacakṣuḥ āhaivam etad bhagavan saṃvidyate tathāgatasya divyaṃ cakṣuḥ
prajñācakṣur dharmacakṣur buddhacakṣuḥ ||*

18a “What do you think, Subhūti? Does the Realized One have the eye of the flesh?”

He said, “It is so, Lord, the Realized One has the eye of the flesh.”

The Lord said, “What do you think, Subhūti? Does the Realized One have the eye of the gods, the eye of insight, the eye of dharma, the eye of the Awakened?”

He said, “It is so, Lord, the Realized One has the eye of the gods, the eye of insight, the eye of dharma, the eye of the Awakened.”

18a “Bagaimana menurut pendapatmu, Subhuti?
Apakah Tathagata mempunyai mata fisik?”

Subhuti berkata, “Benar, Bhagawan. Tathagata mempunyai mata fisik.”

Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?
Apakah Tathagata mempunyai mata dewa, mata pengetahuan (*prajñā*), mata *dharma*, dan mata Buddha?”

Subhuti berkata,
“Benar, Bhagawan, Tathagata mempunyai mata dewa, mata pengetahuan, mata *dharma*, dan mata Buddha.”

*bhagavān āha | tat kiṃ manyase subhūte yāvantyogangānadyāṃ bālukās tāvantya
gangānadyo bhavyas tāsū yā bālukās tāvanta eva lokadhātavo bhavyuḥ kaccid
vahas te lokadhātavo bhavyuḥ subhūtir āha | evam etad bhagavān evam etat
sugata bahavas te lokadhātavo bhavyuḥ bhagavān āha | yāvantaḥ subhūte teṣu
lokadhātuṣu satvās teṣāṃ ahaṃ nānābhāvāṃ cittadhārāṃ jānīyās tat kasya hetoś
cittadhārā cittadhārā iti adhārās tās tenocyate cittadhārā iti | tat kasya hetor atītaṃ
subhūte cittaṃ nopalabhyate | anāgataṃ cittaṃ nopalabhyate | pratyutpannaṃ
nopalabhyate |*

18b The Lord said, “What do you think, Subhūti? If there were as many Ganges Rivers as there are grains of sand in the Ganges River, and if there were just as many world-systems as there would be grains of sand in them, would those world-systems be numerous?”

He said, “Quite so, Lord, those world-systems would be numerous.”

The Lord said, “Subhūti, as many living beings as there might be in those world-systems, I would know their manifold streams of thought.

Why is that? Those so-called ‘streams of thought,’ Subhūti, have been preached by the Realized One as streamless. That is why they are called ‘streams of thought.’

Why is that? Subhūti, one cannot apprehend a past thought, one cannot apprehend a future thought, one cannot apprehend a present thought.

18b Bhagawan berkata, “Bagaimana menurut pendapatmu, Subhuti?

Seandainya ada sungai-sungai Gangga sebanyak butiran-butiran pasir di Sungai Gangga itu sendiri dan seandainya ada sistem-sistem tata alam sebanyak butiran-butiran pasir di dalamnya—apakah sistem-sistem tata alam tersebut sangat banyak?”

Subhuti berkata, “Memang demikian, Bhagawan. Sistem-sistem tata alam tersebut sangat banyak.”

Bhagawan berkata, “Subhuti, seberapa pun banyaknya makhluk hidup yang ada dalam sistem-sistem tata alam tersebut, saya dapat mengetahui bermacam-macam rentetan pikiran-pikiran mereka.

Mengapa demikian?

Subhuti, karena apa yang disebut rentetan pikiran-pikiran (*cittadhārā*) itu tidak memiliki rentetan (*adhārā*), seperti yang telah dibabarkan oleh Tathagata. Dengan dasar pengertian itulah, digunakan istilah ‘rentetan pikiran-pikiran.’

Mengapa demikian?

Subhuti, seseorang tidak dapat mencerap pikiran yang sudah berlalu, seseorang tidak dapat mencerap pikiran yang akan datang, seseorang tidak dapat mencerap pikiran yang berlangsung sekarang.”

*tat kiṃ manyase subhūte ya imaṃ trisāhasramahāsāhasraṃ lokadhātum
saptaratnaparipūrṇaṃ kṛtvā dānan dadyād api nu sa kulaputro vā kuladuhitā vā tato
nidānaṃ bahu puṇyaṃ prasaveta | āha | bahu bhagavan bahu sugata | bhagavān āha
| evam etat subhūte evam etad vahu sa kulaputro vā kuladuhitā vā tato nidānaṃ
bahu puṇyaṃ prasaveta | sacet subhūte puṇyaskandho ’bhaviṣyan na
tathāgato ’bhāṣiṣyat puṇyaskandhaḥ puṇyaskandha iti |*

19 “What do you think, Subhūti? If someone were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, would that gentleman or lady engender a lot of merit on that basis?”

He said, “A lot, Lord. A lot, Blessed One.”

The Lord said, “Quite so, Subhūti, quite so. It is a lot. That gentleman or lady would engender a lot of merit on that basis. If there were a quantity of merit, Subhūti, the Realized One would not have preached the so-called ‘quantity of merit.’

19 “Bagaimana menurut pendapatmu, Subhuti?

Seandainya seseorang memenuhi sistem miliaran dari miliaran dari miliaran tata alam ini dengan tujuh jenis ratna manikam dan membuatnya sebagai persembahan, akankah waris Buddha itu menghasilkan banyak sekali daya kebajikan dari perbuatan tersebut?”

Subhuti berkata, “Banyak sekali, Bhagawan. Banyak sekali, Sugata.”

Bhagawan berkata, “Memang demikian, Subhuti, memang demikian. Memang banyak sekali. Waris Buddha itu akan menghasilkan banyak sekali tumpukan daya kebajikan dari perbuatan tersebut.

Subhuti, seandainya ada tumpukan daya kebajikan (*punyaskandha*), maka Tathagata tidak perlu membabarkan apa yang disebut ‘tumpukan daya kebajikan.’”

*tat kiṃ manyase subhūte rūpakāyapariniṣpattyā tathāgato draṣṭavyaḥ āha | no
bhagavan na rūpakāyapariniṣpattyā tathāgato draṣṭavyaḥ tat kasya hetoḥ
rūpakāyapariniṣpattī rūpakāyapariniṣpattir ity apariniṣpattir eṣā tathāgatena bhāṣitā
tenocyate rūpakāyapariniṣpattir iti |*

20a “What do you think, Subhūti? Can a Realized One be seen by virtue of the perfection of his physical body?”

He said, “No, Lord, a Realized One cannot be seen by virtue of the perfection of his physical body.

Why is that? The so-called ‘perfection of the physical body’ has been preached by the Realized One as perfectionless. That is why it is called the ‘perfection of the physical body.’”

20a “Bagaimana menurut pendapatmu, Subhuti?
Dapatkah Tathagata dilihat berdasarkan kesempurnaan tubuh fisik beliau?”

Subhuti berkata,
“Tidak, Bhagawan, Tathagata tidak dapat dilihat berdasarkan kesempurnaan tubuh fisik beliau.

Mengapa demikian?
Apa yang disebut kesempurnaan tubuh fisik (*rūpakāyapariniṣpatti*) itu
tidak memiliki kesempurnaan (*apariniṣpatti*) seperti yang telah dibabarkan oleh Tathagata.
Dengan dasar pengertian itulah, digunakan istilah ‘kesempurnaan tubuh fisik.’”

***bhagavān āha | tat kiṃ manyase subhūte lakṣaṇasaṃpadā tathāgato draṣṭavyaḥ āha |
no bhagavan na lakṣaṇasaṃpadā tathāgatho draṣṭavyaḥ tat kasya hetoḥ yaiṣā
lakṣaṇasaṃpat tathāgatena bhāṣitā alakṣaṇasaṃpad eṣā tathāgatena bhāṣitā
tenocyate lakṣaṇasaṃpad iti |***

20b The Lord said, “What do you think, Subhūti? Can a Realized One be seen by virtue of the possession of distinctive features?”

He said, “No, Lord, a Realized One cannot be seen by virtue of the possession of distinctive features.

Why is that? What the Realized One has preached as the possession of distinctive features has been preached by the Realized One as lacking the possession of distinctive features. That is why it is called the possession of distinctive features.”

20b Bhagawan berkata,
“Bagaimana menurut pendapatmu, Subhuti?
Dapatkah Tathagata dilihat berdasarkan dimilikinya tanda-tanda khusus?”

Subhuti berkata,
“Tidak Bhagawan, Tathagata tidak dapat dilihat berdasarkan dimilikinya tanda-tanda khusus.

Mengapa demikian?
Apa yang Tathagata babarkan sebagai dimilikinya tanda-tanda khusus (*lakṣaṇasampadā*) itu
tidak memiliki tanda-tanda khusus (*alākṣaṇasampadā*)
seperti yang telah dibabarkan oleh Tathagata.
Dengan dasar pengertian itulah, digunakan istilah ‘dimilikinya tanda-tanda khusus.’”

*bhagavān āha | tat kiṃ manyase subhūte api nu tathāgatasyaivaṃ bhavati na mayā
dharmo deśita iti | yaḥ subhūte evaṃ vadet tathāgatena dharmo deśita iti |
abhyācakṣīta māṃ sa subhūte asatād udgrhītena | tat kasya hetor dharmadeśanā
dharmadeśaneti subhūte nāsti sa kaścit dharmo yo dharmadeśanā nāmopalabhyate |*

*āhāsti bhagavan kecit satvā bhaviṣyanty anāgate 'dhvani ya imān evaṃrūpān
dharmān bhāṣyamāṇāṃ cchrutvābhiśraddadhāsyanti | bhagavān āha | na te subhūte
satvā nāsatvās tat kasya hetoḥ sarvasatvā iti subhūte asatvās te tathāgatena bhāṣitās
tenocyante sarvasatvā iti |*

21a The Lord said, “What do you think, Subhūti? Does it occur to the Realized One that he has taught the dharma? Subhūti, anybody who would say such things as ‘The Tathāgata has taught the dharma’ would misrepresent me, Subhūti, on account of wrong learning.

Why is that? As for the so-called ‘teaching of the dharma,’ Subhūti, there exists no dharma whatsoever which can be apprehended called the teaching of the dharma.”

21b He said, “Can it be, Lord, that there will be any living beings at a future time who will hear such dharmas as these being preached and have faith in them?”

The Lord said, “Subhūti, they are not beings, nor are they non-beings.

Why is that? ‘All beings,’ Subhūti, have been preached by the Realized One as beingless. That is why they are called ‘all beings.’

21a Bhagawan berkata,

“Bagaimana menurut pendapatmu, Subhuti? Apakah pernah terlintas dalam benak Tathagata bahwa beliau mengajarkan *dharmā*?

Subhuti, siapa pun yang mengatakan hal-hal seperti:

‘Tathagata telah mengajarkan *dharmā*’ dia salah dalam menggambarkan saya, Subhuti, karena dia salah mempelajarinya.

Mengapa demikian?

Mengenai apa yang disebut mengajarkan *dharmā* (*dharmadeśanā*), Subhuti—
tidak ada *dharmā* apa pun yang dapat dicerap yang disebut ‘ajaran *dharmā*.’”

21b Subhuti berkata,

“Bhagawan, di masa yang akan datang, mungkinkah ada makhluk hidup yang mendengar pembabaran ajaran seperti ini dan akan meyakiniinya?”

Bhagawan berkata, “Subhuti, mereka bukan makhluk, bukan pula bukan makhluk.

Mengapa demikian?

Subhuti, ‘semua makhluk’ (*sarvasatvā*) itu tidak ada makhluknya (*asatvā*) seperti yang telah dibabarkan oleh Tathagata.

Dengan dasar pengertian itulah, digunakan istilah ‘semua makhluk.’”

*tat kiṃ manyase subhūte api tv asti sa kaścīd dharmo yas tathāgatenānuttarā
samyaksaṃbodhir abhisaṃbuddhaḥ āha | nāsti sa bhagavan kaścīd dharmo yas
tathāgatenānuttarā samyaksaṃbodhir abhisaṃbuddhaḥ bhagavān āha | evam etat
subhūte evam etat aṇur api tatra dharmo na saṃvidyate nopalabhyate
tenocyate 'nuttarā samyaksaṃbodhir iti |*

- 96 -

22 “What do you think, Subhūti? Does any dharma at all exist to which the Realized One became fully awakened as supreme and perfect awakening?”

He said, “No dharma whatsoever exists to which the Realized One became fully awakened as supreme and perfect awakening.”

The Lord said, “Quite so, Subhūti, quite so. Not even a fine or minute (aṇu) dharma is to be found or apprehended in it. That is why it is called ‘superfine or supreme (anuttarā) and perfect awakening.’

22 “Bagaimana menurut pendapatmu, Subhuti?
Apakah ada suatu *dharma* apa pun, di mana dengan *dharma* itu,
menyebabkan Tathagata sepenuhnya mencapai penggugahan yang tertinggi, lengkap, dan sempurna?”

Subhuti berkata,
“Tidak ada *dharma* apa pun di mana dengan *dharma* itu,
menyebabkan Tathagata mencapai penggugahan yang tertinggi, lengkap, dan sempurna
(*ānuttarā samyaksambodhi abhisambuddha*).”

Bhagawan berkata,
“Memang demikian, Subhuti, memang demikian.
Tidak ada *dharma* sehalus atau sekecil apa pun yang dapat ditemukan atau dicerap di dalamnya.
Dengan dasar pengertian itulah, digunakan istilah ‘penggugahan yang tertinggi, lengkap, dan sempurna.’”

*api tu khalu punaḥ subhūte samaḥ sa dharmo na tatra kiṃcid viśamas
tenocyate 'nuttara samyaksaṃbodhir iti | nirjīvatvena niḥsatvatvena niṣpudgalatvena
samā sānuttarā samyaksaṃbodhiḥ sarvaiḥ kuśalair dharmair abhisambuddhyate |
kuśalā dharmāḥ kuśalā dharmā iti subhūte adharmāś caiva te tathāgatena bhāṣitās
tenocyante kuśalā dharmā iti |*

23 “However, Subhūti, that dharma is the same as any other (sama), and there is nothing at all different (viśama) about it. That is why it is called ‘supreme and perfect (samyak) awakening.’

By virtue of being devoid of a soul, being devoid of a living being and being devoid of a person, that supreme and perfect awakening is fully awakened to as being the same as all wholesome dharmas.

These so-called ‘wholesome dharmas,’ Subhūti, have been preached by the Realized One as being indeed dharma-less. That is why they are called ‘wholesome dharmas.’

23 “Walau bagaimanapun, Subhuti, *dharma* itu tadi sama dengan *dharma* yang lain, dan sama sekali tidak ada yang tidak sama (*viṣama*) dengan yang lain.

Dengan dasar pengertian itulah, digunakan istilah ‘penggugahan yang tertinggi, lengkap, dan sempurna.’

Justru karena tanpa jiwa (*nirjīva*), tanpa makhluk hidup (*niḥsatva*), tanpa sosok orang (*niṣpudgala*), maka penggugahan yang tertinggi, lengkap, dan sempurna itu sepenuhnya tercapai dalam *dharma* yang sama dengan semua *dharma* yang bermanfaat (*kuśalā dharma*).

Subhuti, apa yang disebut *dharma* yang bermanfaat (*kuśalā dharma*) itu tidak memiliki *dharma* (*adharmā*) seperti yang telah dibabarkan oleh Tathagata. Dengan dasar pengertian itulah, digunakan istilah ‘*dharma* yang bermanfaat.’”

***yaś ca khalu punaḥ subhūte yāvantas trisāhasramahāsāhasre lokadhātau sumeravaḥ
parvatarājās tāvato rāśīn saptānāṃ ratnānāṃ abhisamḥṛtya dānaṃ dadyād yaś cetaḥ
prajñāpāramitāyā antaśaś catuṣpadikām api gāthām udgrhya parebhyo deśayed asya
subhūte puṇyaskandhasyāsau pūrvakaḥ puṇyaskandhaḥ śatatamīm api kalān nopaiti
| yāvad upaniśām api na kṣamate |***

24 “If, however, someone were to amass piles of the seven treasures as high as all the Sumerus, kings of all mountains, in the trigalactic megagalactic world-system and give them as a gift, Subhūti,
and if someone else were to do no more than learn just a four-lined verse from this Perfection of Insight and teach it to others,
then the former quantity of merit, Subhūti, does not approach even a hundredth part of the latter quantity of merit and so on, until nor does it even permit of any analogy.

“Akan tetapi, Subhuti,
seandainya seseorang menghimpun tumpukan tujuh jenis ratna manikam setinggi semua gunung Sumeru, raja dari semua gunung,
yang ada dalam sistem miliaran dari miliaran dari miliaran tata alam
dan memberikannya sebagai persembahan;

dan seandainya seorang lainnya mempelajari hanya
satu bait berbaris empat dari *Kesempurnaan Pengetahuan* ini serta mengajarkannya kepada orang lain,

maka Subhuti,
tumpukan daya kebajikan dari orang pertama,
tidak akan mencapai seperseratus dari daya kebajikan yang diperoleh oleh orang kedua,
dan bahkan tidak mungkin dapat diumpamakan dengan perumpamaan apa pun.”

tat kiṃ manyase subhūte api nu tathāgatasyaivaṃ bhavati | mahā satvā mocitā iti | na khalu punaḥ subhūte-r-evaṃ draṣṭavyaṃ | tat kasya hetoḥ na sa kaścit satvo 'bhaviṣyad yas tathāgatena mocitaḥ sa eva tasyātmagrāho 'bhaviṣyat satvagrāho jīvagrāhaḥ pudgalagrāhaḥ ātmagrāha iti subhūte agrāha eṣa tathāgatena bhāṣitaḥ sa ca bālaprthagjanair udgrhītaḥ bālaprthagjanā iti subhūte ajanā ete tathāgatena bhāṣitās tenocyaṃte bālaprthagjanā iti |

25 “What do you think, Subhūti? Does it occur to the Realized One that he has liberated living beings? This is again not the way one should see things, Subhūti.

Why is that? There is no living being whatsoever who has been liberated by the Realized One. If moreover there were any living being who was liberated by the Realized One, Subhūti, that would constitute seizing upon a self on his part, seizing upon a living being, seizing upon a soul, seizing upon a person.

This ‘seizing upon a self,’ Subhūti, has been preached by the Realized One as devoid of seizing, but it is learned by foolish ordinary people.

These ‘foolish ordinary people,’ Subhūti, have been preached by the Realized One as peopleless. That is why they are called ‘foolish ordinary people.’

25 “Bagaimana menurut pendapatmu, Subhuti?

Apakah pernah terlintas dalam benak Tathagata bahwa Tathagata telah membebaskan para makhluk hidup?

Sekali lagi, seharusnya bukan seperti itu cara melihatnya, Subhuti.

Mengapa demikian?

Tidak ada satu makhluk hidup apa pun yang dibebaskan oleh Tathagata.

Lagi pula, Subhuti, seandainya ada makhluk hidup yang dibebaskan oleh Tathagata, maka Tathagata menggenggam adanya diri (*ātma*grāha), menggenggam adanya makhluk hidup (*satva*grāha), menggenggam adanya jiwa (*jīva*grāha), menggenggam adanya sosok orang (*pudga*grāha).

Subhuti, menggenggam adanya diri (*ātma*grāha) ini, telah diajarkan oleh Tathagata dengan pengertian tidak memiliki genggamannya (*agra*ha), tetapi itulah yang dipahami oleh orang-orang biasa yang dungu.

Subhuti, ‘orang-orang biasa yang dungu’ (*bālāpṛthagjanā*) ini telah dibabarkan Tathagata dengan pengertian tidak ada orangnya (*ajānā*).

Dengan dasar pengertian itulah, digunakan istilah ‘orang-orang biasa yang dungu.’”

*tat kiṃ manyase subhūte lakṣaṇasaṃpadā tathāgato draṣṭavyaḥ āhaivam etad
bhagaval lakṣaṇasaṃpadā tathāgato draṣṭavyaḥ bhagavān āha | sacet punaḥ
subhūte lakṣaṇasaṃpadā tathāgato draṣṭavyo 'bhaviṣyad rājāpi cakravartī
tathāgato 'bhiviṣyat āha | yathāhaṃ bhagavato bhāsitasyārtham ājānāmi | na
lakṣaṇasaṃpadā tathāgato draṣṭavyaḥ || atha khalu bhagavāṃs tasyāṃ velāyām imā
gāthā abhāṣataḥ ||*

26a “What do you think, Subhūti? Can a Realized One be seen by virtue of the possession of distinctive features?”

He said, “Quite so, Lord, a Realized One can be seen by virtue of the possession of distinctive features.”

The Lord said, “If, however, a Realized One could be seen by virtue of the possession of distinctive features, Subhūti, a wheel-turning king would also be a Realized One.”

He said, “As I understand the meaning of what the Lord has preached, a Realized One cannot be seen by virtue of the possession of distinctive features.”

Then on that occasion the Lord uttered these verses:

26a “Bagaimana menurut pendapatmu, Subhuti?
Dapatkah Tathagata dilihat berdasarkan dimilikinya tanda-tanda khusus?”

Subhuti berkata,
“Memang demikian, Bhagawan, seorang Tathagata dapat dilihat berdasarkan dimilikinya tanda-tanda khusus.”

Bhagawan berkata,
“Akan tetapi Subhuti, seandainya seorang Tathagata dapat dilihat berdasarkan dimilikinya tanda-tanda khusus (*lakṣaṇasāṃpadā*),
maka seorang Raja Cakravarti juga adalah Tathagata.”

Subhuti berkata, “Sebagaimana arti yang saya pahami dari apa yang Bhagawan telah babarkan,
seorang Tathagata tidak dapat dilihat berdasarkan dimilikinya tanda-tanda khusus.”

Kemudian pada kesempatan itu, Bhagawan mengutarakan bait-bait berikut:

*ye māṃ rūpeṇa adrākṣur ye māṃ ghoṣeṇa anvayuh
mithyāprahāṇaprasṛtā na māṃ drakṣyanti te janāḥ
draṣṭavyo dharmato buddho dharmakāyas tathāgataḥ
dharmatā cāpy avijñeyā na sā śakyaṃ vijānitum ||*

- 106 -

*“Whoever saw me through my physical form,
Whoever followed me through the sound of my voice,
Engaged in the wrong endeavours,
Those people will not see me.*

*26b A Buddha is visible through the dharma,
A Realized One has the dharma for a body,
But the nature of dharma being unknowable by sensory consciousness,
It cannot be known by sensory consciousness.”*

“Siapa pun yang melihat saya melalui wujud fisik saya,
Siapa pun yang mengikuti saya melalui suara saya,
Melakukan usaha-usaha yang keliru
Orang-orang itu tidak akan dapat melihat saya.”

26b “Buddha dapat terlihat melalui *dharma*,
Tathagata memiliki *dharma* sebagai badannya (*dharmakāya*)
Tetapi karena keberadaan *dharma* (*dharmatā*) tidak mungkin diketahui melalui kesadaran indrawi,
Maka tidak akan dapat dikenal melalui kesadaran indrawi.”

*tat kiṃ manyase subhūte lakṣaṇasaṃpadā tathāgatenānuttarā samyaksambodhir
abhisambuddhāḥ na khalu punaḥ subhūte evaṃ draṣṭavyam na subhūte
lakṣaṇasaṃpadā tathāgatenānuttarā samyaksambodhir abhisambuddhā | yat khalu
punaḥ subhūte syād evaṃ bodhisatvayānasamprasthitaiḥ kasyacid dharmasya
vināśaḥ prajñapta ucchedo vā na khalu punaḥ subhūte evaṃ draṣṭavyaṃ | na
bodhisatvayānasamprasthitaiḥ kasyacid dharmasya vināśaḥ prajñapto nocchedaḥ*

27 “What do you think, Subhūti? Did the Realized One awaken fully to supreme and perfect awakening through the possession of distinctive features?

This is again not the way one should see things, Subhūti. The Realized One did not awaken fully to supreme and perfect awakening through the possession of distinctive features.

“Moreover, Subhūti, if it should be thought that those who have set out on the bodhisattva path assert the destruction of any dharma or its annihilation, then once again, Subhūti, this is not the way one should see things.

Those who have set out on the bodhisattva path do not assert the destruction or annihilation of any dharma whatsoever.

27 “Bagaimana menurut pendapatmu, Subhuti?

Apakah Tathagata sepenuhnya tergugah pada penggugahan yang tertinggi, lengkap, dan sempurna,
berdasarkan dimilikinya tanda-tanda khusus?

Sekali lagi Subhuti, seharusnya bukan seperti itu cara melihatnya.

Tathagata sepenuhnya tergugah pada penggugahan yang tertinggi, lengkap, dan sempurna—
tidak berdasarkan dimilikinya tanda-tanda khusus.

Lebih lanjut, Subhuti, jika ada pemikiran bahwa mereka yang berada dalam jalan kehidupan bodhisatwa menyatakan *dharma* akan hancur atau binasa,
maka sekali lagi, Subhuti, seharusnya bukan seperti itu cara melihatnya.

Mereka yang berada dalam jalan kehidupan bodhisatwa,
tidak menyatakan kehancuran atau kemusnahan *dharma* apa pun.”

*yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vā gaṃgānadībālukopamāl
lokadhātūn saptaratnapratipūrṇān kṛtvā tathāgatebhyo ’rhadbhyaḥ
samyaksambuddhebhyo dānaṃ dadyād yaś ca bodhisatvo nirātmakeṣu anupattikeṣu
dharmeṣu kṣāntiṃ pratilabheta | ayam eva tato bahutaraṃ puṇyaṃ prasaveta |
na khalu punaḥ subhūte bodhisatvena puṇyaskandhaḥ parigrahītavyaḥ āha |
puṇyaskandho bhagavan parigrahītavyaḥ bhagavān āha |
parigrahītavyaḥ subhūte nodgrahītavyaḥ tenocyate parigrahītavyaḥ*

28 “If, however, some gentleman or lady were to fill as many world-systems as there are grains of sand in the Ganges River with the seven treasures and give them as a gift to the Realized, Worthy and Perfectly Awakened Ones, Subhūti, and if some bodhisattva were to attain acceptance with regard to the fact that dharmas are devoid of self, and devoid of arising, the latter would generate from that a lot more merit. However, Subhūti, the quantity of merit should not be acquired by the bodhisattva.”

He said, “Lord, should the quantity of merit be acquired?”

The Lord said, “It should be acquired, Subhūti, but should not be taken up. That is why one says ‘It should be acquired.’

28 “Subhuti, seandainya ada waris Buddha yang memenuhi sistem tata alam sebanyak butiran-butiran pasir di Sungai Gangga dengan tujuh jenis ratna manikam dan memberikannya sebagai persembahan kepada para Tathagata, Arhat, Samyaksambuddha; dan seandainya ada bodhisatwa yang dapat mencapai *tahap ketahanan (kṣānti)* dengan menerima bahwa *dharma* tidak memiliki diri, maka bodhisatwa ini akan menghasilkan jauh lebih banyak daya kebajikan.

Akan tetapi, Subhuti, tumpukan daya kebajikan seharusnya tidak didapatkan oleh bodhisatwa tersebut.”

Subhuti berkata, “Bhagawan, bukankah seharusnya tumpukan daya kebajikan itu didapatkan?”

Bhagawan berkata, “Subhuti, itu seharusnya didapatkan (*parigrahīta*), tetapi tidak digenggam (*nodgrahīta*).

Dengan dasar pengertian itulah, digunakan istilah ‘didapatkan.’”

api tu khalu punaḥ subhūte yaḥ kaścid evaṃ vadet tathāgato gacchati vāgacchati vā | tiṣṭati vā niṣīdati vā śayyāṃ vā kalpayati | na me sa bhāṣitasyārtham ājānāti | tat kasya hetoḥ tathāgata iti subhūte na kutaścid āgato na kvacid gataḥ tenocyate tathāgato 'rhan samyaksaṃbuddha iti |

yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vā yāvantas trisāhasramahāsāhasre lokadhātau pṛtivīrajāṃsi tāvato lokadhātūn maṣiṃ kuryāt tadyathāpi nāma paramāṇusaṃcayas tat kiṃ manyase subhūte bahu sa paramāṇusaṃcayo bhavet āhaivam etad bhagavan bahu sa paramāṇusaṃcayo bhavet tat kasya hetoḥ saced bhagavan saṃcayo 'bhaviṣyan na bhagavān avakṣyat paramāṇusaṃcaya iti | tat kasya hetoḥ yo 'sau paramāṇusaṃcayo bhāṣitaḥ asaṃcayaḥ sa bhagavatā bhāṣitas tenocyate paramāṇusaṃcaya iti |

29 “However, Subhūti, if someone were to say that the Realized One goes or comes or stands or sits or lies down, he does not understand the meaning of what I have preached. Why is that? He who is called ‘the Realized One’ (tathāgata), Subhūti, has not come (āgata) from anywhere, nor has he gone (gata) anywhere. That is why he is called ‘the Realized, Worthy and Perfectly Awakened One.’

30a “If, however, some gentleman or lady were to take as many world-systems as there are dust-particles of earth in the trigalactic megagalactic world-system, Subhūti, and grind them to powder, so that they were like, say, a pile of the most minute atoms, what do you think, Subhūti? Would that pile of the most minute atoms be considerable?” He said, “Quite so, Lord, that pile of the most minute atoms would be considerable.

Why is that? If, Lord, there were a pile, the Lord would not say ‘pile of the most minute atoms.’ Why is that? Any pile of the most minute atoms which has been preached has been preached as pile-less by the Lord. That is why it is called ‘a pile of the most minute atoms.’

29 “Subhuti, seandainya seseorang mengatakan bahwa Tathagata pergi, atau datang, atau berdiri, atau duduk, atau berbaring, dia tidak mengerti makna dari apa yang saya babarkan. Mengapa demikian? Subhuti, seseorang yang disebut ‘Tathagata,’ tidak datang (*āgata*) dari mana pun, tidak juga pergi (*gata*) ke mana pun. Dengan pengertian itu, maka beliau disebut ‘Tathagata, Arhat, Samyaksambuddha.’”

30a “Subhuti, seandainya ada waris Buddha yang mengambil sistem-sistem tata alam sebanyak partikel-partikel debu bumi dalam sistem miliaran dari miliaran dari miliaran tata alam dan menggilingnya menjadi bubuk sehingga katakanlah, seperti tumpukan atom-atom terkecil. Bagaimana menurut pendapatmu, Subhuti? Apakah tumpukan atom-atom terkecil itu sangat banyak?”

Subhuti berkata, “Memang demikian, Bhagawan, tumpukan atom-atom terkecil itu akan sangat banyak. Mengapa demikian? Bhagawan, seandainya benar ada tumpukan, Bhagawan tidak akan mengatakan ‘tumpukan atom-atom terkecil.’ Mengapa demikian? Tumpukan atom-atom terkecil (*paramāṇusaṃcaya*) apa pun yang dibabarkan—tidak memiliki tumpukan (*asaṃcaya*) seperti yang telah dibabarkan oleh Bhagawan. Dengan dasar pengertian itulah, digunakan istilah ‘tumpukan atom-atom terkecil.’”

*yac ca tathāgato bhāṣati trīsāhasramahāsāhasro lokadhātur iti | adhātuḥ sa
tathāgatena bhāṣitas tenocyate trīsāhasramahāsāhasro lokadhādur iti | tat kasya
hetoḥ saced bhagavan dhātur abhaviṣyat sa eva bhagavan piṇḍagraho ’bhaviṣyad yaś
caiva tathāgatena piṇḍagrāho bhāṣitaḥ agrāhaḥ sa tathāgatena bhāṣitas tenocyate
piṇḍagrāha iti | bhagavān āha | piṇḍagrāhaś caivāvyavahāro ’nabhilāpyaḥ subhūte
sa dharmah sa bālapṛthagjanair udgrhītaḥ*

30b “And whenever the Realized One preaches about a ‘trigalactic megagalactic world-system,’ that has been preached by the Realized One as systemless. That is why it is called ‘a trigalactic megagalactic world-system.’

Why is that? If, Lord, there were a system, that, Lord, would indeed constitute seizing upon a solid mass, yet what the Realized One has preached of as seizing upon a solid mass, that has been preached by the Realized One as devoid of any seizing. That is why it is called ‘seizing upon a solid mass.’”

The Lord said, “And yet seizing upon something solid is a dharma which is beyond linguistic expression, Subhūti, which is ineffable. It has been taken up by foolish ordinary people.

30b “Lebih lanjut, kapan pun Tathagata memabarkan ‘sistem miliaran dari miliaran dari miliaran tata alam’ (*tr̥sāhasramahāsāhasrā lokadhātu*)—itu telah dibabarkan oleh Tathagata, tidak memiliki sistem tata (*adhātu*).

Dengan dasar pengertian itulah, digunakan istilah ‘sistem miliaran dari miliaran dari miliaran tata alam.’

Mengapa demikian? Bhagawan, seandainya ada sistem tata, maka Bhagawan akan menggenggam adanya massa yang padat, tetapi apa yang Tathagata babarkan sebagai menggenggam adanya massa yang padat (*piṇḍagrāha*)—telah dibabarkan oleh Tathagata dengan pengertian tidak memiliki genggam (*agrāha*).

Dengan dasar pengertian itulah, digunakan istilah ‘menggenggam adanya massa yang padat.’”

Bhagawan berkata,

“Walau bagaimanapun, Subhuti, menggenggam adanya massa yang padat adalah *dharma* di luar jangkauan ekspresi bahasa, itu tidak dapat diterangkan. Akan tetapi, itulah yang dipahami oleh orang-orang biasa yang dungu.”

*tat kasya hetoḥ yaḥ kaścīt subhūte evaṃ vaded ātmadr̥ṣṭis tathāgatena bhāṣitā
satvadr̥ṣṭir jīvadr̥ṣṭiḥ pudgaladr̥ṣṭiḥ api nu subhūte sa samyag vadan vadet āha | no
bhagavaṃs tat kasya hetoḥ yā sā bhagavann ātmadr̥ṣṭis tathāgatena bhāṣitā adr̥ṣṭiḥ
sā tathāgatena bhāṣitā tenocyate ātmadr̥ṣṭir iti |*

*bhagavān āha | evaṃ subhūte bodhisatvayānasamprasthitena sarvadharmā jñatavyā
adhimuktavyās tathā cādhimuktavyā yathā na dharmasaṃjñāpi pratyupatiṣṭhet tat
kasya hetoḥ dharmasaṃjñā dharmasaṃjñeti subhūte asaṃjñaiṣā tathāgatena bhāṣitā
tenocyate dharmasaṃjñeti |*

31a “Why is that? If someone were to say, Subhūti, that the Realized One preached the view of a self, the view of a living being, the view of a soul, the view of a person, would he be saying the right thing by saying that, Subhūti?”

He said, “No, Lord. Why is that? Any view of a self, Lord, preached of by the Realized One has been preached by the Realized One as viewless. That is why it is called ‘a view of a self.’”

31b The Lord said, “It is in this way, Subhūti, that one who has set out on the bodhisattva path should know all dharmas and have faith in them. But he should have faith in them in such a way that even the idea of a dharma does not come to be present.

Why is that? This so-called ‘idea of a dharma,’ Subhūti, has been preached by the Realized One as idealess. That is why it is called the ‘idea of a dharma.’

31a “Mengapa demikian?

Subhuti, seandainya seseorang mengatakan bahwa Tathagata memabarkan pandangan tentang diri (*atmadṛṣṭi*), pandangan tentang makhluk (*satvadṛṣṭi*), pandangan tentang jiwa (*jīvadṛṣṭi*), pandangan tentang sosok orang (*pudgaladṛṣṭi*), apakah orang yang berkata demikian, telah berkata benar, Subhuti?”

Subhuti berkata, “Tidak, Bhagawan.

Mengapa demikian? Pandangan tentang diri (*atmadṛṣṭi*) apa pun yang telah dibabarkan oleh Tathagata, tidak memiliki pandangan (*adṛṣṭi*). Dengan dasar pengertian itulah, digunakan istilah ‘pandangan tentang diri.’”

31b Bhagawan berkata, “Subhuti, begitulah seorang yang sudah berada dalam jalan kehidupan bodhisatwa, seharusnya mengenal semua *dharma* dan meyakininya.

Akan tetapi, dia seharusnya memiliki keyakinan pada *dharma* sedemikian rupa sehingga bahkan gagasan tentang *dharma*, tidak akan muncul.

Mengapa demikian? Subhuti, apa yang disebut ‘gagasan tentang *dharma*’ (*dharmasaṃjñā*) telah dibabarkan oleh Tathagata, tidak memiliki gagasan (*asaṃjñā*).

Dengan dasar pengertian itulah, digunakan istilah ‘gagasan tentang *dharma*.’”

*yaś ca khalu punaḥ subhūte bodhisatvo mahāsatvaḥ aprameyāsaṃkhyeyāl
lokadhātūn saptaratnaparipūrṇān kṛtvā dānan dadyād yaś ca kulaputro vā
kuladuhitā vā itaḥ prajñāpāramitāyā antaśaś catuṣpadikam api gāthām udgrhya
dhārayed deśayet paryavāpnuyād parebhyaś ca vistarena samprakāśayed ayam eva
tato bahutaraṃ puṇyaṃ prasavetāprameyam asaṃkhyeyaṃ | kathaṃ ca
saṃprakāśayet yathā na prakāśayet tenocyate saṃprakāśaye iti | ||*

*tārakā timiraṃ dīpo māyāvaśyāya budbudah
supinaṃ vidyud abhiraṃ ca evaṃ draṣṭavya saṃskṛtaṃ | ||*

32a “If, however, any bodhisattva and mahāsattva were to fill immeasurable and incalculable world-systems with the seven treasures and make a gift of them, Subhūti, and if some gentleman or lady were to do no more than learn just a four-lined verse from this Perfection of Insight and memorize it, teach it, and master it, and elucidate it in full for others, the latter would generate from that a lot more merit, an immeasurable and incalculable amount.

And how should he elucidate it? So as not to throw light on it. That is why one says ‘he should elucidate it.’”

*A shooting star, a clouding of the sight, a lamp,
An illusion, a drop of dew, a bubble,
A dream, a lightning’s flash, a thunder cloud—
This is the way one should see the conditioned.*

32a “Akan tetapi, Subhuti, seandainya ada bodhisatwa dan mahasatwa yang memenuhi sistem tata alam yang tak terukur dan tak terhitung ini dengan tujuh jenis ratna manikam dan memberikannya sebagai persembahan; dan seandainya ada waris Buddha yang mempelajari hanya satu bait berbaris empat dari *Kesempurnaan Pengetahuan* ini serta menghafalkannya, mengajarkannya, dan menguasainya, maka dari perbuatan itu, orang ini akan menghasilkan jauh lebih banyak daya kebajikan yang tak terukur dan tak terhitung.

Lalu bagaimana seharusnya dia menjabarkannya (*saṃprakāśa*)? Yakni dengan tidak menjabarkannya (*na prakāśa*). Dengan dasar pengertian itulah, digunakan istilah ‘supaya dia menjabarkannya.’”

Seperti bintang jatuh, kabur pandang, pelita,
Maya, tetesan embun, gelembung air,
Mimpi, kilatan petir, guntur—
Demikianlah seharusnya dia mengenal yang *terbentuk* (*saṃskṛta*).

*idam avocad bhagavān āttamanā sthavira subhūtis te ca
bhikṣubhikṣuṇyupāsakopāsikāḥ sadevamānuṣāsura-gandharvaś ca loka bhagavato
bhāṣitam abhyanandan || ||*

vajracchedikā prajñāpāramitā samāptāḥ || ||

32b This is what the Lord said. Delighted, the Elder Subhūti, those monks, nuns, male lay followers, female lay followers, and the whole world with its gods, humans, anti-gods and gandharvas rejoiced at what the Lord had preached.

The Vajracchedikā Prajñāpāramitā is concluded.

32b Inilah yang dikatakan oleh Bhagawan.
Sthavira (biksu senior) Subhuti bergembira;
para biksu, biksuni, upasaka, upasika, dan seluruh alam beserta para dewa, manusia, *asura*, dan *gandharva*,
turut bersukacita atas apa yang telah Bhagawan babarkan.

Demikianlah Vajracchedika Prajnaparamita berakhir.

potowa center

Tel: 0811 1885288

Email: info@potowa.org

Website: www.potowa.org

Facebook: Potowa Center

Instagram: [potowa_center](#)