

	Price & Mou-lam (Münnich)	Nan-Huai Chin	Chung-tai	Charles Muller
1	<i>So habe ich gehört. Einst weilte der Erhabene in Anāthapindika's Park bei Śhravastī mit einer großen Gefolgschaft von Bhiksus, genau zwölfhundert und fünfzig. Eines Tages, früh am Morgen, kleidete sich der Erhabene an, nahm seine Schale und ging in die große Stadt Śhravastī, um für sein Essen zu betteln. Mitten in der Stadt bettelte er von Tür zu Tür, wie es den Regeln entsprach. Danach ging er zu seiner Wohnstätte zurück und aß sein Mahl. Als er es beendet hatte, legte er sein Gewand und seine Bettelschale zur Seite, wusch seine Füße, legte seinen Sitz zurecht und setzte sich nieder.</i>	<i>Thus have I heard. At one time the Buddha was sojourning in the Grove of Jeta together with an assembly of twelve hundred and fifty bhiksus. As it was time to eat, the World-Honored One put on his robe, picked up His bowl and made His way into the great city of Śravastī where He begged for His food from door to door. This done, He returned to His retreat and took His meal. When he had finished, He put away His robe and bowl, washed his feet, arranged his seat and sat down.</i>	<i>Thus I have heard. Once, the Buddha was staying in the Anāthapindada's Park at Jeta Grove in Śhravastī, with a community of 1,250 bhiksus. When it was mealtime, the World Honored One put on his robe, took his alms-bowl, and went into the great city of Śhravastī, going from house to house to beg for food. This done, he returned to his abiding place, finished the meal, put away his robe and bowl, washed his feet, arranged his seat, and sat down.</i>	<i>Thus I have heard. Once, the Buddha was staying in the Jetavana Grove in Śrāvastī with a community of 1250 monks. Then, at mealtime, the World-honored One put on his robe, took his bowl, and went into the great city of Śrāvastī to seek alms food, going from house to house within the city. Finishing, he returned home and took his meal. He then put away his robe and bowl, washed his feet, arranged his seat, and sat down.</i>
2-1	<i>Nun saß inmitten der Versammlung der ehrenwerte Subhūti. Sodann erhob dieser sich, entblößte seine rechte Schulter, kniete sich auf sein rechtes Knie, erhob voll Achtung seine Hände, deren Handflächen sich berührten und sagte zum Erhabenen:</i>	<i>Now in the middle of the assembly was the Elder Subhūti. Forthwith, he arose from his seat, bared his right shoulder, knelt upon his right knee and with palms joined respectfully, addressed the Buddha thus:</i>	<i>Then, the elder Subhūti in the assembly arose from his seat, bared his right shoulder, knelt on his right knee with his palms joined, and respectfully addressed the Buddha:</i>	<i>The elder Subhūti, who was in the great assembly, then arose from his seat, stood up, bared his right shoulder, kneeled down with his right knee, clasped his hands together and respectfully addressed the Buddha, saying:</i>
2-2	"Erhabener, es ist äußerst kostbar, wie der Tathagata auf alle Bodhisattvas achtet, und sie so gut schützt und unterweist. Erhabener, wenn gute Männer und gute Frauen die Vollendung der Unvergleichlichen Erleuchtung suchen, was sollten sie beachten, und wie sollten sie ihre Gedanken überwachen?"	"Most rare World-Honored One! The Tathagata is skillfully mindful, perfectly instructing and entrusting the Bodhisattvas. World-Honored One, when virtuous men and virtuous women initiate the mind of anuttarasamyaksambodhi, how should their minds dwell? How should their minds be pacified?"	"How remarkable, World Honored One, that the Tathagata is ever-mindful of bodhisattvas, protecting and instructing them well! World Honored One, when good men and good women resolve to attain unsurpassed complete enlightenment (<i>anuttarasamyaksambodhi</i>), how should they abide their mind, and how should they subdue their thoughts?"	"How rare is the World-honored One! The Tathāgata is well mindful of all the bodhisattvas; he keeps them well in his fold. World-honored One, when good sons and good daughters seek peerless perfect enlightenment, in what should they abide, and how should they subdue their thoughts?"
2-3	"Sehr gut, Subhūti! Genau wie Du sagst, achtet der Tathagata ständig auf seine Bodhisattvas, schützt und unterweist sie gut. Höre nun und nimm meine Worte in Dein Herz. Ich will Dir erklären, was gute Männer und gute Frauen, die die Vollendung der Unvergleichlichen Erleuchtung suchen, beachten sollten und wie sie ihre Gedanken überwachen sollten."	"Excellent, excellent, Subhūti, it is as you say. The Tathagata is skillfully mindful, perfectly instructing and entrusting the Bodhisattvas. Now, listen well to what I say. Virtuous men and virtuous women who initiate the mind of anuttarasamyaksambodhi should thus dwell and pacify their minds."	"Excellent! Excellent! Subhūti, it is as you have said. The Tathagata is ever-mindful of bodhisattvas, protecting and instructing them well. Now listen attentively, and I shall explain it for you: Good men and good women who resolve to attain unsurpassed complete enlightenment should thus abide and subdue their thoughts."	"Excellent! Excellent! Subhūti, it is as you have said. The Tathāgata is well mindful of all the bodhisattvas, and is skillful at keeping them in his fold. Now you listen well, and I shall explain it for you. If good sons and good daughters would like to arouse the mind of peerless perfect enlightenment, they should abide like this and subdue their thoughts like this."
2-4	"Erhabener, ich bitte darum, tue es. In freudiger Erwartung sehnen wir uns, es zu hören."	"I assure you, World-Honored One, we joyfully await your answer."	"Yes, World Honored One. We are listening with great anticipation."	"Yes, please do so, World-honored One. We are listening with great anticipation."
3	"Subhūti, all die Bodhisattva-Helden sollten ihr Denken in folgender Weise schulen: Alle lebenden Wesen, in welchen Bereichen auch immer sie sein mögen, ob aus einem Ei, einem Schoß, aus der Feuchte oder aus Umwandlung geboren, ob mit Form oder ohne Form, ob in einem Zustand des Denkens oder frei von der Notwendigkeit zu denken, oder gänzlich jenseits aller Denkbereiche - all diese Wesen werde ich leiten, bis sie grenzenlo-	"Subhūti, all the Bodhisattvas und Mahasattvas should quell their mind in this way: All kinds of sentient beings - whether egg born, womb born, moisture born or transformation born, having form or not having form, having thought or not having thought - through my reaching nirvana are saved. Yet when immeasurable, innumerable and unlimited numbers of beings have been liber-	"The bodhisattvas and mahasattvas should thus subdue their thoughts: All the different types of sentient beings, whether they are born from eggs, from wombs, from moisture, or by transformation; whether or not they have form; whether they have thoughts or no thoughts, or have neither thought nor non-thought, I will liberate them by leading them to nirvana without residue. When immeasurable, countless, infinite	"The bodhisattvas and mahāsattvas should subdue their thoughts like this: All the different types of sentient beings, whether they be born from eggs, born from a womb, born from moisture or born spontaneously; whether or not they have form; whether they abide in perceptions or no perceptions; or without either perceptions or non-perceptions, I save them by causing them to enter nirvana without remainder. And when these im-

	<p>ses Freisein, Nirvana erreicht haben. Wenn auch eine gewaltige, unzählbare, unermessliche Anzahl von Wesen schon befreit wurde, so wurde doch überhaupt kein Wesen befreit.</p> <p>Warum, Subhuti? Weil kein Bodhisattva, der wahrlich Bodhisattva ist, die Vorstellung einer Ichheit, einer Person, eines Wesens oder eines abgegrenzten Individuums haben kann."</p>	<p>ated, verily, no beings have been saved. And why is this, Subhuti? If a Bodhisattva retains the notion of an ego, a personality, a being and a life, he is not a true Bodhisattva."</p>	<p>numbers of sentient beings have been liberated, in reality, no sentient beings have been liberated.</p> <p>Why is this so? Subhuti, if bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not bodhisattvas."</p>	<p>measurable, countless, infinite number of sentient beings have been liberated, in actuality, no sentient being has attained liberation.</p> <p>Why is this so? Subhūti, If a bodhisattva abides in the signs of self, person, sentient being, or life-span, she or he is not a bodhisattva."</p>
4-1	<p>"Des weiteren, Subhuti, sollte ein Bodhisattva beim Ausüben von Wohltätigkeit losgelöst sein. Das bedeutet, er sollte Wohltätigkeit ausüben ohne Beachtung von äußerem Anschein, ohne Beachtung von Klang, Geruch, Berührung, Geschmack oder irgend einer Eigenschaft. Subhuti, so sollte der Bodhisattva Wohltätigkeit ausüben ohne Anhaftung.</p> <p>Warum? In so einem Fall ist sein Verdienst nicht zu ermessen.</p> <p>Subhuti, was denkst Du? Kannst Du den gesamten Raum ausmessen, der sich ostwärts ausbreitet?"</p>	<p>"Furthermore, Subhuti, a Bodhisattva ought to practice charity without dwelling. That is to say, a Bodhisattva should also practice charity without dwelling in form, sound, smell, taste, touch or even dharma. Subhuti Bodhisattvas ought to practice charity, without dwelling in form.</p> <p>Why is this? If Bodhisattvas practices charity without dwelling in form, the blessings will be inestimable and inconceivable.</p> <p>Subhuti, what do you think? Can you conceive of measuring the extent of space in the East?"</p>	<p>"Furthermore, Subhuti, in the practice of charity, bodhisattvas should abide in nothing whatsoever. That is, to practice charity without attachment to form, sound, smell, taste, touch, or dharmas. Subhuti, bodhisattvas should practice charity this way, without attachment to anything.</p> <p>Why? If bodhisattvas practice charity without attachment, their merits are immeasurable.</p> <p>Subhuti, what do you think? Is the space in the eastern direction measurable?"</p>	<p>"Furthermore Subhūti, when bodhisattvas practice charity, they should not abide [in the notion that they are practicing charity]. This is what is called 'practicing charity while not abiding in form', and 'practicing charity while not abiding in sound, odor, taste, touch, or conceptions."</p> <p>Why? If bodhisattvas practice charity while not abiding in signs of charity, their merit will be incalculable.</p> <p>Subhūti, what do you think? The space in the easterly direction is incalculable, is it not?"</p>
4-2	"Nein Erhabener, ich kann es nicht."	"Certainly not, World-Honored One."	"No, World Honored One, it is immeasurable."	"You are right, World-honored One, it is not calculable."
4-3	"Kannst Du dann, Subhuti, den gesamten Raum ausmessen, der sich südwärts, westwärts, nordwärts oder in irgend einer anderen Richtung ausbreitet, Nadir und Zenit einbegriffen?"	"Subhuti, what do you think? Can the extent of space in the South, West and North, as well as the Zenith and Nadir be measured?"	"Subhuti, is any of the space above or below, in the four cardinal directions, or in the four intermediate directions measurable?"	"Subhūti, is all of the space in the four cardinal directions, the four intermediate directions, the zenith, and the nadir calculable?"
4-4	"Nein Erhabener, ich kann es nicht."	"Certainly not, World-Honored One."	"They are immeasurable, World Honored One."	"It is incalculable, World-honored One."
4-5	"Nun, Subhuti, ebenso unermesslich ist der Verdienst des Bodhisattvas, der Wohltätigkeit ohne Anhaftung an Erscheinungen ausübt. Subhuti, Bodhisattvas sollten in dieser Belehrung gründend ausdauern."	"Subhuti, for Bodhisattvas who practice charity without dwelling, the blessings are also immeasurable. Subhuti, a Bodhisattva's mind should thus dwell as taught."	"Subhuti, the merits attained by bodhisattvas who practice charity without attachment are also immeasurable like space. Subhuti, bodhisattvas should abide in this teaching."	"Subhūti, the merits attained by bodhisattvas who practice charity without abiding in its signs are also incalculable like this. Subhūti, the bodhisattvas need only focus themselves on this teaching."
5-1	"Subhuti, was denkst Du? Ist der Tathagata durch einige materielle Eigenschaften zu erkennen?"	"Subhuti, what do you think? Can the Tathagata be perceived by means of form or appearance?"	"Subhuti, what do you think? Can one recognize the Tathagata by means of his bodily appearance?"	"Subhūti, what do you say? Can one discern the Tathāgata by means of his bodily characteristics?"
5-2	<p>"Nein Erhabener, der Tathagata kann nicht durch irgend eine materielle Eigenschaft erkannt werden.</p> <p>Warum? Weil der Tathagata gesagt hat, dass materielle Eigenschaften nicht wahrlich materielle Eigenschaften sind."</p>	<p>"No, World-Honored One, the Tathagata cannot be so perceived.</p> <p>Why is that? The form and appearance spoken of by the Tathagata is not true form and appearance."</p>	<p>"No, World Honored One. One cannot recognize the Tathagata by his physical appearance.</p> <p>Why not? The Tathagata teaches that physical appearances are actually not physical appearances."</p>	<p>"No, World-honored One. One cannot see the Tathāgata by means of bodily characteristics.</p> <p>Why not? The bodily characteristics taught by the Tathāgata are actually not bodily characteristics."</p>
5-3	"Subhuti, wo auch immer materielle Eigenschaften sind, da ist Täuschung. Aber der so wahrnimmt, dass alle Eigenschaften in Wahrheit Nicht-Eigenschaften sind, der nimmt den Tathagata wahr."	"Everything with form and appearance is merely illusion. If all form and appearance are seen as illusion, the Tathagata will be perceived."	"All appearances are illusory. To see that appearances are not appearances is to see the Tathagata."	"All things that have characteristics are false and ephemeral. If you see all characteristics to be non-characteristics, then you see the Tathāgata."

6-1	<p>"Erhabener, wird es immer Menschen geben, die wahrlich verstehen, nachdem sie gekommen sind, um diese Belehrung zu erhalten?"</p>	<p>"World-Honored One, will there be living beings who, after hearing these words and sentences, awaken to a true faith in them?"</p>	<p>"World Honored One, will there be any sentient beings who give rise to true faith upon hearing this teaching?"</p>	<p>"World-honored One, will there be sentient beings who are able, upon hearing these words and sentences, to give rise to true faith?"</p>
6-2	<p>"Subhuti, äußere nicht solche Worte. Am Ende der letzten Fünfhundert-Jahres-Periode, die dem Dahingehen des Tathagata folgt, wird es selbstbeherrschte Menschen geben, die in Verdienst wurzeln, die kommen um diese Belehrung zu hören, die von Verstehen inspiriert sein werden. Aber Du solltest einsehen, dass solche Menschen die Wurzel ihrer Verdienste nicht nur unter einem Buddha oder zwei Buddhas oder drei oder vier oder fünf Buddhas gefestigt haben, sondern unter zahllosen Buddhas. Und ihr Verdienst ist von jeder Art. In solchen Menschen, die kommen, um diese Belehrung zu hören, wird reines Vertrauen unmittelbar aufsteigen. Und der Tathagata wird sie erkennen. Ja, er wird all diese reinen Herzen klar wahrnehmen und die Größe ihrer moralischen Vortrefflichkeit.</p> <p>Warum? Weil solche Menschen nicht zurückfallen, um die Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgegrenzten Individualität zu hegen. Weiter werden sie nicht zurückfallen, um Vorstellungen wie 'frei sein von inneren Eigenschaften' zu hegen.</p> <p>Warum? Weil, wenn solche Menschen ihrem Denken erlaubten, alles zu ergreifen und festzuhalten, dann würden sie die Idee einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgegrenzten Individualität hegen. Und wenn sie die Vorstellung von Begriffen wie 'Besitz von inneren Eigenschaften' ergriffen und daran festhielten, dann würden sie die Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgegrenzten Individualität hegen. Gleichermaßen, wenn sie die Vorstellung von Begriffen wie 'frei sein von inneren Eigenschaften' ergriffen und daran festhielten, so würden sie die Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgegrenzten Individualität hegen. So solltest Du nicht Begriffen wie 'Besitz von inneren Eigenschaften' oder 'frei sein von inneren Eigenschaften' anhängen. Das ist der Grund, warum der Tathagata immer diese Aussage lehrt : Meine Lehre vom guten Gesetz gleicht einem Floß. Die Buddha-Lehre muss aufgegeben werden; um wieviel mehr muss dies die Irrlehre."</p>	<p>"Subhuti, do not speak that way. Even in the last 500 years after the passing of the Tathagata, there will be those practicing charity performing good actions and observing the precepts who happen to hear these sentences and develop a true faith in them. You should know that such people will have planted roots of merit not simply before one, two, three, four, or Buddhas, but under countless millions of Buddhas, furthermore, if upon hearing these words clear, clear belief is instantly awakened, Subhuti, the Tathagata who knows and sees all assures that this person has attained immeasurable fortune. Subhuti, the Tathagata knows and sees that these people will acquire immeasurable blessings and merit.</p> <p>Why is this? Because this person also holds no notion of an ego, a personality, a being and a life, of Dharma and no-Dharma.</p> <p>If such a person seized upon the idea of form, they would still be holding onto the notion of an ego, a personality, a being and a life. If they clung to the idea of Dharma, they would still be holding onto the notion of an ego, a personality, a being and a life.</p> <p>If they grasp the idea of no-Dharma, they would still be holding onto the notion of an ego, a personality, a being and a life. Therefore, do not grasp onto the concept of Dharma. and no-Dharma. This is why the Tathagata always says, 'Ye Bhiksus, know that the teaching I expound is like a raft. Even the Dharma must be cast aside; how much more so no-Dharma.'"</p>	<p>"Do not even say such a thing. After my passing, in the last five hundred years [of the Dharma ending age], there will be those who observe the precepts and cultivate merit, who have faith that these are words of truth. You should know that these people have not merely cultivated the roots of virtue with one buddha, two buddhas, three, four, or five buddhas; they have cultivated all kinds of virtuous roots with hundreds of thousands, even countless numbers of buddhas. Upon hearing these passages, Subhuti, some will, in an instant, give rise to pure faith. The Tathagata fully knows and fully sees these beings as they attain such countless merits.</p> <p>Why? It is because these sentient beings are free from the notions of a self, a person, a sentient being, or a life span. They are also free from the notions of dharmas or non-dharmas.</p> <p>Why? If the minds of these sentient beings cherish these notions, then they will cling to a self, a person, a sentient being, and a life span. If they cherish the notion of dharmas, they will cling to a self, a person, a sentient being, and a life span.</p> <p>Why? If they cherish the notion of non-dharmas, they will cling to a self, a person, a sentient being, and a life span. Therefore one should not cherish dharmas or non-dharmas. For this reason, the Tathagata often teaches: 'Bhiksus, know that my Dharma is like a raft. If even the correct teachings (Dharma) should be abandoned, how much more so the incorrect teachings (non-Dharma)'?"</p>	<p>"Do not even say such a thing. Five hundred lifetimes after my passing away, there will be those who observe moral discipline and cultivate merit, who will be able to give rise to the mental state of faith and take these words to be the truth. You should know that these people have not merely cultivated virtuous roots with one buddha, two buddhas, three, four, or five buddhas. They have cultivated all kinds of virtuous roots with countless hundreds of thousands of buddhas. Hearing these passages, in a single moment they give rise to pure faith. Subhuti, the Tathagata fully knows and fully sees these sentient beings as they attain these countless merits.</p> <p>Why is this? It is because these sentient beings do not again [abide in] the notions of self, person, sentient being, or life span. Nor do they abide in the notions of the dharma, or the notions of non-dharma.</p> <p>Why? If these sentient beings their minds grasp to these notions, then they will cling to self, person, sentient being, and life-span. If they grasp to the notions of phenomena, they will attach to self, person, sentient being, and life span.</p> <p>Why? If they grasp to the denial of phenomena, then they will attach to self, person, sentient being, and life span. Therefore one should not grasp to phenomena, and one should not deny phenomena. Expressing this, the Tathagata always teaches: 'Monks, understand my correct teachings to be like a raft.' If even my correct teachings are to be abandoned, how much more incorrect teachings?"</p>

7-1	"Subhuti, was denkst Du? Hat der Tathagata die Vollendung der Unvergleichlichen Erleuchtung erreicht? Hat der Tathagata ein Dharma zu verkünden?"	"Subhuti, what do you think? Has the Tathagata attained anything by anuttara-samyaksambodhi? Does the Tathagata in fact expound a Dharma?"	"Subhuti, what do you think? Has the Tathagata attained unsurpassed complete enlightenment? And does he explain the Dharma?"	"Subhūti, what do you think? Does the Tathāgata attain peerless perfect enlightenment? And does he have a teaching that he explains?"
7-2	"Wie ich die Lehre des Erhabenen verstehe, gibt es keine Fassung der Wahrheit, die 'Vollendung der Unvergleichlichen Erleuchtung' genannt wird. Darüber hinaus hat der Tathagata gesagt, dass Wahrheit unfassbar und nicht auszudrücken ist. Weder ist sie, noch ist sie nicht. Deswegen ist dieser unfassbare Grundsatz die Begründung der verschiedenen Lehrweisen aller Weisen."	"As I understand the teaching of the Buddha, there is no definitive Dharma called anuttara-samyaksambodhi, nor is there any definitive Dharma which the Tathagata can expound. Why is this? The Dharma which the Tathagata expounds is inconceivable and beyond words. It is neither Dharma nor not-Dharma. All of the saints and sages vary only in mastery of this."	"As I understand the meaning of what the Buddha has said, there is no fixed teaching called unsurpassed complete enlightenment. And there is also no fixed teaching that the Tathagata can convey. Why? The Dharma explained by the Tathagata cannot be grasped or explained. They are neither Dharmas nor non-Dharmas. How is this so? It is because all the saints and sages are distinguished by the Unconditioned Dharma."	"As I understand the implications of what the Buddha has explained, there is no determinable phenomenon called peerless perfect enlightenment. And there is also no set teaching that can be delivered by the Tathāgata. Why? The teachings explained by the Tathāgata can neither be appropriated nor explained. There is neither a teaching nor a non-teaching. How can this be? All the enlightened sages are distinguished [from worldly teachers] by unconditioned phenomena."
8-1	"Subhuti, was denkst Du? Wenn jemand dreitausend Galaxien von Welten mit den sieben Schätzen füllte und alles als Gaben von Almosen weggäbe, würde er somit großen Verdienst erwerben?"	"Subbuti, what do you think? If a person bestowed in charity an abundance of the seven treasures to fill the universal galaxies of worlds, would the merit and fortune obtained be great?"	"Subhuti, what do you think? If a person fills a trichiliocosm with the seven jewels and gives them away in charity, wouldn't the merit attained by this person be great?"	"Subhūti, what do you think? If a person were to fill a chiliocosm with the seven kinds of jewels and give them away charitably, wouldn't the merit attained by this person be great?"
8-2	"Tatsächlich groß, Erhabener! Warum? Weil Verdienst die Beschaffenheit von Nicht-Verdienst in sich trägt, bezeichnet der Tathagata den Verdienst als groß."	"Very great, World-Honored One. Why? Because what the Tathagata refers to as merit and fortune is not real merit and fortune, the Tathagata calls it great."	"Extremely great, World Honored One. Why? The nature of merit is empty; therefore the Tathagata says that this merit is great."	"Extremely great, World-honored One. And why? This merit has no nature of merit; therefore the tathāgata says that this merit is great."
8-3	"Andererseits, wenn jemand auch nur vier Zeilen dieser Belehrung empfinde und behielte und sie anderen lehrte und erklärte, so würde sein Verdienst größer sein. Warum? Weil, Subhuti, von dieser Belehrung alle Buddhas und die Lehren aller Buddhas über die Vollendung der Unvergleichlichen Erleuchtung ausgehen. Subhuti, was da 'die von Buddha gegebene Religion' genannt wird, ist in Wahrheit nicht Buddha-Religion."	"Subhuti, if, on the other hand, there be someone who receives and retains even a single stanza of this discourse and expounds it to others, his merit and fortune would be much greater. The reason, Subhuti is that all Buddhas and their anuttara-samyaksambodhi arise from this teaching. Subhuti, the so called Buddha-Dharma is not Buddha-Dharma."	"But if a person comprehends and follows even a four-line verse of this sutra, and teaches it to others, this person's merit would exceed that of the former example. Why? Subhuti, all buddhas and all of their teachings on unsurpassed complete enlightenment originate from this sutra. Subhuti, that which is called the Buddha Dharma is not the Buddha Dharma; therefore it is called the Buddha Dharma."	"But if there were a person well-attentive to this sūtra such that he or she could teach a four line verse from it to others, this person's merit would exceed that of the former example. Why? Subhūti, all of the buddhas and all of their teachings of peerless perfect enlightenment spring forth from this sūtra. Subhūti, that which is called the buddhadharma is not the buddhadharma."
9-1	"Subhuti, was denkst Du? Sagt ein Schüler, der in den Strom des heiligen Lebens eingetreten ist, in sich selbst: 'Ich erlange die Frucht eines in den Strom Eingetretenen'?"	"Subhuti, what do you think? Can a srotapanna have the thought, 'I have attained the realization of a srotapanna'?"	"Subhuti, what do you think? Does a srotapanna have the thought: 'I have attained the realization of the srotapanna'?"	"Subhūti, what do you think? Does a practitioner who has attained the level of srota-āpanna think: 'I have attained the realization of the srota-āpanna'?"
9-2	"Nein, Erhabener. Warum? Weil 'ein in den Strom Eingetretener' nur ein Name ist. Es gibt keinen Strom-Eintritt. Der Schüler, der nicht Form, Klang, Geruch, Geschmack, Berührung oder anderen Eigenschaften Beachtung schenkt, der wird 'ein in den Strom Eingetretener' genannt."	"No, World-Honored One. Why is this? The reason is that while srotapanna means 'entering the stream,' actually one does not enter into form, sound, smell, taste, touch or dharma. Therefore, one is called a srotapanna."	"No, World Honored One. Why not? Because 'srotapanna' means 'stream-enterer,' and there is in fact nothing to enter; one who does not enter into form, sound, smell, taste, touch, or dharmas is called a srotapanna."	"No, World-honored One. And why not? Because the name srota-āpanna means 'stream-enterer,' and there is in fact no stream to be entered. One does not enter form, sound, odor, taste, touch, or concepts. Therefore one is called a srota-āpanna."
9-3	"Subhuti, was denkst Du? Sagt ein Adept, dem nur eine einzige Wieder-	"Subhuti, what do you think? Can a sakridagamin have the thought 'I have	"Subhuti, what do you think? Does a sakridagamin have the thought, 'I have	"Subhūti, what do you think? Does a sakṛdāgāmin think, 'I have attained the

	geburt bevorsteht, in sich selbst : 'Ich erlange die Frucht eines 'nur noch einmal Wiederkommenden'?"	obtained the realization fruit of a sakridagamin'?"	attained the realization of the sakrida-gamin'?"	realization of sakṛdāgāmin'?"
9-4	"Nein, Erhabener. Warum? Weil 'nur noch einmal wiederkommen' nur ein Name ist. Es gibt kein Verschneiden, noch gibt es einen Eintritt ins Dasein. Das wird 'nur noch einmal wiederkommen' genannt."	"No, World-Honored One. The reason being that while sakridagamin means 'only once more to come,' actually one neither comes nor goes and therefore, one is called a sakridagamin."	"No, World Honored One. Why not? Although 'sakridagamin' means to go and come one more time, there is, in reality, no going and no coming. Therefore he is called a sakridagamin."	"No, World-honored One. And why not? Although the name sakṛdāgāmin means to go and come one [more time], there is, in reality, no going or coming. Therefore he is called a sakṛdāgāmin."
9-5	"Subhuti, was denkst Du? Sagt ein Ehrenwerter, der nie mehr als Sterblicher wiedergeboren wird, in sich selbst : 'Ich erlange die Frucht eines Nicht-Wiederkommenden'?"	"Subhuti, what do you think? Can an anagamin have the thought, 'I have attained the realization of an anagamin'?"	"Subhuti, what do you think? Does an anagamin have the thought, 'I have attained the realization of the anagamin'?"	"Subhūti, what do you think? Does the adept who has attained the level of anāgāmin say, 'I have achieved the realization of the anāgāmin'?"
9-6	"Nein, Erhabener. Warum? Weil 'Nicht-Wiederkommender' nur ein Name ist. Es gibt kein Nicht-Wiederkommen; deshalb die Benennung 'Nicht-Wiederkommender'."	"No, World-Honored One. The reason is that while anagamin means 'no returning,' actually there is no such thing as 'no returning'. Therefore, one is called an anagamin."	"No, World Honored One. Why not? 'Anagamin' means non-returning [to the human world], but there is, in fact, no such thing as non-returning. Therefore he is called an anagamin."	"No, World-honored One. And why not? Anāgāmin means non-returning [to this world], but there is, in fact, no such thing as returning. Therefore this person is called an anāgāmin."
9-7	Subhuti, was denkst Du? Sagt ein Heiliger in sich selbst : 'Ich habe 'vollkommene Erleuchtung' erlangt'?"	"Subhuti, what do you think? Can an arhat have the thought, 'I have the realization of an arhat'?"	"Subhuti, what do you think? Does an arhat have the thought, 'I have attained the realization of the arhat'?"	"Subhūti, what do you think? Does the arhat think, 'I have attained the realization of the arhat'?"
9-8	"Nein, Erhabener. Warum? Weil es keinen solchen Zustand gibt, wie den, der 'Vollkommene Erleuchtung' genannt wird. Erhabener, wenn ein Heiliger der Vollkommenen Erleuchtung in sich sagte : 'So bin ich', so würde er zwangsläufig die Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgesonderten Individualität hegen. Erhabener, wenn der Buddha erklärt, dass ich inmitten der Menschen im Yoga der vollkommenen Stille, im Verweilen in Zurückgezogenheit und im Freisein von Leidenschaften herausrage, so sage ich nicht in mir selbst : 'Ich bin ein Heiliger der Vollkommenen Erleuchtung, frei von Leidenschaften'. Erhabener, wenn ich in mir sagte : 'So bin ich', so würdest Du nicht erklären: 'Subhuti empfindet Glückseligkeit beim Verweilen in Frieden, in Zurückgezogenheit inmitten des Waldes. Das ist so, weil Subhuti nirgendwo verweilt: Daher wird er 'Subhuti, Freudevoll-Verweilender-in-Friede, Verweiler-in-der-Waldzurückgezogenheit' genannt'."	"No, World-Honored One. Why? Because there is no dharma called arhat. World-Honored One, if an arhat has the thought, 'I have attained the realization of an arhat', he would still be grasping onto the notion of an ego, a personality, a being and a life. World Honored One, although the Buddha says that I have attained the samadhi of no dispute, am foremost amongst men and am the leading arhat who has left desire, I do not have the thought 'I have attained the realization of an arhat'. If I had the thought 'I have attained the realization of an arhat', the World-Honored One would not have said that Subhuti takes delight in calm and quiet abiding. The fact that Subhuti does not stir mentally is called the calm and quiet in which Subhuti delights."	"No, World Honored One. Why not? There is, in reality, no such a thing called 'arhat.' World Honored One, if an arhat should give rise to the thought, 'I have attained the realization of the arhat', this means that he is attached to the notions of a self, a person, a sentient being, or a life span. World Honored One, you have said that of all people I am the foremost in attaining the samadhi of non-contention, and the foremost arhat in being free from desires. But I do not have the thought that I am an arhat who is free from desires. World Honored One, if I give rise to the thought that I have attained arhatship, then you would not have said that Subhuti practices aranya—abiding peacefully in non-contention. In reality, Subhuti abides in nothing at all, therefore Subhuti is called one who abides peacefully in non-contention."	"No, World-honored One. And why not? There is, in reality, no such a thing called 'arhat.' World-honored One, if an arhat should give rise to the thought, 'I have attained the realization of the arhat', this would mean that he is attached to the notions of self, person, sentient being, and life span. World-honored One, you have said that I am the most proficient in terms of the attainment of the meditative absorption of non-contention, and that I am the arhat most free from the desire. But I do not give rise to the thought that I am an arhat who is free from desire. World-honored One, if I were to give rise to the thought that I have attained the level of the arhat, then you would not have said of me that I enjoy the practice of forest-dwelling, since there is in actuality nothing for me to practice. Therefore I am called 'Subhūti, the one who enjoys the practice of forest-dwelling.'"
10-1	"Subhuti, was denkst Du? In ferner Vergangenheit, als der Tathagata bei Dipankara Buddha weilte, war Er da auf irgend einer Stufe von Vollendung im Dharma?"	"What do you think? When the Tathagata in the remote past was with Dipankara Buddha, did he gain anything from the Dharma?"	"What do you think? When the Tathagata studied under Dipankara Buddha, did he receive any Dharma?"	"What do you think? When the tathāgata studied under Dīpaṃkara Buddha, did he gain any attainment in the dharma?"
10-2	"Nein, Erhabener. Als der Tathagata bei Dipankara Buddha weilte, war Er auf keiner Stufe von Vollendung im Dharma."	"No, World-Honored One. When the Tathagata was with Dipankara Buddha, He did not gain anything whatsoever."	"No, World Honored One, when the Tathagata studied under Dipankara Buddha, he did not receive any Dharma."	"World-honored One, when the Tathāgata studied under Dīpaṃkara Buddha, there was, in reality, nothing that he attained in

				the dharma."
10-3a	"Subhuti, was denkst Du? Erzeugt ein Bodhisattva irgendwelche erhabenen Buddha-Reiche?"	"What do you think, Subhuti? Do Bodhisattvas establish majestic Buddha lands?"	"Subhuti, what do you think? Does a bodhisattva transform a world into a Buddha world?"	"Subhūti, what do you think? Does the Buddha create sublime Buddha-lands?"
10-3b	"Nein, Erhabener. Warum? Weil 'Erzeugen von erhabenen Buddha-Reichen' kein erhabenes Erzeugen ist. Es ist nur ein Name."	"No, World-Honored One, they do not. Why is this? Majestic Buddha lands are not majestic but are called majestic."	"No, he does not, World Honored One. Why not? One who transforms the world does not transform the world; that is to transform the world."	"No, he does not, World-honored One. And why not? Sublime Buddha-lands are not sublime. Therefore they are called sublime."
10-4	"Daher, Subhuti, sollten alle Bodhisattvas, kleinere und große, ein reines, leuchtendes Bewusstsein entwickeln, das nicht von Klang, Geschmack, Berührung, Geruch oder irgend einer Eigenschaft abhängt. Ein Bodhisattva sollte ein Bewusstsein entwickeln, das sich auf gar keiner Sache festsetzt. Und so sollte er das einrichten."	"This is why, Subhuti, Bodhisattvas and Mahasattvas should develop a clear, pure mind which does not dwell in form, sound, smell; taste, touch or dharma. They should develop a mind which does not dwell anywhere."	"And so, Subhuti, bodhisattvas and mahasattvas should give rise to a pure mind that is not attached to form, sound, smell, taste, touch, or dharmas. The mind should act without any attachments."	"And so, Subhūti, the bodhisattvas and mahasattvas should give rise to the pure aspiration in this way: they should not give rise to the aspiration while abiding in form. They should not give rise to the aspiration while abiding in sound, odor, taste, touch, or concepts. They should give rise to the aspiration while not abiding in anything."
10-5	"Subhuti, für eine menschliche Geisteshaltung mag das vergleichbar sein mit der Größe des mächtigen Berges Sumeru. Was denkst Du? Wäre solch ein Wesen groß?"	"Subhuti, suppose a man has a body as large as Mount Sumeru. What do you think? Would not his body be considered great?"	Subhuti, if there were a person with a body the size of Mt. Sumeru, what do you think? Wouldn't this body be huge?"	"Subhūti, it is like if there were a person with a body as large as Mt. Sumeru. What do you think? Would this body not be huge?"
10-6	"Gewiss wäre es groß, Erhabener. Das ist so, weil der Erhabene erklärt hat, dass kein Wesen ein 'großes Wesen' genannt wird."	"Very great, World-Honored One. Why is this? That which the Buddha says is not a body is called a great body."	"Extremely huge, World Honored One. Why? The Buddha teaches us that a body is not a body, hence it is called a huge body."	"Extremely huge, World-honored One. And why so? The Buddha teaches us that it is not a body. Hence it is called a huge body."
11-1	"Subhuti, wenn es so viele Ganges Ströme gäbe, wie Sandkörner des Ganges, würden die Sandkörner von allen zusammen von großer Zahl sein?"	"Subhuti, if there were as many Ganges Rivers as there are grains of sand in the Ganges, would the grains of sand of them all be many?"	"Subhuti, what do you think? If there were as many Ganges Rivers as the grains of sand in the Ganges, wouldn't the amount of sand contained in all those Ganges Rivers be great?"	"Subhūti, if each of the sands in the Ganges river contained its own Ganges river, would not the number of sands contained in all those Ganges rivers be great?"
11-2	"Gewiss von großer Zahl, Erhabener! Selbst die Ganges-Ströme wären unzählbar; um wieviel mehr würden es deren Sandkörner sein!"	"Very many, World-Honored One! Even the Ganges Rivers would be innumerable, how much more so their grains of sand."	"Extremely great, World Honored One. If even the number of the Ganges Rivers is innumerable, how much more so their grains of sand?"	"Extremely great, World-honored One. If the number of even the Ganges rivers were countless, how much more so its grains of sand?"
11-3	"Subhuti, ich will Dir eine Wahrheit erklären. Wenn ein guter Mann oder eine gute Frau für jedes Sandkorn aus all jenen Ganges Strömen dreitausend Galaxien von Welten mit den sieben Schätzen füllte, würde er großen Verdienst erlangen?"	"Subhuti, I tell you truly. If a good man or woman bestowed in charity the seven treasures sufficient to fill a number of galaxies, as many as the number of grains of sand in all these rivers, do you think his or her merit would be great?"	"Subhuti, now I tell you truthfully: If a good man or good woman fills as many trichilocosms as the grains of sand in all those Ganges Rivers with the seven jewels, and gives them away in charity, wouldn't this merit be great?"	"Subhūti, now I am going to tell you a truth. If a good son or good daughter filled three thousand galaxies with the seven jewels equal to the number of grains of sand in all those Ganges rivers and gave them away charitably, would his or her merit not be great?"
11-4	"Gewiss groß, Erhabener!"	"Exceedingly great, World-Honored One."	"Extremely great, World Honored One."	"Extremely great, World-honored One."
11-5	"Nichtsdestoweniger, Subhuti, wenn ein guter Mann oder eine gute Frau diese Belehrung nur soweit ergründet, um vier Zeilen zu empfangen und zu behalten und sie anderen lehrt und erklärt, würde der daraus folgende Verdienst weit größer sein."	"If a good man or woman receives and retains even one stanza of this sutra and teaches it to others, his or her merit would be even greater."	"If a good man or good woman is able to comprehend and follow a four-line verse of this sutra and teach it to others, their merit will be far greater."	"If a good son or good daughter is able to memorize four lines of verse from this sūtra and teach them to others, his or her merit will be far greater."
12-1	"Darüber hinaus, Subhuti, solltest Du wissen, wo auch immer diese Belehrung verkündet wird, und seien es auch nur	"Furthermore, Subhuti, you should know that wheresoever this teaching or even one of its stanzas is kept, that place	"Furthermore, Subhuti, wherever one teaches or recites so much as a four-line verse of this sutra, that place should be	"Furthermore, Subhūti, if someone were to recite as much as a four line verse of this sūtra, that place would become like a

	vier Zeilen davon, dieser Platz sollte von allen Reichen der Götter, Menschen und Titanen verehrt werden, als ob es eine Stätte Buddhas sei. Um wieviel mehr gilt das für die Begegnung mit einem, der fähig ist das Gesamte zu behalten und es vollständig darzulegen! Subhuti, Du solltest wissen, dass ein solcher die höchste und wundervollste Wahrheit erlangt. Wo auch immer diese heilige Belehrung verkündet werden mag, da solltest Du Dich einstimmen wie in der Gegenwart des Buddha und ehrenwerter Schüler."	will be held in reverence by all beings including gods, devas and asuras as if it were the Buddha's sacred temple or stupa. How much more so if someone is able to receive, retain, read and write the entire discourse throughout. Subhuti, be assured that such a person will achieve the highest and most precious Dharma. Wheresoever this teaching is kept, the Buddha and his respected disciples will be there also."	venerated as a Buddha-shrine by heavenly beings, human beings, and asuras in this world. How much more so is the case where one can completely remember, comprehend, and follow this sutra! Subhuti, you should know that such a person has achieved the highest, rarest of accomplishments. Wherever this sutra is present, it is as if the Buddha and the Buddha's revered disciples were also present."	shrine to the Buddha, where the celestials, humans, and titans in all the worlds would come and make offerings. How much more so in the case where one completely memorizes and recites the sūtra. Subhūti, you should know that such a person has accomplished the most subtle state of awareness. Wherever this sūtra is kept, the Buddha's most revered disciples are also present."
13-1	"Erhabener, unter welchem Namen sollte diese Belehrung bekannt werden und wie sollten wir sie empfangen und behalten?"	"World-Honored One, by what name should this teaching be known and how should we receive and retain it?"	"World Honored One, what should we call this sutra, and how should we uphold it?"	"World-honored One, what should we call this scripture, and how should we practice it?"
13-2	"Subhuti, diese Belehrung sollte bekannt werden als 'Vajrachhedika Prajna-paramita' ('Der Diamant der Vollendung der Transzendentalen Weisheit') - so sollst Du sie empfangen und behalten. Subhuti, was ist der Grund hierfür? In Übereinstimmung mit dem Dharma ist die Vollendung der Transzendentalen Weisheit nicht wirklich eine solche. 'Vollendung der Transzendentalen Weisheit' ist nur ein Name dafür."	"This teaching should be known as the Diamond Prajna Paramita by which name you should receive and retain it. For this reason, Subhuti, what the Buddha calls prajna paramita is not prajna paramita but is called prajna paramita."	"This sutra is called the Diamond of Perfect Wisdom. You should revere this title and practice the sutra accordingly. Why? Subhuti, the Buddha teaches that 'prajna paramita' (perfection of wisdom) is not prajna paramita. Therefore it is called prajna paramita."	"This scripture is called the Diamond of Transcendent Wisdom. You should practice it according to this name. And why? That which the Buddha calls 'transcendent wisdom' is not transcendent wisdom. Subhūti, what does this mean? Does the tathāgata have a teaching to explain?"
13-3	"Subhuti, was denkst Du? Hat der Tathagata eine Lehre darzulegen?"	"What do you think, Subhuti? Has the Tathagata ever expounded a Dharma?"	Subhuti, what do you think? Does the Tathagata have any Dharma to teach?"	Subhūti, what does this mean? Does the tathāgata have a teaching to explain?"
13-4	"Erhabener, der Tathagata hat nichts zu lehren."	"World-Honored One, the Tathagata has never expounded Dharma."	"World Honored One, the Tathagata has nothing to teach."	"World-honored One, the Tathāgata has no teaching to explain."
13-5	"Subhuti, was denkst Du? Wären da viele Moleküle in dreitausend Galaxien von Welten?"	"Subhuti, what do you think? Are there many atoms of dust in the great universe of galaxies?"	"Subhuti, what do you think? Are all the tiny particles contained in this trichilocosm great in number?"	"Subhūti, what do you think? Are not the tiniest particles contained in the worlds of three thousand galaxies great in number?"
13-6a	"Gewiss viele, Erhabener!"	"Many indeed, World Honored one!"	"Extremely great, World Honored One."	"Extremely great in number, World-honored One."
13-6b	"Subhuti, der Tathagata erklärt, dass all diese Moleküle nicht wirklich solche sind; sie werden 'Moleküle' genannt. Der Tathagata erklärt, dass eine Welt nicht wirklich eine Welt ist; sie wird 'eine Welt' genannt."	"Subhuti, when the Tathagata speaks of the 'atoms of dust', they are not atoms of dust but merely called atoms of dust. Similarly, the great galaxies are not but called great galaxies."	"Subhuti, the Tathagata teaches that tiny particles are not tiny particles. Therefore they are called tiny particles. The Tathagata teaches that worlds are not worlds. Therefore they are called worlds."	"Subhūti, the Tathāgata teaches that tiny particles are not tiny particles. Therefore they are called tiny particles. The Tathāgata teaches that worlds are not worlds. Therefore they are called worlds."
13-7	"Subhuti, was denkst Du? Kann der Tathagata an den zweiunddreißig körperlichen Merkmalen erkannt werden?"	"Subhuti, what do you think? Can the Tathagata be perceived by means of the thirty-two marks of excellence?"	"Subhuti, what do you think? Can the Tathagata be recognized by means of his thirty-two physical attributes?"	"Subhūti, what do you think? Can the Tathāgata be discerned by means of his thirty-two bodily characteristics?"
13-8	"Nein, Erhabener, der Tathagata kann nicht an den zweiunddreißig Merkmalen erkannt werden. Warum? Weil der Tathagata erklärte, dass die zweiunddreißig Merkmale nicht wirklich solche sind. Sie werden 'die zweiunddreißig Merkmale' genannt."	"No, World Honored One. The Tathagata cannot be perceived by the thirty-two marks of excellence. Why is this? The reason is that which the Tathagata calls the thirty-two marks are not marks but are called the thirty-two marks."	"No, he cannot, World Honored One. One cannot recognize the Tathagata by means of his thirty-two physical attributes. Why not? Because the Tathagata teaches that the thirty-two physical attributes are in fact not real attributes. Therefore they are called the thirty-two physical attributes."	"No, he cannot, World-honored One. One cannot discern a Tathāgata by means of his thirty-two bodily characteristics. And why not? Because the thirty-two bodily characteristics that are taught by the Tathāgata are in fact not characteristics. Therefore they are called the thirty-two characteristics."

13-9	<p>"Subhuti, wenn einerseits ein guter Mann oder eine gute Frau so viele seiner Leben aufopfert, wie es Sandkörner im Ganges gibt und wenn andererseits irgend jemand auch nur vier Zeilen dieser Belehrung empfängt und behält und sie anderen lehrt und erklärt, so wird der Verdienst des letzteren größer sein."</p>	<p>"Subhuti, if on the one hand a good man or woman for the sake of charity has sacrificed as many lives as there are grains of sand in the Ganges, and on the other hand someone has been studying and observing even one stanza of this teaching and expounding it to others, the merit of the latter will be far greater."</p>	<p>"Subhuti, if a good man or good woman dedicates lifetimes as numerous as the grains of sand in the Ganges River to charitable acts, and another comprehends and follows even a four-line verse of this sutra and taught it to others, the merits gained by the latter would far exceed that of the former."</p>	<p>"Subhūti, if a good son or good daughter dedicates lifetimes as numerous as the sands in the Ganges river to charitable acts, and there were another person who memorized as much as a four-line verse of this scripture and taught it to others, the merit received by the latter person would be by far greater."</p>
14-1	<p><i>Bei der Gelegenheit, diese Belehrung zu hören, erlebte Subhuti deren Bedeutung als innere Wirklichkeit und er wurde zu Tränen gerührt. Worauf er zu Buddha sprach :</i></p>	<p><i>At that time, after listening to this teaching, Subhuti realized its profound meaning and was moved to tears. He said to the Buddha:</i></p>	<p><i>Upon hearing this sermon, Subhuti was moved to tears, having deeply understood its meaning and significance. He said to the Buddha:</i></p>	<p><i>Then, Subhūti, having heard this sermon, deeply understood its point. He was moved to tears, and said to the Buddha:</i></p>
14-2	<p>"Es ist unermesslich wertvoll. O Erhabener, dass Du diese tiefgründigste Belehrung vorgetragen hast. Nie hatte ich seit der Zeit, als das Auge der Weisheit sich mir zuerst öffnete, eine derartige Belehrung gehört. Erhabener, wenn irgend jemand diese Belehrung in Vertrauen, mit einem reinen, leuchtenden Geist hört, so wird er hierdurch eine Einsicht in die grundlegende Wahrheit empfangen. Wir sollten wissen, dass ein solcher den beachtlichsten Verdienst erwirbt.</p> <p>Erhabener, eine solche Einsicht in die grundlegende Wahrheit ist wahrlich keine gesonderte Einsicht. Daher lehrt der Tathagata: 'Einsicht in die grundlegende Wahrheit' ist nur ein Name.</p> <p>Erhabener, indem ich dieser Belehrung zuhöre, empfange und behalte ich sie in Vertrauen und Einsicht. Für mich ist das nicht schwierig. Aber in kommenden Zeitaltern - in den letzten fünfhundert Jahren, wenn da Menschen kommen, um diese Belehrung zu hören und diese mit Vertrauen und Einsicht empfangen und behalten, so werden das Menschen mit höchst bemerkenswerter Verwirklichung sein.</p> <p>Warum? Weil sie frei sein werden von der Vorstellung einer Persönlichkeit, frei von der Vorstellung eines Wesens und frei von der Vorstellung einer abgegrenzten Individualität. Und warum? Weil das Hervortun einer Ichheit irreführend ist.</p> <p>Gleichermaßen ist das Hervortun einer Persönlichkeit oder eines Wesens oder einer abgegrenzten Individualität irreführend. Folglich werden all jene, die alle Unterscheidung in den Erscheinungen zurückgelassen haben, Buddhas genannt."</p>	<p>"Most rare, most extraordinary World-Honored One! The Buddha has expounded such a very profound teaching. Since I have acquired the wisdom eye, I have never heard such a teaching. World-Honored One, if someone listens to this teaching with a pure and faithful mind, this person will surely realize reality. One should know that such a person has achieved the most precious merit World-Honored One this true form is not true form and so the Tathagata calls it true form.</p> <p>World-Honored One, after listening to this teaching, I have no difficulty in believing, understanding, receiving and retaining it, but in the ages to come, in the last 500-year period, if there be a person who happens to listen to this Teaching, believes, understands, receives and retains it, this person will be most rare.</p> <p>The reason is that this person will no longer hold on to an ego, a personality, a being and a life.</p> <p>Why is this? The notion of an ego is not real. The notions of an ego, a personality, a being and a life are not real.</p> <p>The reason is that those having gone beyond all notions are called Buddhas."</p>	<p>"How remarkable, World Honored One! You have taught us such a profound sutra. Even though I have long attained the Wisdom Eye, I have never heard such a teaching before. World Honored One, if someone who hears this sutra gives rise to pure faith, and thus perceives the true nature of reality, we should know that this person has achieved the most extraordinary virtue.</p> <p>World Honored One, the true nature of reality is empty. This is what the Tathagata calls the true nature of reality.</p> <p>"World Honored One, having just heard this sutra, I have no difficulty in believing, comprehending, and following it. But in the ages to come, in the last five hundred years, if there are sentient beings who hear this sutra, believe, comprehend, and follow it, they will be most remarkable beings.</p> <p>Why? These beings do not abide in the notions of a self, a person, a sentient being, or a life span.</p> <p>Why? Because a self is not a self. The appearances of a person, a sentient being, and a life span are likewise illusory.</p> <p>Why? Those who relinquish all appearances and notions are called buddhas."</p>	<p>"It is a rare treasure for us, World-honored One, that you have taught this profound scripture. Since the time long ago when I attained the eye of insight, I have never had access to this sort of teaching. World-honored One, if someone is able to hear this kind of scripture, purify his faith and thus [perceive] the true characteristics of things, we should know that this person has attained the most rare kind of merit.</p> <p>World-honored One, these true characteristics are actually not characteristics. Therefore the Tathāgata calls them true characteristics.</p> <p>World-honored One, having presently heard the teaching of this scripture, I do not have difficulty in adequately grasping its point. But if there is someone five hundred years hence who is able to hear this scripture, and believe, understand, and commit it to memory, then this person will be most rare.</p> <p>Why? This person will not be abiding in the notion of self, the notion of person, the notion of sentient being, or the notion of life span.</p> <p>And why? Because the notion of self is not a notion. The notion of person, the notion of sentient being, and the notion of life span are also not notions. And why? Those who are free from all notions are called buddhas."</p>
14-3	<p>"Genau wie Du sagst! Wenn irgend jemand dieser Belehrung zuhört, der weder voll Beunruhigung, noch voll Scheu, noch voll Angst ist, sei gewiss, dass ein solcher von bemerkenswerter Verwirklichung ist."</p>	<p>"Just so, Subhuti, just so! If there be a person who listening to this teaching, is neither awed nor frightened nor filled with dread you must know that such a person is rare.</p> <p>The reason is, Subhuti, as the Tathagata</p>	<p>"So it is, so it is. You should know that if someone who hears the teaching of this sutra is neither shocked, frightened, nor disturbed, this person is extremely rare.</p> <p>And why? Subhuti, the Tathagata says that the foremost paramita is not the</p>	<p>"Yes, yes. You are right. You should know that if someone hears the teaching of this scripture and is neither shocked, afraid, or alarmed, this person is extremely rare.</p> <p>And why? Subhūti, what the Tathāgata</p>

	<p>Warum? Weil, Subhuti, der Tathagata lehrt, dass die erste Vollkommenheit nicht wirklich die erste Vollkommenheit ist. Solches ist nur ein Name."</p>	<p>says, the first paramita is no first paramita, but is simply called the first paramita."</p>	<p>foremost paramita. Therefore it is called the foremost paramita."</p>	<p>calls the greatest transcendence, is not the greatest transcendence. Therefore it is called the greatest transcendence."</p>
14-4	<p>"Subhuti, der Tathagata lehrt gleichermaßen, dass die Vollkommenheit in Geduld nicht die Vollkommenheit in Geduld ist. Solches ist nur ein Name.</p> <p>Warum? Es wird auf diese Weise gezeigt, Subhuti :</p> <p>Als der König von Kalinga meinen Körper verstümmelte, zu dieser Zeit war ich frei von der Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens und einer abgegrenzten Individualität.</p> <p>Warum? Denn wäre ich dann, als meine Glieder Stück für Stück abgeschnitten wurden, den zuvor genannten Unterscheidungen verhaftet gewesen, so wären Gefühle von Ärger und Hass in mir aufgestiegen.</p> <p>Subhuti, ich erinnere mich, dass ich vor langer Zeit einmal, im Laufe meiner letzten vergangenen fünfhundert sterblichen Verkörperungen, ein Asket war und Geduld übte. Sogar damals war ich frei von jenen Unterscheidungen abgesonderter Ichheit.</p> <p>Daher, Subhuti, sollen Bodhisattvas jede Unterscheidung in den Erscheinungen zurücklassen und das Bewusstsein der Vollendung der Unvergleichlichen Erleuchtung erwecken, indem sie dem Geist nicht erlauben an Eindrücken zu haften, die von der sinnlichen Welt hervorgerufen werden; indem sie dem Geist nicht erlauben, an Eindrücken zu haften, die durch Klänge, Gerüche, Geschmacksempfindungen, Berührungen oder sonstige Eigenschaften hervorgerufen werden.</p> <p>Der Geist sollte keinem Gedanken anhaften, der in ihm aufsteigt. Wenn der Geist von irgend etwas abhängt, so hat er keinen wahren Grund. Daher lehrt der Buddha, dass der Geist eines Bodhisattvas nicht die Erscheinung von Dingen als Grund nehmen sollte, wenn er wohl tätig ist. Subhuti, da Bodhisattvas zum Wohl aller Lebewesen tätig sind, sollten sie es auf diese Weise tun.</p> <p>Genau wie der Tathagata erklärt, dass Eigenschaften keine Eigenschaften sind, so erklärt er, dass alle Lebewesen in Wahrheit nicht Lebewesen sind."</p>	<p>"Subhuti, the Tathagata speaks of the perfection of patient endurance which is no perfection of patient endurance, but is merely called the perfection of patient endurance.</p> <p>Why so? Subhuti, in a past life my body was mutilated by the Raja of Kalinga, but I was at that time free from the notion of an ego, a personality, a being and a life.</p> <p>While in the past when my limbs were cut away piece by piece, if I still held the conception of an ego, a personality, a being and a life, I would have been stirred by feelings of anger and hatred.</p> <p>Subhuti, I remember five hundred lives, I was an ascetic practicing patient endurance and held no conception of an ego, a personality, a being and a life.</p> <p>Therefore Subhuti, Bodhisattvas should go beyond all conceptions of form and appearance in order to develop the Supreme Enlightenment mind, Their minds must not dwell in form, sound, smell, taste, touch, nor dharma. Their minds should not dwell anywhere. In the mind that dwells, one should not dwell. This is the reason the Buddha says that Bodhisattvas' minds should not rest in form when practicing charity. Subhuti, a Bodhisattva in order to help all sentient beings ought to practice charity in this way.</p> <p>The Tathagata says that all form is not form and the so-called sentient beings are not sentient beings.</p>	<p>"Subhuti, the Tathagata teaches that tolerance paramita is not tolerance paramita. Therefore it is called tolerance paramita.</p> <p>Why? Subhuti, in a former lifetime my body was mutilated by King Kalinga. At that time, I had no notions of a self, a person, a sentient being, or a life span.</p> <p>Why not? If I had held to the notions of a self, a person, a sentient being, or a life span, when my body was dismembered limb after limb, I would have given rise to feelings of resentment and hatred.</p> <p>Subhuti, I also recall that for five hundred lifetimes I was a rishi of tolerance. At that time, I was also free from the notions of a self, a person, a sentient being, or a life span.</p> <p>Therefore, Subhuti, bodhisattvas should relinquish all appearances and notions in their resolve to attain unsurpassed complete enlightenment. They should not give rise to any thought attached to form, sound, smell, taste, touch, or dharma. They should give rise to a mind without any attachments. Any attachment of the mind is errant. Therefore the Buddha says that a bodhisattva should practice charity with a mind unattached to form. Subhuti, to benefit all sentient beings, a bodhisattva should practice charity in this way.</p> <p>The Tathagata teaches that all appearances and notions are not appearances and notions, and that all sentient beings are not sentient beings."</p>	<p>"Subhūti, the transcendent forbearance that I teach is not transcendent forbearance. And why not? Subhūti, in a former lifetime my body was cut into pieces by the Rājah Kālīṅga. If, at that time, I was not abiding in the notions of self, person, sentient being, or life span. And why not? If, at the time body was cut into pieces, if I had been holding to the notions of self, person, sentient being, or life span, I would have felt ill-will [toward Kālīṅga]. Subhūti, I also remember some five hundred lifetimes ago having practiced forbearance as a renunciant sage. At that time I was also free from the notions of self, person, sentient being, and life. Therefore, Subhūti, the bodhisattvas should free themselves from all notions and arouse the aspiration for peerless perfect enlightenment. They should not arouse this aspiration while abiding in form, and they should not arouse this aspiration while abiding in sound, odor, taste, touch, or conceptualization. They should give rise to the aspiration that has no abode. If the mind abides, then this is not abiding. Therefore I say that the mind of the bodhisattvas should not abide in the form of charity. Subhūti, when a bodhisattva wants to confer benefit on all sentient beings, she should practice charity like this.</p> <p>I teach that all notions are not notions. I also teach that all sentient beings are not sentient beings."</p>
14-5	<p>"Subhuti, der Tathagata ist Er, der verkündet was wahr ist. Er, der verkündet was grundlegend ist. Er, der verkündet was endgültig ist. Er verkündet nicht das, was Täuschung ist, noch das, was abson-</p>	<p>"Subhuti, the Tathagata's words point to the true and correspond to reality. They are as Such, and are neither deceitful nor heterodox, Subhuti, the Dharma which the Tathagata attained is neither real nor</p>	<p>"Subhuti, what the Tathagata speaks is true, real, and as it is. His words are neither deceptive nor contradictory. Subhuti, the Truth that the Tathagata</p>	<p>"Subhūti, my words are true — they are authentic, and they explain things they way they are. My words are not deceptions, and they are not erroneous. Subhūti, the dharma that I have attained, as</p>

	derlich ist. Subhuti, diese Wahrheit, die der Tathagata erreichte, ist weder wirklich noch unwirklich."	illusory."	has attained is neither real nor unreal."	a teaching, has neither truth nor falsity."
14-6	<p>"Subhuti, wenn ein Bodhisattva wohltätig ist mit einem an Dharma haftenden Geist, gleicht er einem Mann, der blind im Dunkeln tappt. Aber ein Bodhisattva, der wohltätig ist mit einem von jeglichem Dharma gelösten Geist, der gleicht einem Mann mit offenen Augen in der strahlenden Pracht des Morgens, dem jeder Gegenstand klar sichtbar ist.</p> <p>Subhuti, wenn es in künftigen Zeitaltern gute Männer und gute Frauen gibt, fähig diese Belehrung in ihrer Gesamtheit zu empfangen, zu lesen und wiederzugeben, so erkennt der Tathagata sie mittels Seiner Buddha-Erkenntnis. Und jeder von diesen wird unermesslichen und nicht zu berechnenden Verdienst erwirken."</p>	<p>"Subhuti, if a Bodhisattva practices charity with a mind dwelling in Dharma, he is like a man entering the darkness who cannot see anything; but if a Bodhisattva practices charity with a mind not dwelling in Dharma, he is like a man with open eyes in the daylight who can see things clearly.</p> <p>Subhuti, if there be virtuous men and women in the future ages able to receive, retain, recite and write this sutra, the Tathagata with His Buddha wisdom knows and clearly sees that such a person will receive unlimited merit beyond measure."</p>	<p>"Subhuti, if a bodhisattva practices charity with attachments, he is like a person in the dark who cannot see anything.' If a bodhisattva practices charity without any attachments, he is like a person under the bright sun with eyes open, seeing all things clearly. Subhuti, if in a future time there are good men and women who are able to recite, remember, comprehend, and follow this sutra, the Tathagata, with his Buddha-wisdom, will clearly perceive and recognize each one of them as they all achieve immeasurable and infinite virtues."</p>	<p>"Subhūti, if a bodhisattva practices charity while abiding in [notions of] the teaching, it is like a person in the dark who cannot see anything. If a bodhisattva practices charity while not abiding in [notions of] the teaching, it is like a person with eyes wide open in the sunlight, seeing all kinds of forms. Subhūti, if, in a future time there are good sons and good daughters who are able to memorize this scripture and recite it, then I will, with my buddha-wisdom, be fully aware of these people, seeing each one of them, as each one attains countless, limitless merit."</p>
15-1	<p>"Subhuti, wenn einerseits ein guter Mann oder eine gute Frau am Morgen so viele wohltätige Taten der Selbstverleugung ausübte, als es Sandkörner im Ganges gibt und nochmals so viele zur Mittagszeit und nochmals so viele am Abend und dieses Tun übten sie während zahlloser weiterer Zeitalter aus und, wenn andererseits irgend jemand diese Belehrung mit vertrauensvollem Herzen und ohne Streitigkeit anhörte, so würde letzterer gesegneter sein.</p> <p>Aber wie wäre es möglich einen Vergleich zu demjenigen zu treffen, der dies niederschreibt, der dies empfängt, der dies behält und der dies anderen erklärt?</p> <p>Subhuti, wir können dieses Anliegen zusammenfassen, indem wir sagen, dass der wahre Wert dieser Belehrung weder erfassbar noch abschätzbar ist, noch gibt es irgend eine Grenze dafür. Der Tathagata hat diese Belehrung zur Wohltat für die Eingeweihten des höchsten Weges erklärt. Er hat es zur Wohltat der Eingeweihten des höchsten Weges erklärt. Wer auch immer diese Lehre empfangen und behalten kann, sie durchdenken, sie wiedergeben und verbreiten kann, der wird vom Tathagata klar wahrgenommen und erkannt und sein Verdienst wird Vollkommenheit erreichen, jenseits von Maß und Berechnung - eine Vollkommenheit an Verdienst, unbegrenzt und unvorstellbar. In jedem Fall wird ein solcher die Vollendung der Unvergleichlichen Erleuchtung des Tathagata erklären.</p> <p>Warum? Weil, Subhuti, jene, die in begrenzten Grundsätzen, einschließlich der</p>	<p>"Subhuti, if on one hand a virtuous man or woman would in the morning sacrifice as many lives of theirs as there are grains of sand in the Ganges, and sacrifice as many again at midday and as many again in the evening, and would continue doing so throughout numberless aeons; and if on the other hand a person after listening to this teaching believes without contention, the latter's merit will surpass the former's.</p> <p>How much more so if this sutra is read, written received, retained, recited and expounded to others.</p> <p>Subhuti, to sum up, this teaching has inconceivable, inestimable and unlimited merit. The Tathagata has expounded it for the benefit of those awakened to the Mahayana and Supreme paths, If they are able to retain observe, read and write, recite and expound it to others, the Tathagata knows and sees that their merit is beyond measurement or calculation, is unlimited and inconceivable. They bear the responsibility for transmitting the Tathagata's anuttara-samyaksambodhi.</p> <p>Why? Because, Subhuti, those who are satisfied with lesser doctrines are attached to the idea of an ego, a personality, a being and a life. They are unable to hear, retain, read and recite this sutra and explain it to others.</p> <p>Subhuti, wherever this sutra may be found, all realms of devas, men and asuras should offer worship, for you know that such a place is a stupa and should properly be venerated by all with ceremonial obeisance, circumambulation</p>	<p>"Subhuti, if a good man or good woman renounces their life for charity in the morning as many times as there are grains of sand in the Ganges, and does likewise at noon and in the evening, continuing thus for immeasurable hundreds of thousands of millions of kalpas; and if someone else hears this teaching and gives rise to unwavering faith, the merit of the latter would far exceed that of the former.</p> <p>How much more the merit of those who transcribe, recite, remember, follow, and explain this sutra to others!</p> <p>In summary, Subhuti, this sutra carries inconceivable, immeasurable, limitless virtue, and the Tathagata teaches it for the benefit of the aspirants of the great vehicle, and the aspirants of the supreme vehicle. The Tathagata will know and see those, who are able to recite, remember, follow, and widely teach this sutra to others, as achieving innumerable, immeasurable, limitless, and inconceivable virtues. They carry on the work of the Tathagata in bringing beings to unsurpassed complete enlightenment.</p> <p>Why? Subhuti, those who are content with inferior teachings are attached to the views of a self, a person, a sentient being, and a life span. Such people are not able to hear, recite, remember, and explain this sutra to others.</p> <p>Subhuti, wherever this sutra is present, all the heavenly and human beings and asuras in all the worlds should come and make offerings. You should know that its presence is equivalent to a pagoda that all should venerate and pay homage to,</p>	<p>"Subhūti, suppose there were a good son or good daughter who made dedications of his or her life to charity in a quantity equal to the number of grains of sand in the Ganges, and in the middle of the day made dedications of his or her life to charity in a quantity equal to the number of grains of sand in the Ganges, and at the end of the day also made dedications of his or her life to charity in a quantity equal to the number of grains of sand in the Ganges, and made these dedications of his or her life to charity in this way for immeasurable hundreds of thousands of billions of eons. If, on the other hand, there were a person who heard the teaching of this scripture with the mental attitude of faith, and did not doubt it, the merit of this person would exceed that of the prior.</p> <p>How much more so in the case of the person who copies it, memorizes it, chants it, and explains it to others.</p> <p>Subhūti, it can be summarized like this: this scripture carries inconceivable, immeasurable, limitless merit, and the Tathāgata teaches it to those who have entered into the great vehicle, and to those who have entered into the supreme vehicle. Any person who is able to memorize, recite, and teach this scripture to others is perceived by the Tathāgata, and is seen by the Tathāgata, and all attain innumerable, immeasurable, limitless, inconceivable merit. These people are the carriers of the Tathāgata's peerless perfect enlightenment.</p> <p>And why? Subhūti, those who are contented with inferior teachings are at-</p>

	<p>Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgegrenzten Individualität Trost finden, sie können diese Belehrung nicht aufnehmen, empfangen, durchdenken, wiedergeben und unverhüllt erklären.</p> <p>Subhuti, an jedem Ort, an dem diese Belehrung stattfindet, sollten alle Reiche der Götter, Menschen und Titanen ihre Verehrung darbringen. Denn Du musst wissen, dass so ein Ort gesegnet ist wie ein Heiligtum und er sollte von allen mit Verbeugung und Umgehung und mit Darbringung von Blumen und Weihrauch achtsam verehrt werden."</p>	<p>and with offerings of flowers and incense."</p>	<p>by circumambulating or scattering flowers and incense around its grounds."</p>	<p>tached to the view of self, the view of person, the view of sentient being, and the view of life span. Such a person is not able to hear, understand, recite, and teach this scripture to others.</p> <p>Subhūti, any place where this scripture is present, all the gods, humans, and titans in all the worlds will come and make offerings. You should know that such a place is equivalent to a shrine, where all should venerate, pay obeisance, and circumambulate while scattering flowers and incense around the place."</p>
16-1	<p>"Weiterhin, Subhuti, wenn gute Männer und gute Frauen, die diese Belehrung empfangen und behalten, niedergeschlagen sind, so ist ihr übles Schicksal das unvermeidliche Ergebnis von Vergehen, die sie in ihren vergangenen sterblichen Verkörperungen begangen haben. Durch ihr gegenwärtiges Unglück werden die Rückwirkungen aus ihrer Vergangenheit aufgearbeitet und sie gelangen in einen Zustand um die Vollendung der Unvergleichlichen Erleuchtung zu erreichen.</p> <p>Subhuti, ich erinnere mich an die unendlich ferne Vergangenheit, vor Dipankara Buddha. Es gab 84000 Myriaden von Multi-Millionen Buddhas und all diesen brachte ich Gaben dar. Ja, diesen diente ich ohne der kleinsten Spur von Fehler. Nichtsdestoweniger, wenn jemand fähig ist, diese Belehrung am Ende der letzten Periode zu empfangen, zu behalten, zu durchdenken und wiederzugeben, wird er solchen Verdienst gewinnen, dass mein Dienst an all den Buddhas nicht den hundertsten Teil davon, nicht einmal den tausendsten Teil davon, nicht einmal den tausend myriarden-multi-millionsten Teil davon ausmachen würde - wahrlich, kein solcher Vergleich ist möglich.</p> <p>Subhuti, wenn ich den Verdienst vollständig in Einzelheiten darlegen würde, den gute Männer und gute Frauen gewinnen, wenn sie in der letzten Periode kommen um diese Belehrung zu empfangen, zu behalten, zu durchdenken und wiederzugeben, so würden meine Zuhörenden mit Zweifel angefüllt werden und ihr Geist könnte verwirrt und argwöhnisch werden und an Vertrauen verlieren. Du solltest wissen, Subhuti, dass die Bedeutung dieser Belehrung jenseits von Vorstellungen ist. Gleichmaßen ist die Frucht ihres Gewinns jenseits von Vorstellungen."</p>	<p>"Furthermore, Subhuti, it may be that some virtuous men or women are despised by others for receiving, retaining, reading and reciting this sūtra. This karma is due to their evil conduct in a past life, for which they are to experience this evil state. However, because they are despised by others in the present life for receiving, retaining reading and reciting this sūtra, whatever evil karma they had produced in the past will be eradicated and they will attain anuttara-samyak-sambodhi.</p> <p>Subhuti, I recall countless aeons ago, before I was with Dipankara Buddha, I made offerings to and respectfully served 8.400.000 multimillions of Buddhas without missing one. Nevertheless, if in the last period of the Buddha kalpa, a person were able to receive, retain, read and recite this sūtra, his merit would be such that the merit I received from making offerings would not constitute a hundredth or even a millionth of it. Indeed it would be beyond calculation, beyond analogy.</p> <p>Subhuti, in the last period of the Buddha kalpa, if a virtuous man or woman is able to receive, retain, read and write this teaching, my full statement of the resulting merits may create derangement, doubt, and disbelief in the minds of some listeners. Subhuti, you must know that the significance of this teaching is beyond conceivability, as is the fruit of the reward."</p>	<p>"Furthermore, Subhuti, if there are good men or women who recite, remember, comprehend, and follow this sūtra, but are belittled by others, it is because of their previous evil karma, which would cause them to be reborn in the wretched destinies. But now, by enduring the disparagement of others, this previous bad karma is eradicated, and they will eventually attain unsurpassed complete enlightenment.</p> <p>Subhuti, I remember that countless kalpas ago, before the time of Dipankara Buddha, I have encountered 84,000 billion nayutas of buddhas, made offerings to, and served all of them without fail. However, if someone in the Dharma-ending age can recite, remember, comprehend, and follow this sūtra, this person's virtue will be one hundred times, even a hundred trillion times greater than mine when I made offerings to all these buddhas. In fact, no such comparison either by calculation or analogy is possible.</p> <p>Subhuti, if I fully reveal the virtue attained by good men and good women in the Dharma-ending age who recite, remember, comprehend, and follow this sūtra, some people, upon hearing it, would become suspicious, skeptical, even bewildered. Subhuti, you should know that the underlying meaning of this sūtra is inconceivable, and its rewards are also inconceivable."</p>	<p>"Furthermore, Subhūti, if there is a good son or good daughter who memorizes and recites this scripture, but is belittled by others, it is because this person committed crimes in a prior life which resulted in negative rebirths. Through enduring the disparagement of others in the present life, the bad karma from the prior lives can be removed, and one can attain peerless perfect enlightenment.</p> <p>Subhūti, billions of countless eons ago, before the time of Dipamkara Buddha, I have encountered 84,000 billions of countless buddhas, serving them and making offerings to them without lapse. If there is also a person in the final age who is able to memorize and recite this scripture, this person's merit will be one hundred times, a hundred trillion times — nay, an incalculable number of times greater than that which I gained when I made offerings to all these buddhas.</p> <p>Subhūti, if I completely elucidated the merits to be gained by good sons and good daughters in the final age who memorize and recite this scripture, there may be people who, upon its hearing, become confused, suspicious, and unbelieving. Subhūti, you should know that the underlying meaning of this sūtra is inconceivable, and the results [obtained from its memorization and recitation] are also inconceivable."</p>

17-1	<p>"Erhabener, wenn gute Männer und gute Frauen die Vollendung der Unvergleichlichen Erleuchtung suchen, nach welchen Merkmalen sollten sie sich ausrichten und wie sollten sie ihre Gedanken überwachen?"</p>	<p>"World-Honored One, when virtuous men and virtuous women initiate the mind of anuttara-samyaksambodhi, how should their minds dwell? How should their minds be pacified?"</p>	<p>"World Honored One, if good men and good women resolve to attain unsurpassed complete enlightenment, how should they abide their mind, and how should they subdue their thoughts?"</p>	<p>"World-honored One, if good sons and good daughters would like to arouse the aspiration for peerless perfect enlightenment, in what should they mentally abide, and how should they gain mastery over their thoughts?"</p>
17-2	<p>"Gute Männer und gute Frauen, die die Vollendung der Unvergleichlichen Erleuchtung suchen, müssen diese entschlossene Einstellung des Geistes erzeugen: 'Ich muss alle Lebewesen befreien. Wenn jedoch alle befreit worden sind, so wurde wahrlich kein einziges befreit.' Warum? Wenn ein Bodhisattva die Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens oder einer abgegrenzten Individualität hegt, so ist er folglich kein Bodhisattva, Subhuti.</p> <p>Das ist so, weil es in Wirklichkeit keine Regel für das Hereinbrechen der Vollendung der Unvergleichlichen Erleuchtung gibt."</p>	<p>"Virtuous men or women who seek anuttara-samyaksambodhi must develop a mind to liberate all sentient beings. Yet, when all sentient beings have been liberated, verily not a single being has been liberated.</p> <p>Why is this? Subhuti, if u Bodhisattva still has any notions of an ego a personality, a being and a life, she is not a Bodhisattva.</p> <p>This is because Subhuti, in actuality there is no dharma called attaining anuttara-samyaksambodhi."</p>	<p>"Good men and good women who resolve to attain unsurpassed complete enlightenment should think like this: 'I will liberate all sentient beings by bringing them to nirvana.' Yet when all sentient beings have been liberated, not a single sentient being has actually attained nirvana.</p> <p>Why not? Subhuti, if bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not bodhisattvas.</p> <p>Why? Subhuti, there is actually no resolve for the attainment of unsurpassed complete enlightenment."</p>	<p>"Good sons and good daughters who want to arouse the aspiration for peerless perfect enlightenment should think like this: 'I will save all sentient beings.' Yet when all sentient beings have been liberated, in fact, not a single sentient being has been liberated.</p> <p>And why not? Subhūti, if a bodhisattva holds the notion of a self, the notion of person, the notion of sentient being, and the notion of life span, then she is not a bodhisattva.</p> <p>Why? Subhūti, there is actually no such a thing as peerless perfect enlightenment."</p>
17-3	<p>"Was denkst Du, Subhuti? Als der Tathagata bei Dipankara Buddha war, gab es da irgend eine Regel zur Erlangung der Vollendung der Unvergleichlichen Erleuchtung?"</p>	<p>"Subhuti what do you think? When the Tathagata was with Dipankara Buddha, did He have any Dharma by means of which he attained anuttara-samyaksambodhi?"</p>	<p>"Subhuti, what do you think? When the Tathagata met Dipankara Buddha, did he obtain anything in order to realize unsurpassed complete enlightenment?"</p>	<p>"Subhūti, what do you think? When the Tathāgata was with Dīpaṃkara Buddha, was there any such a thing as peerless perfect enlightenment?"</p>
17-4	<p>"Nein, Erhabener. Wie ich die Darlegung des Buddha verstand, gab es keine Regel, durch die der Tathagata die Vollendung der Unvergleichlichen Erleuchtung erlangte."</p>	<p>"No, World-Honored One. If I understand the Buddha's meaning, when He was with Dipankara Buddha, there was no such Dharma with which He gained anuttara-samyaksambodhi."</p>	<p>"No, World Honored One. As I understand the meaning of your teaching, when you met Dipankara Buddha, there was nothing to obtain for the realization of unsurpassed complete enlightenment."</p>	<p>"No, World-honored One. As I understand the content of your teaching, when you were with Dīpaṃkara Buddha, there was no thing as peerless perfect enlightenment."</p>
17-5	<p>"Das ist wahr, Subhuti! Wahrlich, es gab keine Regel, durch die der Tathagata die Vollendung der Unvergleichlichen Erleuchtung erlangte. Subhuti, hätte es irgend eine solche Regel gegeben, so hätte Dipankara Buddha über mich nicht vorausgesagt : 'In kommenden Zeitaltern wirst Du zu einem Buddha verwirklichen und Shakyamuni genannt werden.' Aber Dipankara Buddha machte diese Voraussage über mich, weil es wahrlich keine Regel zur Erlangung der Vollendung der Unvergleichlichen Erleuchtung gibt.</p> <p>Der Grund liegt hierin, dass der Tathagata alle Regeln in sich vereint. Falls irgend jemand sagt, dass der Tathagata die Vollendung der Unvergleichlichen Erleuchtung erreicht hat, sage ich Dir wahrhaftig, Subhuti, dass es keine Regel gibt, durch die der Buddha es erreichte. Subhuti, die Grundlage von Tathagata's Erlangung der Vollendung der Unvergleichlichen Erleuchtung ist gänzlich jenseits. Weder ist sie wirklich, noch ist sie unwirklich. Daher sage ich, dass der gesamte Bereich der Darstellungen nicht</p>	<p>"Just so, just so, Subhuti! Subhuti, I tell You truly, there is no dharma by which the Tathagata attained anuttara-samyaksambodhi. Subhuti, if there was a Dharma by which the Tathagata attained anuttara-samyaksambodhi, Dipankara Buddha would not have predicted. 'In the future you will be a Buddha named Shakyamuni.' But since there is no Dharma by which one can attain anuttara-samyaksambodhi, Dipankara Buddha predicted that in the future I would become a Buddha named Shakyamuni.</p> <p>Why is this? The Tathagatas and all dharmas are as Such. If someone says the Tathagata attained anuttara-samyaksambodhi, Subhuti, I tell you truly, there is no Dharma as 'the Buddha attained Supreme Enlightenment'.</p> <p>Subhuti, the Tathagata's Supreme Enlightenment is neither real nor illusory. This is why the Tathagata says that all dharma is Buddha Dharma. Subhuti, all dharma is not dharma but is merely called dharma.</p> <p>Subhuti, suppose there was a person</p>	<p>"So it is, Subhuti, so it is. There is indeed nothing that can produce the unsurpassed complete enlightenment of the Tathagata. Subhuti, if there were something that could produce the unsurpassed complete enlightenment of the Tathagata, Dipankara Buddha would not have foretold, 'You will attain Buddhahood in the future, with the name Shakyamuni.' It is precisely because there is actually nothing to be obtained in unsurpassed complete enlightenment that Dipankara Buddha foretold, 'You will attain Buddhahood in the future, with the name Shakyamuni.</p> <p>Why? This is because 'tathagata' means 'all phenomena (dharmas) as they really are.' If someone says that the Tathagata attained unsurpassed complete enlightenment, Subhuti, there is in fact, nothing to attain in the Buddha's unsurpassed complete enlightenment. Subhuti, the unsurpassed complete enlightenment attained by the Tathagata is neither real nor unreal. Therefore the Tathagata teaches that all dharmas are the Buddha</p>	<p>"Correct, correct. Subhūti, there is, in fact, no such thing as the attainment of peerless perfect enlightenment by the Tathāgata. Subhūti, if there were such a thing as the attainment of peerless perfect enlightenment by the Tathāgata, Dīpaṃkara Buddha would not have conferred upon me the prediction of attainment of buddhahood, saying, 'You will attain buddhahood in the future, with the name Śākyamuni.'" It is precisely because there is actually no such thing as the attainment of peerless perfect enlightenment, that Dīpaṃkara Buddha conferred the prediction of buddhahood upon me, saying, 'You will attain buddhahood in the future, with the name Śākyamuni.</p> <p>And why? Because 'Tathagata' means 'all phenomena (dharmas) as they really are.' Subhūti, if someone says that the Tathāgata attains peerless perfect enlightenment, there is in fact, no such thing as the Buddha attaining peerless perfect enlightenment. Subhūti, the peerless perfect enlightenment attained by the Tathāgata is neither real nor unreal.</p>

	wirklich ein solcher ist. Daher wird er 'Bereich der Darstellungen' genannt. Subhuti, zum Vergleich mag eine gewaltige menschliche Gestalt betrachtet werden."	with an enormous body."	Dharma. Subhuti, the so-called 'all dharmas' are not dharmas at all. Therefore they are called 'all dharmas'. Subhuti, take the example of a person with an immense, perfect body."	Therefore the Tathāgata teaches that all dharmas are the buddhadharma. Subhūti, those things that are described as 'all dharmas' are not all dharmas. Therefore they are called 'all dharmas'. Subhūti, please take, for example, the case of a large human body.
17-6	"Der Erhabene hat erklärt, dass eine solche keine gewaltige Gestalt ist. 'Eine gewaltige Gestalt' ist nur der Name, der ihr gegeben wurde."	"World-Honored One, this enormous body of which the Tathagata speaks is not an enormous body but is merely called so."	"World Honored One, the person with the nimmense, perfect body has no such body; therefore it is called an immense, perfect body."	"World-honored One, the large human body that you have mentioned is not a large body; therefore it is called a large body."
17-7a 17-7b 17-7c	"Subhuti, dasselbe gilt für Bodhisattvas. Wenn ein Bodhisattva ankündigt : 'ich will alle lebenden Wesen befreien', so wird er nicht der Wahrheit gemäß ein Bodhisattva genannt. Warum? Weil, Subhuti, es nicht wirklich einen solchen, 'Bodhisattva' genannten Zustand gibt. Weil der Buddha lehrt, dass alle Dinge leer von Ichheit, leer von Persönlichkeit, leer von Wesenheit und leer von abgegrenzter Individualität sind. Subhuti, wenn ein Bodhisattva ankündigt: 'ich will erhabene Buddha-Reiche erschaffen', so nennt man ihn nicht einen Bodhisattva, weil der Tathagata erklärt hat, dass die Erschaffung erhabener Buddha-Reiche nicht wahrlich eine solche ist. 'Eine erhabene Erschaffung' ist nur der Name, der diesem gegeben wurde. Subhuti, Bodhisattvas, die ganz leer von irgend einer Vorstellung abgesonderter Selbstheit sind, werden wahrhaft Bud-dhas genannt."	"Subhuti, this is the same concerning Bodhisattvas. Although a Bodhisattva says, 'I have liberated countless sentient beings', he is not a Bodhisattva. Subhuti, in reality there is no dharma called Bodhisattva, and this is why the Buddha says that all dharma has no self, no person, no being and no life. Subhuti, if a Bodhisattva says, 'I make the Buddha lands majestic', this person is not a Bodhisattva. Why is this? The majestic Buddha lands spoken of by the Buddha are not majestic but are merely called majestic, Subhuti, if a Bodhisattva deeply understands the Dharma of no self and no dharma, the Tathagata calls him a true Bodhisattva."	"Subhuti, so it is with a bodhisattva. If someone says, 'I will bring countless sentient beings to nirvana,' then he is not a bodhisattva. Why? Subhuti, there is actually no such thing called a bodhisattva. Therefore the Buddha says that all phenomena are free from the ideas of a self, a person, a sentient being, or a life span. Subhuti, if a bodhisattva says 'I will transform the world into a Buddha world,' then he is not a bodhisattva. Why? The Tathagata teaches that one who transforms the world is not the one who transforms the world. That is to transform the world. Subhuti, if a bodhisattva realizes the Dharma of non-self, the Tathagata says this is a real bodhisattva."	"Subhūti, it is the same with a bodhisattva. If he says, 'I will save numberless sentient beings,' then he is not a bodhisattva. Why? Subhūti, there is actually no such state called bodhisattvahood. Therefore I say that all phenomena have no self, no personality, no sentient beingness, and no life span. Subhūti, if a bodhisattva says 'I will adorn buddha-lands,' I would not call this person a bodhisattva. Why? What the Tathāgata has called adornment of buddha-lands is not adornment. Therefore it is called adornment. Subhūti, if a bodhisattva realizes the selflessness of phenomena, the Tathāgata calls this person a real bodhisattva."
18-1	"Subhuti, was denkst Du? Besitzt der Tathagata das menschliche Auge?"	"Subhuti, what do you think? Does the Tathagata have physical eyes?"	"Subhuti, what do you think? Does the Tathagata have the physical eye?"	"Subhūti, what do you think? Does the Tathāgata have the physical eye?"
18-2	"Ja, Erhabener, er besitzt es."	"Yes, World-Honored One, the Tathagata has physical eyes."	Yes, World Honored One. The Tathagata has the physical eye."	"Yes, World-honored One. The Tathāgata has the physical eye."
18-3	"Nun, denkst Du, dass der Tathagata das göttliche Auge besitzt?"	"Subhuti, what do you think? Does the Tathagata have deva eyes?"	"Subhuti, what do you think? Does the Tathagata have the divine eye?"	"Subhūti, what do you think? Does the Tathāgata have the divine eye?"
18-4	"Ja, Erhabener, er besitzt es."	"Yes, World-Honored One, the Tathagata has deva eyes."	"Yes, World Honored One, the Tathagata has the divine eye."	"Yes, World-honored One, the Tathāgata has the divine eye."
18-5	"Und denkst Du, dass der Tathagata das wissende Auge besitzt?"	"Subhuti, what do you think? Does the Tathagata have wisdom eyes?"	"Subhuti, what do you think? Does the Tathagata have the wisdom eye?"	"Subhūti, what do you think? Does the Tathāgata have the wisdom eye?"
18-6	"Ja, Erhabener, er besitzt es."	"Yes, World-Honored One, the Tathagata has wisdom eyes."	"Yes, World Honored One, the Tathagata has the wisdom eye."	Yes, World-honored One, the Tathāgata has the wisdom eye."
18-7	"Und denkst Du, dass der Tathagata das Auge der transzendenten Weisheit besitzt?"	"Subhuti, what do you think? Does the Tathagata have Dharma eyes?"	"Subhuti, what do you think? Does the Tathagata have the Dharma eye?"	"Subhūti, what do you think? Does the Tathāgata have the dharma eye?"
18-8	"Ja, Erhabener, er besitzt es."	"Yes, World-Honored One, the Tathagata has Dharma eyes."	"Yes, World Honored One. The Tathagata has the Dharma eye."	"Yes, World-honored One. The Tathāgata has the dharma eye?"

18-9	"Und denkst Du, dass der Tathagata das Auge der Allwissenheit besitzt?"	"Subhuti, what do you think? Does the Tathagata have Buddha eyes?"	"Subhuti, what do you think? Does the Tathagata have the Buddha eye?"	"Subhūti, what do you think? Does the Tathāgata have the buddha eye?"
18-10	"Ja, Erhabener, er besitzt es."	"Yes, World-Honored One, the Tathagata has Buddha eyes."	"Yes, World Honored One. The Tathagata has the Buddha eye."	"Yes, World-honored One. The Tathāgata has the buddha eye."
18-11	"Subhuti, was denkst Du? Was die Sandkörner des Ganges betrifft, hat der Tathagata von diesen gelehrt?"	"Subhuti, what do you think, does the Buddha say that the sand in the Ganges River is sand?"	"Subhuti, what do you think? Does the Buddha consider all the sand in the Ganges River as sand?"	"Subhūti, what do you think? When discussing the sands in Ganges river, the Buddha calls these 'sands', does he not?"
18-12	"Ja, Erhabener, der Tathagata hat von diesen Sandkörnern gelehrt."	"World-Honored One, the Tathagata says it is sand."	Yes, World Honored One, the Tathagata calls it 'sand.'	"Yes, World-honored One, the Tathāgata calls them 'sands.'"
18-13	"Nun, Subhuti, wenn es so viele Ganges-Ströme wie Sandkörner des Ganges gäbe, und es gäbe ein Buddha-Reich für jedes dieser Sandkörner aus all diesen Ganges-Strömen. Würden jene Buddha-Reiche von großer Zahl sein?"	"Subhuti, what do you think? If there were as many Ganges Rivers as there are grains of sand in the Ganges, and if there were as many Buddha realms as there are grains of sand in all these Ganges Rivers, would those Buddha lands be many?"	"Subhuti, what do you think? If there were as many Ganges Rivers as there are grains of sand in the Ganges River, and there were a Buddha world for each grain of sand of all those rivers, would the number of those Buddha worlds be great?"	"Subhūti, what do you think? If each of the sands in the one Ganges river each contained its own Ganges river, and each grain of sand in all these Ganges rivers represented a buddha-world, would not their number be many?"
18-14	"Wahrlich, Erhabener, von großer Zahl."	"Very many, World-Honored One!"	"Great indeed, World Honored One."	"Very many, World-honored One."
18-15	"Subhuti, wie viele Lebewesen auch immer in jenen Buddha-Reichen sind und obgleich sie mannigfaltige Zustände des Geistes haben, versteht der Tathagata sie alle. Warum? Weil der Tathagata lehrt, dass sie alle nicht Geist sind. Sie werden nur 'Geist' genannt. Subhuti, es ist nicht möglich, vergangenen Geist wieder zu erhalten. Es ist nicht möglich, gegenwärtigen Geist festzuhalten. Es ist nicht möglich, zukünftigen Geist zu ergreifen."	"The living beings in the multitude of lands have many different kinds of minds which are all known to the Tathagata. Why is this? That which the Tathagata calls the mind is not really the mind but is merely called the such. Being as such, Subhuti, the past mind is ungraspable, the present mind is ungraspable and the future mind is ungraspable."	"The Tathagata is fully aware of the thoughts of each sentient being dwelling in all these Buddha worlds. How is it so? The Tathagata says all these thoughts are not thoughts. Therefore they are called thoughts. Why, Subhuti? Because past thoughts are intangible, present thoughts are intangible, and future thoughts are intangible."	"The Tathāgata is fully aware of the various thoughts of each of the sentient beings dwelling in these buddha worlds. And how so? None of what the Tathāgata calls 'thoughts' are actually thoughts. Therefore they are called thoughts. Why? Because the past thought is unobtainable, the present thought is unobtainable, and the future thought is unobtainable."
19-1	"Subhuti, was denkst Du? Wenn jemand dreitausend Galaxien von Welten mit den sieben Schätzen füllte und alles als Almosen verteilte, würde dieser großen Verdienst gewinnen?"	"Subhuti, what do you think? If a person filled the universe of worlds with the seven treasures and gave away all in his practice of charity, would he not thereby gain great merit?"	"Subhuti, what do you think? If a person fills all the worlds of the trichilocosm with the seven jewels and gives them all away in charity, wouldn't this person's merit be great?"	"Subhūti, what do you think? If there were a person who was able to take enough of the seven jewels to fill all the worlds of the three galaxies, and gave them away for charity, would not, based on these causes and conditions, this person's merit be great?"
19-2	"Ja, Erhabener, gewiss würde er großen Verdienst gewinnen!"	"Yes, World-Honored One, because of this one would attain great merit and fortune."	"Yes, World Honored One, this person's merit from such an act would be extremely great."	"Yes, World-honored One, based on these causes and conditions this person's merit would be extremely great."
19-3	"Subhuti, wenn solcher Verdienst wirklich wäre, würde der Tathagata ihn nicht als groß erklärt haben. Aber weil er keine Grundlage besitzt, erklärt der Tathagata ihn als 'groß'."	"Subhuti, if the fortune and merit were real, the Tathagata would not say the fortune and merit attained was great. He says so because there is no merit."	"Subhuti, if this merit were real, the Tathagata would not say that there is great merit. It is because this merit is non-existent that the Tathagata says that the merit is great."	"Subhūti, if this merit were real, the Tathāgata would not say that there was attainment of great merit. It is because this merit is non-existent that the Tathāgata says that the merit is great."
20-1	"Subhuti, was denkst Du? Kann der Tathagata an seinem vollkommenen Körper erkannt werden?"	"Subhuti, what do you think? Can the Buddha be perceived by means of his perfect rupakaya?"	"Subhuti, what do you think? Can the Buddha be recognized by means of his perfect physical body?"	"Subhūti, what do you think? Can the Buddha be discerned by seeing his perfectly-formed body?"
20-2	"Nein, Erhabener, der Tathagata kann nicht an seinem vollkommenen Körper erkannt werden, weil der Tathagata lehrt, dass ein vollkommen geformter Körper nicht wirk-	"No, World-Honored One, the Tathagata cannot be so perceived. The reason is that the Buddha says a perfectly formed rupakaya is not a perfectly	"No, World Honored One. The Tathagata cannot be recognized by means of his perfect physical body. Why? The Tathagata teaches that a perfect	"No, World-honored One. The Tathāgata cannot be discerned by seeing his perfectly-formed body. Why? What the Tathāgata calls a perfectly-

	lich ein solcher ist. Er wird nur 'ein vollkommen geformter Körper' genannt."	formed rupakaya but is merely called a perfectly formed rupakaya."	physical body is not a perfect physical body, hence it is called a perfect physical body."	formed body is not a perfectly-formed body. Hence it is called a perfectly-formed body."
20-3	"Subhuti, was denkst Du? Kann der Tathagata mittels irgendwelcher erscheinungsmäßiger Merkmale erkannt werden?"	"Subhuti, what do you think? Can the Tathagata be perceived through any part of the characteristics of his perfect rupakaya?"	"Subhuti, what do you think? Can the Tathagata be recognized by means of his perfect attributes?"	"Subhūti, what do you think? Can the Tathāgata be discerned by his perfect bodily characteristics?"
20-4	"Nein, Erhabener, der Tathagata kann nicht mittels irgendwelcher erscheinungsmäßiger Merkmale erkannt werden, weil der Tathagata lehrt, dass erscheinungsmäßige Merkmale nicht wirklich so sind. Sie werden nur 'erscheinungsmäßige Merkmale' genannt."	"No, World-Honored One, the Tathagata cannot be so perceived. Why is this? Because the Tathagata says the so-called characteristics of his perfect rupakaya are not really so but are merely called the characteristics of his perfect rupakaya."	"No, World Honored One. The Tathagata cannot be recognized by means of his perfect attributes. Why? The Tathagata teaches that 'perfect attributes' are actually not perfect attributes. Therefore they are called perfect attributes."	"No, World-honored One. The Tathāgata cannot be discerned by his perfect bodily characteristics. Why? Those characteristics that the Tathāgata has called 'perfect' are actually not perfect. Therefore he says that these characteristics are perfect."
21-1a 21-1b	"Subhuti, sage nicht, dass der Tathagata den Gedanken fasst : 'Ich muss eine Lehre begründen'."	"Subhuti, do not say that the Tathagata ever thinks, I must expound a Dharma. Never have such a thought."	"Subhuti, do not think that the Tathagata holds the thought 'I have something to teach.'"	"Subhūti, do not think such a thought as 'I [the Tathāgata] have something to teach.' Do not even think such a thing."
21-2	"Denn wenn irgend jemand sagt, dass der Tathagata eine Lehre begründet, so verleumdet der den Tathagata und ist unfähig zu erklären, was ich lehre. Wie für jedes Gefüge zur Erklärung der Wahrheit die Wahrheit nicht erklärbar ist, so ist 'Verkündung der Wahrheit' nur der Name dafür."	Why? Because one who says so will slander the Buddha, as he does not understand what I have said. Subhuti, when the Tathagata expounds a Dharma, there is no Dharma that could possibly be expounded. This is called expounding the Dharma."	Why not? Whoever says that the Tathagata has a Dharma to teach slanders the Buddha, because he does not understand my teaching. Subhuti, in teaching the Dharma there is no Dharma to teach. This is called teaching the Dharma."	"Why not? If someone says that the Tathāgata has a teaching to offer then he is slandering the Buddha, because he does not understand what I am teaching. Subhūti, in the teaching of the dharma, there is no dharma that can be taught. This is called teaching the dharma."
21-3	"Erhabener, wird es in zukünftigen Zeitaltern Menschen geben, die wegen des Anhörens einer Erklärung zu dieser Belehrung kommen und die mit Einsicht erfüllt sein werden?"	"World-Honored One, in future ages might there be sentient beings in whom, will arise faith upon hearing this teaching?"	"World Honored One, will there be sentient beings in the future [during the Dharma ending age] who will generate faith upon hearing these teachings?"	"World-honored One. Might there at some time in the future be sentient beings who will gain faith upon hearing this discourse?"
21-4	"Subhuti, jene, auf die Du hinweist, sind weder Lebewesen, noch sind es Nicht-Lebewesen. Warum? Weil 'Lebewesen', Subhuti, diese 'Lebewesen' nicht wahrlich solche sind. Sie werden mit diesem Namen nur so genannt."	"Subhuti, those referred are neither living beings nor not-living beings. Why is this? Because the so-called sentient beings, the Tathagata says, are not sentient beings and so are merely called sentient beings."	"Subhuti, they are neither sentient beings nor non-sentient beings. Why? Subhuti, the Tathagata teaches that sentient beings, who go through many births, are not sentient beings. Therefore they are called sentient beings."	"Subhūti, they will not be sentient beings, and they will not be non-sentient beings. Why? Subhūti, the Tathāgata has taught that 'sentient beings' are not sentient beings. Thus they are called sentient beings."
22-1a 22-1b	"Erhabener, gewann der Buddha bei der Erlangung der Vollendung der Unvergleichlichen Erleuchtung überhaupt nichts?"	"World-Honored One, when you attained anuttara-samyaksambodhi, was it that you did not attain anything whatsoever?"	"World Honored One, when the Buddha attained unsurpassed complete enlightenment, was nothing actually attained?"	"World-honored One. When the buddhas attain peerless perfect enlightenment, is it the case that actually nothing is attained?"
22-2	"Genau so, Subhuti. Durch die Vollendung der Unvergleichlichen Erleuchtung gewann ich nicht einmal das Geringste. Daher wird sie 'Vollendung der Unvergleichlichen Erleuchtung' genannt."	"Just so, just so, Subhuti! In the attainment of anuttara-samyaksambodhi, I did not gain even the least Dharma, and this is called anuttara-samyaksambodhi."	"So it is, Subhuti, so it is. As to unsurpassed complete enlightenment, I have not attained the slightest thing. This is why it is called unsurpassed complete enlightenment."	"Exactly right. Subhūti, as far as peerless perfect enlightenment is concerned, I have not attained the slightest thing. This is why it is called peerless perfect enlightenment."
23	"Weiterhin, Subhuti, es ist alles in allem, überall, daher wird es 'Vollendung der Unvergleichlichen Erleuchtung' genannt. Es wird unmittelbar erreicht durch Freisein von abgrenzender persönlicher Eigenart und durch Pflege aller Arten von Güte. Subhuti, obwohl wir von Güte sprechen, erklärt der Tathagata, dass es	"Furthermore, Subhuti, this Dharma is without differentiation or degree, and is therefore called anuttara-samyaksambodhi. The practice of all good virtues, free the conception of an ego, a being, a personality and a life will result in the attainment of Supreme Enlightenment. Subhuti, these so-called virtues, the	"Furthermore, Subhuti, all dharmas are equal, none is superior or inferior. This is called unsurpassed complete enlightenment. When one cultivates all good without the notions of a self, a person, a sentient being, or a lifespan, one attains unsurpassed complete enlightenment. Subhuti, the Tathagata teaches that good	"Furthermore, Subhūti, this state is equal, have neither high or low. Therefore it is called peerless perfect enlightenment. When one, not abiding in the notions of self, person, sentient being, and lifespan, cultivates all kinds of good factors, then one attains peerless perfect enlightenment. Subhūti, the Tathāgata

	keine 'Güte' gibt. Solches ist nur ein Name."	Tathagata says are not really virtues, but are nevertheless called good virtues."	is not good, therefore it is good."	says that these so-called 'good factors' are not good factors. Therefore they are called good factors."
24	"Subhuti, wenn es jemanden gibt, der Gaben von Almosen austellt, eine Menge der sieben Schätze dem Ausmaße so vieler mächtiger Berge Sumeru gleich, wie es in dreitausend Galaxien von Welten geben würde, und wenn es einen anderen gäbe, der auch nur vier Zeilen von dieser Belehrung über die Vollendung der transzendentalen Weisheit auswählt, empfängt und behält und sie anderen klar erläutert, so wird der Verdienst des letzteren gegenüber dem des ersten um soviel größer sein, dass kein erdenklicher Vergleich zwischen ihnen getroffen werden kann."	"Subhuti, should a person bestow in charity an amount of the seven treasures as great as all the Mount Sumerus in all the worlds of the galaxies of the Great Universe put together, and should another person receive, retain, read and recite even a single stanza of this Prajnaparamita Sutra and expound it to others, the merit of the former could not be reckoned as one-hundredth, one-thousandth or even one-hundred-thousandth part of that obtained by the latter; indeed, no conceivable comparison can be made between the two."	"Subhuti, if a person accumulates the seven jewels into mounds equivalent to all Mt. Sumerus in the worlds of a trichilocosm and gives them away in charity, and another person recites, remembers, followed, and teaches this prajna paramita sutra or even a four-line verse of this sutra to others, the merit of the former would not be a hundredth, or even a billionth, of that of the latter. In fact, the merit of the latter would be so great that no comparison, by calculation or by analogy, could possibly be made."	"Subhūti, if there were a person who accumulated the seven jewels in mounds equivalent to all the Mt. Sumerus in the worlds of three thousand galaxies and gave them away charitably, the merit gained by such a person, compared to that of someone who memorized, recited, and explained to others as much as a four-line verse of this scripture of transcendent wisdom, would not amount to a hundredth. Nor would it amount to billionth part. In fact, no metaphor of number is capable of describing this difference in merit."
25	"Subhuti, was denkst Du? Niemand soll sagen, der Tathagata hege die Vorstellung: 'ich muss alle Lebewesen befreien'. Erlaube kein solches Denken, Subhuti. Warum? Weil es in Wahrheit keine Lebewesen gibt, um vom Tathagata befreit zu werden. Wenn es für den Tathagata Lebewesen zu befreien gäbe, dann würde er an der Vorstellung einer Ichheit, einer Persönlichkeit, eines Wesens und einer abgegrenzten Individualität teilhaben. Subhuti, obwohl die gewöhnlichen Menschen Ichheit als wahr annehmen, erklärt der Tathagata, dass Ichheit nicht verschieden ist von Nicht-Ichheit. Subhuti, die der Tathagata als 'gewöhnliche Menschen' bezeichnet, sind nicht wirklich gewöhnliche Menschen. Solches ist nur ein Name."	"Subhuti, consider this. Do not say the Tathagata has the thought, I should save sentient beings. Subhuti, you must never think so. Why? Because there are actually no sentient beings which the Tathagata can save. If there were, the Tathagata would be holding the concept of a self, a person, a being and a life. Subhuti, when the Tathagata speaks of Himself., there is really no existent self, although the common person thinks so. Subhuti, 'common person', the Tathagata says, is not but merely called 'common person.'"	"Subhuti, what do you think? You should not claim that the Tathagata has the thought, 'I will liberate sentient beings.' Subhuti, do not have such a thought. Why? There are in fact no sentient beings for the Tathagata to liberate. If there were sentient beings liberated by the Tathagata, it would mean that the Tathagata holds the notions of a self, a person, a sentient being, or a life span. Subhuti, when the Tathagata says 'I', there is actually no 'I'. Yet ordinary beings think there is a real 'I'. Subhuti, the Tathagata says that ordinary beings are in fact not ordinary beings. Therefore they are called ordinary beings."	"Subhūti, what do you think? You should not claim that the Tathāgata thinks 'I will save sentient beings.' Subhūti, do not think such a thing. Why? There are in fact no sentient beings for the Tathāgata to save. If there were sentient beings for the Tathāgata to save, it would mean that the Tathāgata holds the notions of self, person, sentient being, and life span. Subhūti, when the Tathāgata says 'I', there is actually no 'I.' Yet immature beings take this to be an I. Subhūti, as far as immature beings are concerned, the Tathāgata says that they are not immature beings."
26-1	"Subhuti, was denkst Du? Kann der Tathagata an den zweiunddreißig Merkmalen erkannt werden?"	"Subhuti, what do you think? Can the Tathagata be observed through the thirty two marks of physical excellence?"	"Subhuti, what do you think? Can one discern the Tathagata by means of the thirty-two physical attributes?"	"Subhūti, what do you think? Can one discern the Tathāgata by means of the thirty-two bodily characteristics?"
26-2	"Ja, gewiss kann der Tathagata daran erkannt werden."	"It is so, it is so. the Tathagata can be observed through the thirty-two marks."	"Yes, yes. One can discern the Tathagata by means of the thirty-two physical attributes."	"Yes, yes. One discerns the Tathāgata by means of the thirty-two bodily characteristics."
26-3	"Subhuti, wenn der Tathagata an solchen Merkmalen erkannt werden kann, so ist jeder große Herrscher dasselbe wie der Tathagata."	"Subhuti, if that were so, then a chakravartin would also be a Tathagata."	"Subhuti, if one discerns the Tathagata by means of the thirty-two physical attributes, then a wheel-turning sage king would be a tathagata."	"Subhūti, if one discerns the Tathāgata by means of the thirty-two bodily characteristics, then the wheel-turning sage kings (temporal rulers) are Tathāgatas."
26-4	"Erhabener, wie ich die Worte des Buddha verstand, kann der Tathagata nicht an den zweiunddreißig Merkmalen erkannt werden."	"World-Honored One, as I understand the meaning of your teaching, the Tathagata cannot be observed by his thirty two marks of physical excellence."	"World Honored One, as I understand the meaning of what you have said, one should not try to discern the Tathagata by means of the thirty-two physical attributes."	"World-honored One, as I understand the gist of what you have said, one should not try to discern the Tathāgata by means of the thirty-two bodily characteristics."
26-5	<i>Worauf der Erhabene diesen Vers äußerte :</i>	<i>Thereupon, the World-Honored One recited the following verse:</i>	<i>Then the World Honored One spoke this verse:</i>	<i>Then the World-honored One spoke in a verse:</i>

26-6	"Wer mich als Form sieht, Wer mich als Klang sucht, Verkehrt sind dessen Schritte auf dem Weg, Der kann den Tathagata nicht wahrnehmen."	"One who looks for me in appearance Or pursues me in sound, Follows paths leading astray, And cannot perceive the Tathagata."	"Those who see me in form, Or seek me through sound, Are on a mistaken path; They do not see the Tathagata."	"Someone who tries to discern me in form Or seek me in sound Is practicing non-Buddhist methods And will not discern the Tathāgata."
27	"Subhuti, wenn Du die Vorstellung hegst, dass der Tathagata die Vollendung der Unvergleichlichen Erleuchtung aufgrund seiner vollkommenen Form erreichte, so behalte solches Denken nicht bei. Das Erreichen des Tathagata geschah nicht aufgrund seiner vollkommenen Form. Subhuti, wenn Du die Vorstellung hegen solltest, dass einer, in dem die Vollendung der Unvergleichlichen Erleuchtung erwacht, erklärt, dass das gesamte offenbare Gefüge beendet und ausgelöscht ist, so behalte solches Denken nicht bei. Warum? Weil jener, in dem die Vollendung der Unvergleichlichen Erleuchtung erwacht, betreffs irgend eines Dharmas nicht erklärt, dass es endgültig aufgelöst ist."	"Subhuti, if you have the thought that the Tathagata did not attain anuttara-samyaksambodhi because of His perfect rupakaya, Subhuti, do not have such a thought that the Tathagata did not attain anuttara-samyaksambodhi because of his perfect rupakaya. Subhuti, if in seeking the mind of anuttara-samyaksambodhi you think this way, you would be advocating the nihility of all dharmas, do not think this way. Why is this? Because one who attains anuttara-samyaksambodhi will not speak of the nihility of all dharma."	"Subhuti, if you think that the Tathagata attains unsurpassed complete enlightenment without the perfection of all attributes, then, Subhuti, you should not think this way, because the Tathagata does not attain unsurpassed complete enlightenment without the perfection of all attributes. Subhuti, if you resolve to attain unsurpassed complete enlightenment with such a thought, you would be asserting the extinction of dharmas. You should not think this way. Why? One who resolves to attain unsurpassed complete enlightenment does not assert the extinction of dharmas."	"Subhūti, if you think that the Tathāgata attains peerless perfect enlightenment based on the perfection of bodily characteristics, then, Subhūti, you should not think like this, because the Tathāgata does not attain peerless perfect enlightenment based on the perfection of bodily characteristics. Subhūti, if you think that one who gives rise to peerless perfect enlightenment claims the extinction of all marks of phenomena, you should not think like this. Why? The person who gives rise to the intention for peerless perfect enlightenment does not claim the extinction of the marks of phenomena."
28-1	"Subhuti, wenn ein Bodhisattva aus Wohltätigkeit eine Menge der sieben Schätze verschenkt, die ausreicht um so viele Welten zu füllen, als es Sandkörner im Ganges gibt, und ein anderer die Ichlosigkeit aller Dinge verwirklicht und Vollkommenheit durch geduldige Entsagung erreicht, so übersteigt der Verdienst des letzteren weit den des ersteren. Warum, Subhuti? Weil alle Bodhisattvas den Früchten von Verdiensten gegenüber gleichmütig sind."	"Subhuti, if a Bodhisattva bestowed in charity quantities of the seven treasures sufficient enough to fill as many worlds as there are grains of sand in the Ganges, and if another person perceived that all dharmas are selfless thereby achieving the perfection of patient Endurance, the latter's merit would far surpass that of the former. Why is this? Subhuti, Bodhisattvas do not obtain fortune and merit."	"Subhuti, if a bodhisattva gives away enough of the seven jewels to fill as many world systems as the grains of sand in the Ganges River, and another bodhisattva attains the forbearance of the selfless nature of all phenomena, the virtue of this bodhisattva would exceed that of the former. Why? Subhuti, this is because bodhisattvas do not accumulate merits."	"Subhūti, if a bodhisattva filled worlds as many as the grains of sand in the Ganges river, and another bodhisattva perfected his forbearance based on the awareness of the selflessness of all phenomena, the merit gained by this bodhisattva would exceed that of the former. Subhūti, this is because the bodhisattvas do not experience merit."
28-2	"Was bedeutet es, O Erhabener, dass Bodhisattvas, die Früchte von Verdiensten betreffend, gleichmütig sind?"	"World-Honored One, why do Bodhisattvas not obtain fortune and merit?"	"Subhuti said to the Buddha: 'World Honored One, how is it that bodhisattvas do not accumulate merits?'"	"World-honored One, how is it that the bodhisattva does not experience merit?"
28-3	"Subhuti, Bodhisattvas, die Verdienst erlangen, sollten nicht an Verlangen nach Belohnung gefesselt sein. Daher heißt es, dass die Früchte von Verdiensten nicht empfangen werden."	"Bodhisattvas should not have any longing for fortune and merit which they have created, and so do not obtain fortune and merit."	"Subhuti, bodhisattvas do not cling to the merits they generate. Therefore I say that they do not accumulate merits."	"Subhūti, the merit generated by the bodhisattvas is not to be appropriated by them. Therefore I say that they do not experience merit."
29	"Subhuti, wenn irgend jemand sagen sollte, dass der Tathagata kommt oder geht oder sitzt oder liegt, der verfehlt es, meine Lehre zu verstehen. Warum? Weil der Tathagata weder woher noch wohin hat, daher wird er 'Tathagata' genannt."	"Subhuti, if someone should say it's as if the Tathagata comes and goes, sits and lies, this person does not understand the meaning of what I say. The reason is that having not whence to come nor whither to go is called the Tathagata."	"Subhuti, whoever says that the Tathagata (Thus-come One) comes, goes, sits, or lies down does not understand the meaning of my teaching. Why? The Thus-come One neither comes nor goes. Therefore he is called 'Thus-come One'."	"Subhūti, if someone says that the Tathāgata ('Thus-come One') comes, goes, sits, or lies down, this person does not understand the point of my teaching. Why? The Thus-come One has no place from whence he comes, and no place to go. Therefore he is called 'Thus-come'."
30-1	"Subhuti, wenn ein guter Mann oder eine gute Frau unendlich viele Galaxien von Welten in deren Bestandteile zerlegte,	"Subhuti, what do you think? If a good man or woman reduced to atoms of dust all the worlds in the great universe of	"Subhuti, what do you think? If a good man or good woman takes all the worlds of a trichilocosm and crushes them into	"Subhūti, what do you think? If a good son or good daughter were to take all the worlds contained in three thousand gal-

	würden die so entstehenden winzigen Teilchen von großer Zahl sein?"	galaxies, would the resulting particles of dust be many?"	tiny particles, wouldn't these particles be numerous?"	axies and crush them into tiny particles, would these particles not be numerous?"
30-2	<p>"Gewiß viele, O Erhabener! Warum? Weil, wenn es wahrlich winzige Teilchen wären, so würde der Erhabene von ihnen nicht als von winzigen Teilchen gesprochen haben. Sie betreffend hat der Tathagata erklärt, dass sie nicht wahrlich solche sind. 'Winzige Teilchen' ist nur der Name, der ihnen gegeben wurde. Ebenso O Erhabener, wenn der Tathagata von Galaxien von Welten spricht, sind jenes nicht Welten.</p> <p>Denn wenn die Wahrheit für eine Welt begründet werden könnte, so würde es ein eigenständiger Kosmos sein und der Tathagata lehrt, dass es wahrlich nicht ein solches Ding gibt. 'Kosmos' ist nur eine Aussageform."</p>	<p>"Very many, World-Honored One. The reason is that if they really existed, the Buddha would not say they were particles of dust. What the Buddha calls minute particles of dust, are not particles of dust but are merely called so. World-Honored One, when the Tathagata calls the great universe of galaxies is not actually so but is merely called the great universe.</p> <p>The reason is that if there really were worlds, they would be a union of form. The Tathagata says that a union of form is not so but is merely called a union of form."</p>	<p>"Extremely numerous, World Honored One. Why? If these tiny particles had real existence, the Buddha would not call them tiny particles. What does this mean? What the Buddha calls 'tiny particles' are not tiny particles. Therefore they are called tiny particles. World Honored One, that which the Tathagata calls 'all the worlds of a trichiliocosm' are actually not worlds. Therefore they are called worlds.</p> <p>Why? To the extent that these worlds really exist, they do so as a composite. The Tathagata teaches that 'composites' are not composites. Therefore they are called composites."</p>	<p>"Extremely numerous, World-honored One. And why? If these numerous tiny particles had real existence, the Buddha would not call them numerous tiny particles. What does this mean? Those things that the Buddha calls 'numerous tiny particles' are not numerous tiny particles. Therefore they are called numerous tiny particles. World-honored One. That which the Tathāgata calls 'all the worlds in three thousand galaxies' are actually not worlds. Therefore they are called worlds.</p> <p>Why? To the extent that these worlds really exist, they do so as a composite. The Tathāgata teaches that composites are not composites. Therefore they are called composites."</p>
30-3	"Subhuti, Worte können die wahre Natur eines Kosmos nicht erklären. Nur gewöhnliche Leute, die an Begierden gefesselt sind, gebrauchen diese willkürliche Denkweise."	"Subhuti, the union of form is inexpressible but common people have a longing for such things."	"Subhuti, a composite is actually ineffable, but ordinary beings form attachments to such phenomena."	"Subhūti, a composite is something that is ineffable. Only immature beings attach to such phenomena."
31-1	"Subhuti, wenn jemand sagen sollte, dass der Tathagata irgend eine Vorstellung von Ichheit verkündet, hältst Du es für möglich, dass er meine Belehrung recht verstanden hätte?"	"Subhuti, if a person says the Buddha speaks of the perception of self, person being and life, what do you think? Does this person understand the meaning of what I say?"	"Subhuti, if someone claims that I teach views of a self, a person, a sentient being, or a life span, what would you say? Has this person understood the meaning of my teaching?"	"Subhūti, if someone claims that I teach the view of self, view of person, view of sentient being, or view of life span, what would you say? Has this person understood the point of my teaching?"
31-2	"Nein, Erhabener, ein solcher würde nicht einen Laut von Tathagata's Belehrung verstanden haben, weil der Erhabene erklärt, dass es irreführend ist, Bezeichnungen wie Ichheit, Persönlichkeit, Wesen und abgegrenzte Individualität als wahr seiend anzunehmen."	"No, World-Honored One, this person does not understand the meaning of what the Tathagata says. The reason is that when the Tathagata speaks of the perception of a self, person, being and life, they are not the perception of a self, person, being and life but are merely called so."	"World Honored One, this person has not understood the meaning of the Tathagata's teaching. Why? The World Honored One explains that views of a self, a person, a sentient being, or a life span are actually not views of a self, a person, a sentient being, or a life span. Therefore they are called views of a self, a person, a sentient being, or a life span."	"World-honored One, this person has not understood the point of the Tathāgata's teaching. Why? What the World-honored One has explained as the view of self, view of person, view of sentient being, and view of life span, are actually not a view of self, view of person, view of sentient being, or view of life span. Therefore they are called view of self, view of person, view of sentient being, and view of life span."
31-3	"Subhuti, jene, die die Vollendung der Unvergleichlichen Erleuchtung anstreben, sollten die Vielfalt aller Dinge einsichtig erkennen und verstehen und das Erscheinen von Aspekten zerschneiden. Subhuti, was Aspekte betrifft erklärt der Tathagata, dass es in Wahrheit keine solchen gibt. Sie werden 'Aspekte' genannt."	"Subhuti, one who seeks anuttara-samyaksambodhi, in regard to all dharma, should thus know, thus perceive, thus believe and comprehend: do not give rise to notions of dharma, Subhuti, the notions of dharma of which I speak the Tathagata says are not notions of dharma but are merely called so."	"Subhuti, one who resolves to attain unsurpassed complete enlightenment should know, perceive, believe, and understand all dharmas like this, just as they are, without attachment to the attributes of any dharma. Subhuti, the Tathagata has explained that dharma attributes are not dharma attributes, therefore they are called dharma attributes."	"Subhūti, the person who gives rise to the aspiration for peerless perfect enlightenment, should, in regard to all phenomena, think like this, discern like this, and believe and understand like this. One should not give rise to signs for phenomena. Subhūti, the Tathāgata has explained that these so-called signs of phenomena are precisely not signs of phenomena. Therefore they are called signs of phenomena."
32-1	"Subhuti, jemand mag unzählige Welten mit den sieben Schätzen füllen und alles als Geschenke von Almosen verteilen, aber wenn irgend ein guter Mann oder eine gute Frau den Erleuchtungsgeist erweckt und dieser Belehrung auch nur	"Subhuti, someone might fill the innumerable worlds throughout uncountable aeons with the seven treasures and give away all in alms, but if any good man or woman with bodhicitta practices this teaching, receives, retains, reads and	"Subhuti, if a person amasses enough of the seven jewels to fill countless worlds and gives them away in charity, and if a good man or good woman with the bodhisattva resolve takes as few as a four-line verse of this sutra, recites, remem-	"Subhūti, if there were a person who took the amount of the seven jewels in numberless, countless worlds and gave them away charitably, and there were also a good son or good daughter who gave rise to the bodhisattva's aspiration,

	<p>vier Zeilen entnimmt, diese aufsagt, sich an ihnen ausrichtet, diese anerkennt, behält und sie zum Wohle von anderen weitergibt und erklärt, so wird dieses weit wertvoller sein. Nun, auf welche Weise mag er sie anderen erklären? Durch Loslösung von Erscheinungen - in endgültiger Wahrheit verweilend. -</p> <p>So sage ich euch -</p> <p>So sollt ihr über diese ganze flüchtige Welt denken :</p> <p>Ein Stern in der Morgendämmerung, eine Blase im Strom,</p> <p>Ein leuchtender Blitz, eine Sommerwolke,</p> <p>Eine flackernde Leuchte, ein Gespinst und ein Traum."</p>	<p>recites even a four line stanza of this teaching and expounds it to others, the latter's merit would surpass that of the former. How should this teaching be expounded to others? Without attachment to form, at one with Suchness.</p> <p>Why is this? Because:</p> <p>All phenomena are like</p> <p>A dream, an illusion, a bubble and a shadow.</p> <p>Like a dew drop and a flash of lightning</p> <p>Thus should you view them."</p>	<p>bers, follows, and expounds it to others, the latter's merit would far exceed that of the former. How should one teach it to others? Without attachment, abiding in stillness and suchness.</p> <p>Why?</p> <p>All conditioned phenomena</p> <p>Are like a dream, an illusion, a bubble, a shadow,</p> <p>Like dew or a flash of lightning;</p> <p>Thus we shall perceive them."</p>	<p>taking just a four line verse of this scripture, memorizing it, reciting it, and teaching it to others, this person's merit would exceed that of the former. How should one teach it to others? Without grasping to signs, staying with things as they are, immovable.</p> <p>Why?</p> <p>All conditioned phenomena</p> <p>Are like a dream, an illusion, a bubble, a shadow</p> <p>Like the dew, or like lightning</p> <p>You should discern them like this."</p>
32-2	<p>Als der Erhabene diese Belehrung beendete, waren der ehrenwerte Subhuti zusammen mit den Bhikkus, den Bhikkunis, den Laien-Brüdern und Laien-Schwestern und den gesamten Reichen der Götter, Menschen und Titanen von Freunde über seine Belehrung erfüllt, nahmen sich diese aufrichtig zu Herzen und gingen ihre Wege.</p>	<p>When the Buddha had finished expounding the sutra, the Venerable Subhuti, together with all the bhiksus, bhikshunis, upasakas, upasikas and the whole realm of devas, humans and asuras who had listened to His teaching were filled with joy and believed, received and observed it.</p>	<p>With this the Buddha concluded the sutra. The elder Subhuti, other bhiksus, bhiksunis, upasakas, upasikas, heavenly and human beings, asuras, and other beings of the world, having heard the Buddha, were all filled with immense joy; they accepted and followed the teaching faithfully.</p>	<p>The Buddha concluded his delivery of this scripture. The elder Subhūti, along with all the other monks, nuns, male and female lay practitioners, all the worlds of celestials, men, and titans, having heard this teaching of the Buddha, experienced great bliss. They believed, memorized, and practiced according to the Scripture of the Diamond Transcendent Wisdom Scripture.</p>