

	Max Müller (Sansk.)	Conze (Sansk.)	Red Pine (komb.)	Harrison (Sansk.)
1	<p><i>Dies habe ich gehört: Zu einer Zeit weilte der Erwachte im Haine Getas bei Sravasti, im Garten des Ernährers der Armen, zusammen mit einer großen Gemeinschaft von zwölfhundertundfünfzig Bettelmönchen, darunter viele edelgesinnte Bodhisattvas waren.</i></p> <p><i>Dann zur Vormittagszeit legte der von der Welt Geehrte seine Robe an, nahm seine Bettelschale und betrat die große Stadt Sravasti um Almosen zu sammeln. Als dann der von der Welt Geehrte zur großen Stadt Sravasti gegangen war, um Almosen zu sammeln, nahm er sein Mahl zu sich und nach der Rückkehr von seiner Runde am Nachmittag legte er seine Bettelschale und seine Robe beiseite, wusch seine Füße und ließ sich auf dem für ihn reservierten Platz nieder, wobei er die Beine kreuzte, den Körper aufrecht hielt und seine Betrachtung auf sich selbst richtete. Da näherten sich viele Bettelmönche dem Platz, wo der Ehrwürdige saß, grüßten seine Füße mit ihren Häuption, umkreisten ihn dreimal von rechts und setzten sich ihm zur Seite.</i></p>	<p><i>Thus have I heard at one time. The Lord dwelt at Sravasti, in the Jeta Grove, in the garden of Anāthapīṇḍika, together with a large gathering of monks, consisting of 1,250 monks, and with many Bodhisattvas, great beings. Early in the morning the Lord dressed, put on his cloak, took his bowl, and entered the great city of Sravasti to collect alms. When he had eaten and returned from his round, the Lord put away his bowl and cloak, washed his feet, and sat down on the seat arranged for him, crossing his legs, holding his body upright, and mindfully fixing his attention in front of him. Then many monks approached to where the Lord was, saluted his feet with their heads, thrice walked round him to the right, and sat down on one side.</i></p>	<p><i>Thus have I heard: Once the Bhagavan was dwelling near Shravasti at Anāthapīṇḍada Garden in Jeta Forest together with the full assembly of 1250 bhikshus and a great many fearless bodhisattvas.</i></p> <p><i>One day before noon, the Bhagavan put on his patched robe and picked up his bowl and entered the capital of Shravasti for offerings. After begging for food in the city and eating his meal of rice, he returned from his daily round in the afternoon, put his robe and bowl away, washed his feet, and sat down on the appointed seat. After crossing his legs and adjusting his body, he turned his awareness to what was before him.</i></p> <p><i>A number of bhikshus then came up to where the Bhagavan was sitting. After touching their heads to his feet, they walked around him to the right three times and sat down to one side.</i></p>	<p><i>This is the word as I heard it once when the Lord was staying in Śrāvastī, in Jetṛ's Grove, at the monastery of Anāthapīṇḍada, together with a large community of monks 1,250 monks strong.</i></p> <p><i>Then the Lord got dressed in the morning, took his bowl and robe, and entered the great city of Śrāvastī for alms. Then, after walking around the great city of Śrāvastī for alms, the Lord returned in the afternoon after eating the alms food, washed his feet, and sat down on the seat set out for him with legs crossed, body held erect and attention directed in front of him. Then a great many monks approached the Lord, and after approaching him they prostrated themselves at the Lord's feet, circumambulated the Lord three times, and sat down to one side.</i></p>
2-1	<p><i>Nun wieder kam der ehrwürdige Subhuti zu dieser Versammlung und setzte sich. Dann erhob er sich von seinem Sitz, entblößte die rechte Schulter, ließ sich auf sein rechtes Knie nieder und grüßte den von der Welt Geehrten mit seinen gefalteten Händen und sprach zu ihm:</i></p>	<p><i>At that time the Venerable Subhuti came to that assembly, and sat down. Then he rose from his seat, put his upper robe over one shoulder, placed his right knee on the ground, bent forth his folded hands towards the Lord, and said to the Lord:</i></p>	<p><i>On this occasion, the venerable Subhuti was also present in the assembly. Rising from his seat, he uncovered one shoulder and touched his right knee to the ground. Pressing his palms together and bowing to the Buddha, he said:</i></p>	<p><i>Moreover, on that occasion the Venerable Subhūti had joined that particular assembly and was seated with it. Then the Venerable Subhūti rose from his seat, arranged his cloak over one shoulder, went down on his right knee, saluted the Lord with his hands placed together, and said this to the Lord,</i></p>
2-2	<p><i>"Es ist wundervoll, o von der Welt Geehrter, es ist über die Massen wundervoll, o Sugata, wie die edelgesinnten Bodhisattvas mit der höchsten Gunst des So-Gegangenen, des heiligen und vollständig erleuchteten, beschenkt sind. Es ist wundervoll wie die edelgesinnten Bodhisattvas in der höchsten Lehre durch den So-Gegangenen, den heiligen und vollständig erleuchteten, unterrichtet wurden. Wie also, o von der Welt Geehrter, soll der Sohn oder die Tochter einer guten Familie, nachdem der Pfad der Bodhisattvas betreten ist, sich verhalten; wie soll er voran schreiten, wie soll er seine Gedanken zügeln?"</i></p>	<p><i>"It is wonderful O Lord, it is exceedingly wonderful, O Well-Gone, how much the Bodhisattvas, the great beings, have been helped with the greatest help by the Tathagata, the Arhat, the Fully Enlightened One. It is wonderful, O Lord, how much the Bodhisattvas, the great beings, have been favoured with the highest favour by the Tathagata, the Arhat, the Fully Enlightened One. How then, O Lord, should a son or daughter of good family, who have set out in the Bodhisattva-vehicle, stand, how progress, how control their thoughts?"</i></p>	<p><i>"It is rare, Bhagavan, most rare, indeed, Sugata, how the Tathagata, the Arhan, the Fully-Enlightened One blesses fearless bodhisattvas with the best of blessings. And it is rare, Bhagavan, how the Tathagata, the Arhan, the Fully-Enlightened One entrusts fearless bodhisattvas with the greatest of trusts.</i></p> <p><i>Even so, Bhagavan, if a noble son or daughter should set forth on the bodhisattva path, how should they stand, how should they walk, and how should they control their thoughts?"</i></p>	<p><i>"It is a marvelous thing, Lord, just how much bodhisattvas and mahāsattvas have been favoured with the highest of favours by the Realized, Worthy and Perfectly Awakened One, just how much bodhisattvas have been entrusted with the greatest of trusts by the Realized One. How, Lord, should one who has set out on the bodhisattva path take his stand, how should he proceed, how should he control the mind?"</i></p>
2-3	<p><i>"Gut gesprochen, gut gesprochen, Subhuti! So ist es, Subhuti, so ist es, wie du gesagt hast. Die edelgesinnten Bodhisattvas wurden vom So-Gegangenen mit der höchsten Gunst beschenkt, die edelgesinnten Bodhisattvas wurden durch den So-Gegangenen in der höchsten Lehre unterrichtet. Daher, o Subhuti, höre und nimm es dir zu Herzen, gut und tief. Ich werde</i></p>	<p><i>"Well said, well said, Subhuti! So it is, Subhuti, so it is, as you say! The Tathagata, Subhuti, has helped the Bodhisattvas, the great beings with the greatest help, and he has favoured them with the highest favour. Therefore, 'Subhuti, listen well, and attentively! I will teach you how those who have set out in the Bodhisattva vehicle should stand, how progress, how con-</i></p>	<p><i>"Well said, Subhuti. Well said. So it is, Subhuti. It is as you say. The Tathagata blesses fearless bodhisattvas with the best of blessings and entrusts fearless bodhisattvas with the greatest of trusts. You should therefore truly listen, Subhuti, and consider this well. I shall tell you how those who set forth on the bodhisattva path should stand, how they should walk,</i></p>	<p><i>"Well done, Subhūti, well done! Quite so, Subhūti. Bodhisattvas have been favoured with the highest of favours by the Realized One, bodhisattvas have been entrusted with the greatest of trusts by the Realized One. Therefore listen, Subhūti, and pay attention closely and carefully. I will tell how one who has set out on the bodhisattva path should take his stand, how he</i></p>

	dir sagen, wie jemand, der den Pfad der Bodhisattvas betreten hat, sich verhalten sollte; wie er voran schreiten sollte und wie er seine Gedanken zügeln sollte."	trol their thoughts."	and how they should control their thoughts."	should proceed, how he should control the mind."
2-4	"So sei es, o von der Welt Geehrter."	"So be it, O Lord."	"May it be so, Bhagavan."	"Yes, Lord."
3	<p>'Jeglicher, o Subhuti, der hier den Pfad der Bodhisattvas betreten hat, muss seine Gedanken so gestalten: So viel Wesen es in dieser Welt des Daseins gibt, zusammengefasst unter dem Begriff der Wesen - sie seien aus einem Ei geboren oder aus dem Mutterleib, aus Feuchtigkeit entstanden oder durch Verwandlung - geformt oder ohne Form, denkend oder nicht denkend, oder weder denkend noch nicht- denkend; soweit Welten von Dasein bekannt sind, alle diese müssen von mir in der vollkommenen Welt der Auslöschung erlöst werden. Und dennoch, wenn so unermesslich viele Wesen erlöst wurden, wurde doch kein einziges Wesen erlöst.</p> <p>Und warum? Wenn, o Subhuti, ein Bodhisattva dem Gedanken eines Wesens anhing, könnte er nicht Bodhisattva genannt werden.</p> <p>Und warum? Weil, o Subhuti, niemand ein Bodhisattva genannt werden sollte, für den der Gedanke eines Wesens, der Gedanke des Lebens oder der Gedanke einer Person existiert."</p>	<p>"The Lord said: Here, Subhuti, someone who has set out in the vehicle of a Bodhisattva should produce a thought in this manner: 'As many beings as there are in the universe of beings, comprehended under the term 'beings' egg-born, born from a womb, moisture-born, or miraculously born; with or without form; with perception, without perception, and with neither perception nor non-perception, as far as any conceivable form of beings is conceived: all these I must lead to Nirvana, into that Realm of Nirvana which leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvana, no being at all has been led to Nirvana.</p> <p>And why? If in a Bodhisattva the notion of a 'being' should take place, he could not be called a 'Bodhi-being'.</p> <p>And why? He is not to be called a Bodhi-being, in whom the notion of a self or of a being should take place, or the notion of a living soul or of a person."</p>	<p>"Subhuti, those who would now set forth on the bodhisattva path should thus give birth to this thought: 'However many beings there are in whatever realms of being might exist, whether they are born from an egg or born from a womb, born from the water or born from the air, whether they have form or no form, whether they have perception or no perception or neither perception nor no perception, in whatever conceivable realm of being one might conceive of beings, in the realm of complete nirvana I shall liberate them all. And though I thus liberate countless beings, not a single being is liberated."</p> <p>And why not? Subhuti, a bodhisattva who creates the perception of a being cannot be called a 'bodhisattva.</p> <p>And why not? Subhuti, no one can be called a bodhisattva who creates the perception of a self or who creates the perception of a being, a life, or a soul."</p>	<p>"In this regard, Subhūti, those who have set out on the bodhisattva path should have the following thought, 'However many living beings are comprised in the total aggregation of living beings, be they born from eggs, or born from wombs, or born from moisture, or arising spontaneously, whether having physical form or being non-material, whether having apperception, or lacking apperception, or neither having apperception nor lacking apperception—however the realm of living beings is defined when one defines it—I should bring all of them to final extinction in the realm of extinction without substrate remaining. But after I have brought immeasurable living beings to final extinction in this way, no living being whatsoever has been brought to extinction.</p> <p>What is the reason for that? If, Subhūti, the idea of a living being occurs to a bodhisattva, he should not be called a bodhisattva. Why is that? Subhūti, anybody to whom the idea of a living being occurs, or the idea of a soul or the idea of a person occurs, should not be called a bodhisattva."</p>
4-1	<p>"Und wiederum, o Subhuti, sollte ein Bodhisattva keine Freigebigkeit üben und dabei an Objekten haften; er sollte keine Freigebigkeit üben und dabei an irgend etwas haften; er sollte keine Freigebigkeit üben und dabei an Form haften; er sollte keine Freigebigkeit üben und dabei an den besonderen Eigenschaften von Klang, Geruch, Geschmack und Berührung haften. Denn so, o Subhuti, sollte ein edelgesinnter Bodhisattva Freigebigkeit üben, dass er nicht einmal an dem Gedanken einer Verursachung haftet.</p> <p>Und warum? Weil das Maß des Verdienstes dieses Bodhisattva, o Subhuti, der Freigebigkeit übt, ohne an irgend etwas zu haften, nicht einfach zu fassen ist.</p> <p>Was denkst du, o Subhuti, ist es leicht, das Ausmaß des Raumes des östlichen Viertels zu ermessen?"</p>	<p>"Moreover, Subhuti, a Bodhisattva who gives a gift should not be supported by a thing, nor should he be supported anywhere. When he gives gifts he should not be supported by sight-objects, nor by sounds, smells, tastes, touchables, or mind-objects. For, Subhuti, the Bodhisattva, the great being should give gifts in such a way that he is not supported by the notion of a sign.</p> <p>And why? Because the heap of merit of that Bodhi-being, who unsupported gives a gift, is not easy to measure.</p> <p>What do you think, Subhuti, is the extent of space in the East easy to measure?"</p>	<p>"Moreover, Subhuti, when bodhisattvas give a gift, they should not be attached to a thing. When they give a gift, they should not be attached to anything at all. They should not be attached to a sight when they give a gift. Nor should they be attached to a sound, a smell, a taste, a touch, or a dharma when they give a gift. Thus, Subhuti, fearless bodhisattvas should give a gift without being attached to the perception of an object.</p> <p>And why? Subhuti, the body of merit of those bodhisattvas who give a gift without being attached is not easy to measure.</p> <p>What do you think, Subhuti, is the space to the east easy to measure?"</p>	<p>"However, a bodhisattva should not give a gift while fixing on an object, Subhūti. He should not give a gift while fixing on anything. He should not give a gift while fixing on physical forms. He should not give a gift while fixing on sounds, smells, tastes or objects of touch, or on dharmas. For this is the way, Subhūti, a bodhisattva should give a gift, so that he does not fix on the idea of the distinctive features (of any object).</p> <p>Why is that? Subhūti, it is not easy to take the measure of the quantity of merit, Subhūti, of the bodhisattva who gives a gift without fixation.</p> <p>What do you think, Subhūti, is it easy to take the measure of space in the east?"</p>
4-2	"Wahrlich nicht, o von der Welt Geehrter."	"No indeed, O Lord."	"No, it is not, Bhagavan."	"Indeed not, Lord."
4-3	"In gleicher Weise, sag, ist es einfach, das Ausmaß des Raumes in den südlichen,	"In like manner, is it easy to measure the extent of space in the South, West or	"Likewise, is the space to the south, to the west, to the north, in between, above, be-	"Similarly, is it easy to take the measure of space in the south, west, north, nadir,

	westlichen, nördlichen Quartieren zu ermessen; im Nadir und im Zenit, in den Vierteln und Untervierteln, in allen zehn Richtungen?"	North, downwards, upwards, in the intermediate directions, in all the ten directions all round?"	low, or in any of the ten directions easy to measure?"	zenith, all the intermediate directions and any direction besides them, in the ten directions?"
4-4	"Wahrlich nicht, o von der Welt Geehrter."	"No indeed, O Lord."	"No, it is not, Bhagavan."	"Indeed not, Lord."
4-5	"In gleicher Weise, o Subhuti, ist das Maß des Verdienstes eines Bodhisattva, der Freigebigkeit übt, ohne an irgend etwas zu haften, nicht einfach zu fassen. Und so, wahrlich, sollte jemand, der den Pfad der Bodhisattvas betreten hat, Freigebigkeit üben; ohne dabei auch nur an dem Gedanken einer Verursachung zu haften."	"Even so the heap of merit of that Bodhi-being who unsupported gives a gift is not easy to measure. That is why, Subhuti, those who have set out in the Bodhisattva-vehicle, should give gifts without being supported by the notion of a sign."	"So it is, Subhuti. The body of merit of those bodhisattvas who give a gift without being attached is not easy to measure. Thus, Subhuti, those who set forth on the bodhisattva path should give a gift without being attached to the perception of an object."	"Quite so, Subhūti. Quite so, Subhūti. It is not easy to take the measure of the quantity of merit of the bodhisattva who gives a gift without fixation. However, this is the way a bodhisattva should give a gift, Subhūti, as an instance of the meritorious activity which consists in giving."
5-1	"Nun, Subhuti, was denkst du: sollte ein So-Gegangener durch die ihm zugehörenden Anzeichen erkannt werden?"	"What do you think, Subhuti, can the Tathagata be seen by the possession of his marks?"	"What do you think, Subhuti, can the Tathagata be seen by means of the possession of attributes?"	"What do you think, Subhūti, can a Realized One be seen by virtue of the possession of distinctive features?"
5-2	"Wahrlich nicht, o von der Welt Geehrter, ein So-Gegangener sollte nicht durch die ihm zugehörenden Anzeichen erkannt werden. Und warum? Weil das, was der So-Gegangene als die zugehörenden Anzeichen der Verwirklichung gelehrt hat, Nicht-Anzeichen sind."	"No indeed, O Lord. And why? What has been taught by the Tathagata as the possession of marks, that is truly a no-possession of no-marks."	"No, indeed, Bhagavan, the Tathagata cannot be seen by means of the possession of attributes. And why not? Bhagavan, what the Tathagata says is the possession of attributes is no possession of attributes."	"A Realized One cannot be seen by virtue of the possession of distinctive features. Why is that? The very thing which the Realized One has preached as the possession of distinctive features lacks any possession of distinctive features."
5-3	"Wo immer es Anzeichen gibt, ist Falschheit; wo immer es keine Anzeichen gibt, ist keine Falschheit. Daher soll der So-Gegangene an Nicht-Anzeichen als Anzeichen erkannt werden."	"Wherever there is possession of marks, there is fraud, wherever there is no-possession of no-marks there is no fraud. Hence the Tathagata is to be seen from no marks as marks."	"Since the possession of attributes is an illusion, Subhuti, and no possession of attributes is no illusion, by means of attributes that are no attributes the Tathagata can, indeed, be seen."	"Subhūti, as long as there is any distinctive feature there is falsehood, and as long as there is no distinctive feature there is no falsehood. Accordingly it is by virtue of the featurelessness of his distinctive features that a Realized One can be seen."
6-1	"Fürwahr, o von der Welt Geehrter, wird es Wesen in der Zukunft geben, in der Endzeit, dem letzten Moment, den letzten 500 Jahren, während der Zeit des Zerfalls des Guten Gesetzes, die den wahren Sinn erfassen werden, wenn genau diese Worte der Sutren gelehrt werden?"	"Will there be any beings in the future period, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine who, when these words of the Sutra are being taught, will understand their truth?"	"Bhagavan, will there be any beings in the future, in the final epoch, in the final period, in the final five hundred years of the dharma-ending age, who give birth to a perception of the truth of the words of a sutra such as that spoken here?"	"Can it be, Lord, that there will be any living beings at a future time, when the final five hundred years come to pass, who, when the words of such discourses as these are being spoken, will conceive the idea that they are the truth?"
6-2	"Rede nicht so, Subhuti. Es wird einige Wesen in der Zukunft, in der Endzeit, dem letzten Moment, den letzten 500 Jahren, während der Zeit des Zerfalls des Guten Gesetzes geben, die den wahren Sinn erfassen werden, wenn genau diese Worte der Sutren gelehrt werden. Und dann, o Subhuti, wird es edelgesinnte Bodhisattvas geben, in der Zukunft, in der Endzeit, dem letzten Moment, den letzten 500 Jahren, während der Zeit des Zerfalls des Guten Gesetzes; es wird starke und gute und weise Wesen geben, die, wenn genau diese Worte der Sutren gelehrt werden, den wahren Sinn erfassen werden. Aber diese edelgesinnten Bodhisattvas, o Subhuti, werden nicht nur einem Erwachten gedient haben, und der Vorrat ihres Verdienstes wird sich nicht nur unter einem Erwachten angesammelt haben;	"Do not speak thus, Subhuti! Yes, even then there will be such beings. For even at that time, Subhuti, there will be Bodhisattvas who are gifted with good conduct, gifted, with virtuous qualities, gifted with wisdom, and who, when these words of the Sutra are being taught, will understand their truth. And these Bodhisattvas, Subhuti, will not be such as have honoured only one single Buddha, nor such as have planted their roots of merit under one single Buddha only. On the contrary, Subhuti, those Bodhisattvas who, when these words of the Sutra are being taught, will find even one single thought of serene faith, they will be such as have honoured many hundreds of thousands of Buddhas, such as have planted their roots of merit under many hundreds of thousands of Buddhas. Known they are, Subhuti, to the	"Subhuti, do not ask, 'Will there be any beings in the future, in the final epoch, in the final period, in the final five hundred years of the dharma-ending age, who give birth to a perception of the truth of the words of a sutra such as that spoken here?' Surely, Subhuti, in the future, in the final epoch, in the final period, in the final five hundred years of the dharma-ending age, there will be fearless bodhisattvas who are capable, virtuous, and wise who give birth to a perception of the truth of the words of a sutra such as that spoken here. Indeed, Subhuti, such fearless bodhisattvas will have honored not just one buddha, and they will have planted auspicious roots before not just one buddha. Surely, Subhuti, such fearless bodhisattvas will	"Subhūti, you must not say things like 'Can it be that there will be any living beings at a future time, when the final five hundred years come to pass, who, when the words of such discourses as these are being spoken, will conceive the idea that they are the truth?'! On the contrary, Subhūti, there will be bodhisattvas and mahāsattvas at a future time, when in the final five hundred years the destruction of the true dharma is coming to pass, who will be endowed with moral conduct, good qualities, and insight. Moreover it is not the case, Subhūti, that the bodhisattvas will have served a single Buddha, or that they will have planted the roots of goodness under a single Buddha. On the contrary, Subhūti, they will have served many Buddhas, they will have planted the roots of goodness under many Buddhas. As for

	<p>im Gegenteil, o Subhuti, diese edelgesinnten Bodhisattvas werden vielen hunderttausenden Erwachten gedient haben und der Vorrat ihres Verdienstes wird sich unter vielen hunderttausenden Erwachten angesammelt haben; und diese, wenn genau diese Worte der Sutren gelehrt werden, werden mit einem Gedanken unmittelbar Glauben erlangen. Der So-Gegangene, o Subhuti, kennt sie durch sein erleuchtetes Wissen; der So-Gegangene, o Subhuti, sieht sie durch sein erleuchtetes Auge; der So-Gegangene, o Subhuti, versteht sie. Sie alle, o Subhuti, werden einen unermesslichen und unbegrenzten Vorrat an Verdienst erzeugen.</p> <p>Und warum? Weil, o Subhuti, in diesen edelgesinnten Bodhisattvas nicht der Gedanke eines Selbst existiert, es existiert nicht der Gedanke eines Wesens, der Gedanke des Lebens, der Gedanke einer Person. Noch existiert, o Subhuti, für diese edelgesinnten Bodhisattvas der Gedanke von Substanz oder Nicht-Substanz. Noch existiert, o Subhuti, irgendein Gedanke oder Nicht-Gedanke. Und warum? Weil, o Subhuti, wenn es für diese edelgesinnten Bodhisattvas den Gedanken von Substanz gäbe, dann würden sie an einem Selbst haften, sie würden an einem Wesen haften, sie würden an Leben haften, sie würden an einer Person haften. Und würde für sie der Gedanke von Nicht-Substanz existieren, selbst dann würden sie an einem Selbst haften, würden sie an einem Wesen haften, würden sie an Leben haften, würden sie an einer Person haften.</p> <p>Und warum? Weil, o Subhuti, weder Substanz noch Nicht-Substanz von einem edelgesinnten Bodhisattva zu akzeptieren sind. Daher wurde dieser verborgene Spruch von dem So-Gegangenen gelehrt: 'Von jenen, für die die Lehre des Gesetzes ein Floß ist, muss jede Substanz aufgegeben werden; wieviel mehr die Nicht-Substanz'."</p>	<p>Tathagata through his Buddha cognition, seen they are, Subhuti, by the Tathagata with his Buddha-eye, fully known they are, Subhuti, to the Tathagata. And they all, Subhuti, will beget and acquire an immeasurable and incalculable heap of merit.</p> <p>And why? Because, Subhuti, in these Bodhisattvas (1) no perception of a self takes place, (2) no perception of a being, (3) no perception of a soul, (4) no perception of a person. Nor do these Bodhisattvas have (5) a perception of a dharma, or (6) a perception of a no-dharma. (7) No perception or (8) non-perception takes place in them.</p> <p>And why? If, Subhuti, these Bodhisattvas should have a perception of either a dharma, or a no-dharma, they would thereby seize on a self, a being, a soul, or a person.</p> <p>And why? Because a Bodhisattva should not seize on either a dharma or a no-dharma. Therefore this saying has been taught by the Tathagata with a hidden meaning: 'Those who know the discourse on dharma as like unto a raft, should forsake dharmas, still more so no-dharmas'."</p>	<p>have honored countless hundreds and thousands of buddhas, and they will have planted auspicious roots before countless hundreds and thousands of buddhas. In the words of a sutra such as that spoken here, they are sure to gain perfect clarity of mind. The Tathagata knows them, Subhuti, by means of his buddha knowledge. And the Tathagata sees them, Subhuti, by means of his buddha vision. The Tathagata is aware of them, Subhuti. For they all produce and receive a measureless, infinite body of merit.</p> <p>And how so? Because, Subhuti, these fearless bodhisattvas do not create the perception of a self. Nor do they create the perception of a being, a life, or a soul. Nor, Subhuti, do these fearless bodhisattvas create the perception of a dharma, much less the perception of no dharma. Subhuti, they do not create a perception nor no perception.</p> <p>And why not? Because, Subhuti, if these fearless bodhisattvas created the perception of a dharma, they would be attached to a self, a being, a life, and a soul. Likewise, if they created the perception of no dharma, they would be attached to a self, a being, a life, and a soul.</p> <p>And why not? Because surely, Subhuti, fearless bodhisattvas do not cling to a dharma, much less to no dharma. This is the meaning behind the Tathagata's saying, 'A dharma teaching is like a raft. If you should let go of dharmas, how much more so no dharmas'."</p>	<p>those who, when the words of such discourses as these are being spoken, will experience the serenity of faith, even if it is for no more than a single thought, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti. They will all generate and come to be endowed with an immeasurable quantity of merit. Why is that? Because, Subhūti, the idea of a self will not occur to those bodhisattvas, nor will the idea of a living being, or the idea of a soul, or the idea of a person occur to them. Not even the idea of a dharma will occur to those bodhisattvas, Subhūti, nor the idea of a non-dharma; not even an idea or a non-idea will occur to them.</p> <p>Why is that? If, Subhūti, the idea of a dharma should occur to those bodhisattvas, for them that would constitute seizing upon a self, it would constitute seizing upon a living being, seizing upon a soul, seizing upon a person. If the idea of a non-dharma should occur, for them that would constitute seizing upon a self, seizing upon a living being, seizing upon a soul, seizing upon a person.</p> <p>Why is that? One should moreover not take up any dharma, Subhūti, or any non-dharma. It was therefore with this in mind that the Realized One said that those who understand the round of teachings of the Simile of the Raft should let go of the dharmas themselves, to say nothing of the non-dharmas."</p>
7-1	"Was denkst du, o Subhuti, existiert etwas, das der So-Gegangene unter dem Namen des höchsten, vollkommenen Wissens erfuhr, oder etwas, das der So-Gegangene als solches gelehrt hat?"	"What do you think, Subhuti, is there any dharma which the Tathagata has fully known as 'the utmost, right and perfect enlightenment, or is there any dharma which the Tathagata has demonstrated?"	"What do you think, Subhuti? Did the Tathagata realize any such dharma as 'unexcelled, perfect enlightenment'? And does the Tathagata teach any such dharma?"	"What do you think, Subhūti? Is there anything whatsoever that the Realized One has fully awakened to, or any dharma whatsoever that the Realized One has taught, as supreme and perfect awakening?"
7-2	"Wie ich, o von der Welt Geehrter, den Sinn der Lehre des von der Welt Verehrten verstehe, so existiert jenes nicht, das der So-Gegangene unter dem Namen des höchsten, vollkommenen Wissens erfuhr, noch existiert jenes, das der So-Gegangene als solches lehrt. Und warum? Weil jenes Ding, das der So-Gegangene erfuhr oder lehrte, unbegreif-	"No, not as I understand what the Lord has said. And why? This dharma which the Tathagata has fully known or demonstrated it cannot be grasped, it cannot be talked about, it is neither a dharma nor a no-dharma. <p>And why? Because an Absolute exalts the Holy Persons."</p>	"Bhagavan, as I understand the meaning of what the Buddha says, the Tathagata did not realize any such dharma as 'unexcelled, perfect enlightenment.' Nor does the Tathagata teach such a dharma. <p>And why? Because this dharma realized and taught by the Tathagata is incomprehensible</p>	"Lord, as I understand the meaning of what the Lord has preached, there is no <i>dharma</i> whatsoever that the Realized One has fully awakened to, nor any <i>dharma</i> whatsoever that the Realized One has taught, as supreme and perfect awakening. Why is that? The <i>dharma</i> which the Realized One has taught is ungraspable, it is ineffable, it is neither a

	lich und unaussprechlich ist. Es ist weder ein Ding noch ein Nicht-Ding. Und warum [wird dies doch gelehrt]? Weil jene, die dem Pfad folgen, unvollkommen sind."		and inexpressible and neither a dharma nor no dharma. And why? Because sages arise from what is uncreated."	<i>dharma</i> nor a non- <i>dharma</i> . Why is that? Because the Noble Persons are distinguished by the power they derive from the unconditioned."
8-1	"Was denkst du, o Subhuti, wenn der Sohn oder die Tochter einer guten Familie dieses Universum von einer Million Millionen Welten mit den sieben Schätzen anfüllte und sie als Geschenk dem heiligen und erwachten So-Gegangenen gäbe, würde dieser Sohn oder diese Tochter aus guter Familie aus der Kraft dieser Tat einen großen Vorrat von Verdienst erzeugen?"	"What do you think, Subhuti, if a son or daughter of good family had filled this world system of 1,000 million worlds with the seven precious things, and then gave it as a gift to the Tathagatas, Arhats, Fully Enlightened Ones, would they on the strength of that beget a great heap of merit?"	"Subhuti, what do you think? If some noble son or daughter filled the billion worlds of this universe with the seven jewels and gave them as a gift to the tathagatas, the arhans, the fully-enlightened ones, would the body of merit produced as a result by this noble son or daughter be great?"	"What do you think, Subhūti? If someone were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, then what do you think, Subhūti, would that gentleman or lady generate a lot of merit on that basis?"
8-2	"Ja, o von der Welt Geehrter, ja, o Sugata, dieser Sohn oder diese Tochter aus guter Familie wurde durch die Kraft dieser Tat einen großen Vorrat von Verdienst erzeugen. Und warum? Weil, o von der Welt Geehrter, was der So-Gegangene als Vorrat des Verdienstes gelehrt hat, das wurde von dem So-Gegangenen als Nicht-Vorrat von Verdienst gelehrt. Daher lehrt der So-Gegangene: 'Ein Vorrat von Verdienst, wahrlich ein Vorrat von Verdienst'."	"Great, O Lord, great, O Well-Gone, would that heap of merit be! And why? Because the Tathagata spoke of the 'heap of merit' as a non-heap. That is how the Tathagata speaks of 'heap of merit'."	"Great, indeed, Bhagavan. The body of merit produced as a result by that noble son or daughter would be great, Sugata. And how so? Bhagavan, whatever is said by the Tathagata to be a body of merit is said by the Tathagata to be no body. Thus does the Tathagata speak of a body of merit as a 'body of merit'."	"A lot, Lord, a lot, Blessed One. That gentleman or lady would generate a lot of merit on that basis. Why is that? It is indeed, Lord, quantityless. For that reason the Realized One preaches that a quantity of merit is quantityless."
8-3	"Und wenn, o Subhuti, der Sohn oder die Tochter einer guten Familie dieses Universum von einer Million Millionen Welten mit den sieben Schätzen anfüllte und sie als Geschenk dem heiligen und erwachten So-Gegangenen gäbe, und dann ein Anderer aus dieser Abhandlung des Gesetzes hier lediglich einen Vers von vier Zeilen vollständig Anderen lehrte und erklärte, der würde gewiss durch die Kraft dieser Tat einen größeren Vorrat unermesslichen und unbegrenzten Verdienstes erzeugen. Und warum? Weil, o Subhuti, das höchste vollkommene Wissen des heiligen und erwachten So-Gegangenen aus ihr entsteht; die gesegneten Erwachten entstehen durch sie. Und warum? Weil, o Subhuti, als der So-Gegangene lehrte: 'Die Eigenschaften des Erwachten, wahrlich, die Eigenschaften des Erwachten!' wurden sie von ihm als Nicht-Eigenschaften des Erwachten gelehrt. Daher werden sie die Eigenschaften des Erwachten [nur] genannt."	"But if someone else were to take from this discourse on dharma but one stanza of four lines, and would demonstrate and illuminate it in full detail to others, then he would on the strength of that beget a still greater heap of merit, immeasurable and incalculable. And why? Because from it has issued the utmost, right and perfect enlightenment of the Tathagatas, Arhats, Fully Enlightened Ones, and from it have issued the Buddhas, the Lords. And why? For the Tathagata has taught that the dharmas special to the Buddhas are just not a Buddha's special dharmas. That is why they are called 'the dharmas special to the Buddhas'."	"Subhuti, if, instead of filling the billion worlds of this universe with the seven jewels and giving them as a gift to the tathagatas, the arhans, the fully-enlightened ones, this noble son or daughter grasped but one four-line gatha of this dharma teaching and made it known and explained it in detail to others, the body of merit produced as a result would be immeasurably, infinitely greater. And how so? Subhuti, from this is born the unexcelled, perfect enlightenment of tathagatas, arhans, and fully-enlightened ones. From this are born buddhas and bhagavans. And how so? Buddha dharmas, Subhuti, 'buddha dharmas' are spoken of by the Tathagata as no buddha dharmas. Thus are they called 'buddha dharmas'."	"If, however, some gentleman or lady were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, Subhūti, and if someone else were to do no more than learn just one four-lined verse from this round of teachings and teach and illuminate it for others, then the latter would on that basis generate a lot more merit, an immeasurable, incalculable amount. Why is that? Because it is from this, Subhūti, that the supreme and perfect awakening of the Realized Ones is born, it is from this that the Buddhas and Lords are born. What is the reason for that? The so-called 'dharmas of a Buddha,' Subhūti, are indeed devoid of any dharmas of a Buddha."
9-1	"Nun, was denkst du, o Subhuti, denkst du in den Strom Eintretener auf diese Weise: 'Die Frucht des in den Strom Eintretens habe ich erlangt'?"	"What do you think, Subhuti, does it occur to the Streamwinner, 'by me has the fruit of a Streamwinner been attained'?"	"Tell me, Subhuti. Do those who find the river think, 'I have attained the goal of finding the river'?"	"What do you think, Subhūti? Does it occur to a Stream-enterer that he has obtained the fruit of Stream-entry?"
9-2	"Wahrlich nicht, o von der Welt Geehrter, ein in den Strom Eintretener denkt nicht auf diese Weise: 'Die Frucht des in den Strom Eintretens habe ich erlangt'. Und warum? Weil, o von der Welt Geehrter, er et-	"No indeed, O Lord. And why? Because, O Lord, he has not won any dharma. Therefore is he called a Streamwinner. Non sight-object has been won, no	"No, indeed, Bhagavan. Those who find the river do not think, 'I have attained the goal of finding the river.' And why not? Bhagavan, they do not find	"No indeed, Lord. Why is that? Because, Lord, he has not entered anything. That is why he is called a Stream-enterer. He has not entered form, nor has he entered sounds, smells, tastes, objects of touch, or dharmas.

	was nicht tatsächlich Existierendes erlangt hat. Daher wird er 'in den Strom Eintretener' genannt. Er hat keine Form erlangt, noch Klang, noch Geruch, noch Geschmack, noch Berührung. Daher wird er 'in den Strom Eintretener' genannt. Würde, o von der Welt Geehrter, ein in den Strom Eintretener auf diese Weise denken: 'Die Frucht des in den Strom Eintretens habe ich erlangt', so würde er an einem Selbst haften, er würde an einem Wesen haften, er würde an Leben haften, er würde an einer Person haften."	sounds, smells, tastes, touchables, or objects of mind. That is why he is called a 'Streamwinner'. If, O Lord, it would occur to a Streamwinner, 'by me has a Streamwinner's fruit been attained', then that would be in him a seizing on a self, seizing on a being, seizing on a soul, seizing on a person."	any such dharma. Thus are they said to 'find the river.' They do not find a sight, nor do they find a sound, a smell, a taste, a touch, or a dharma. Thus are they said to 'find the river.' Bhagavan, if those who found the river should think, 'I have attained the goal of finding the river,' they would be attached to a self, they would be attached to a being, a life, and a soul."	That is why he is called 'a Stream-enterer.' If, O Lord, it would occur to the Streamwinner, 'by me has the fruit of a Streamwinner been attained', then that would be in him a seizing of self, seizing of a being, seizing of a soul, seizing of a person.]"
9-3	"Was denkst du, o Subhuti, denkt ein einmal Wiederkehrender auf diese Weise: 'Die Frucht des einmal Wiederkehrens habe ich erlangt'?"	"What do you think, Subhuti, does it then occur to the Once-Returner, 'by me has the fruit of a Once-Returner been attained'?"	"Tell me, Subhuti. Do those who return once more think, 'I have attained the goal of returning once more'?"	"What do you think, Subhūti? Would it occur to a Once-returner that he has obtained the fruit of a Once-returner?"
9-4	"Wahrlich nicht, o von der Welt Geehrter, ein einmal Wiederkehrender denkt nicht auf diese Weise: 'Die Frucht des einmal Wiederkehrens habe ich erlangt'. Und warum? Weil er kein individuelles Wesen ist, das den Zustand des einmal Wiederkehrens erlangt hat. Darum wird er ein einmal Wiederkehrender genannt."	"No indeed, O Lord. And why? Because there is not any dharma that has won Once-Returnership. That is why he is called a 'Once-Returner'."	"No, indeed, Bhagavan. Those who return once more do not think, 'I have attained the goal of returning once more.' And why not? Bhagavan, they do not find any such dharma as 'returning once more.' Thus are they said to 'return once more.'"	"No indeed, Lord. It does not occur to a Once-returner that he has obtained the fruit of a Once-returner. What is the reason for that? Because there is no <i>dharma</i> whatsoever which enters the state of being a Once-returner. That is why one is called 'a Once-returner'."
9-5	"Was denkst du, o Subhuti, denkt ein nicht Wiederkehrender auf diese Weise: 'Die Frucht des nicht Wiederkehrens habe ich erlangt'?"	"What do you think, Subhuti, does it then occur to the Never-Returner 'by me has the fruit of a Never-Returner been attained'?"	"Tell me, Subhuti. Do those who return no more think, 'I have attained the goal of returning no more'."	"What do you think, Subhūti? Does it occur to a Non-returner that he has obtained the fruit of a Non-returner?"
9-6	"Wahrlich nicht, o von der Welt Geehrter, ein nicht Wiederkehrender denkt nicht auf diese Weise: 'Die Frucht des nicht Wiederkehrens habe ich erlangt'. Und warum? Weil er kein individuelles Wesen ist, das den Zustand des nicht Wiederkehrens erlangt hat. Darum wird er ein nicht Wiederkehrender genannt."	"No indeed, O Lord. And why? Because there is not any dharma that has won Never Returnership. Therefore is he called a 'Never-Returner'."	"No, indeed, Bhagavan. Those who return no more do not think 'I have attained the goal of returning no more.' And why not? Bhagavan, they do not find any such dharma as 'returning no more.' Thus are they said to 'return no more.'"	"No indeed, Lord. It does not occur to a Non-returner that he has obtained the fruit of a Non-returner. Why is that? There is no <i>dharma</i> whatsoever which observes that it is a Non-returner. That is why one is called 'a Non-returner'."
9-7	"Was denkst du, o Subhuti, denkt ein Heiliger auf diese Weise: 'Die Frucht der Heiligkeit habe ich erlangt'?"	"What do you think, Subhuti, does it then occur to the Arhat, 'by me has Arhatship been attained'?"	"Tell me, Subhuti. Do those who are free from rebirth think, 'I have attained freedom from rebirth'?"	"What do you think, Subhūti? Does it occur to a Worthy One that he has obtained the state of a Worthy One?"
9-8	"Wahrlich nicht, o von der Welt Geehrter, ein Heiliger denkt nicht auf diese Weise: 'Die Frucht der Heiligkeit habe ich erlangt'. Und warum? Weil er kein individuelles Wesen ist, das ein Heiliger genannt wird. Daher wird er Heiliger genannt. Und würde, o von der Welt Geehrter, ein Heiliger auf diese Weise denken: 'Den Stand eines Heiligen habe ich erlangt', er würde an einem Selbst haften, er würde an einem Wesen haften, er würde an Leben haften, er würde an einer Person haften. Und warum? Ich würde, o von der Welt Geehrter, von dem heiligen und voll erwachten So- Gegangenen hervorgehoben als der Erste der in Tugend Verweilenden. Ich, o von der Welt Geehrter, bin ein Heiliger, frei von Leidenschaft. Und doch, o von der Welt Geehrter, denke ich nicht auf diese Weise: 'Ich bin ein Heiliger, ich bin frei von	"No indeed, O Lord. And why? Because no dharma is called 'Arhat'. That is why he is called an Arhat. If, O Lord, it would occur to an Arhat, 'by me has Arhatship been attained', then that would be in him a seizing on a self, seizing on a being, seizing on a soul, seizing on a person. And why? I am, O Lord, the one whom the Tathagata, the Arhat, the Fully Enlightened One has pointed out as the foremost of those who dwell in Peace. I am, O Lord, an Arhat free from greed. And yet, O Lord, it does not occur to me, 'an Arhat am I and free from greed'. If, O Lord, it could occur to me that I have attained Arhatship, then the Tathagata would not have declared of me that 'Subhuti, this son of good family, who is the foremost of those who dwell in Peace, does not dwell	"No, indeed, Bhagavan. Those who are free from rebirth do not think, 'I have attained freedom from rebirth.' And why not? Bhagavan, there is no such dharma as 'freedom from rebirth.' Thus are they said to be 'free from rebirth.' If, Bhagavan, those who are free from rebirth should think, 'I have attained freedom from rebirth,' they would be attached to a self, they would be attached to a being, a life, and a soul. "And how so? Bhagavan, the Tathagata, the Arhan, the Fully-Enlightened One has declared that I am foremost among those who dwell free of passion. Bhagavan, although I am free from rebirth and without desires, I do not think, 'I am free from rebirth and without desires.' Bhagavan, if I thought, 'I have attained freedom from rebirth,' the Tathagata	"No indeed, Lord. Why is that? Because there is no <i>dharma</i> whatsoever, Lord, which is called a Worthy One. If, Lord, it should occur to a Worthy One that he has obtained the state of a Worthy One, then for him that would indeed constitute seizing upon a self, it would constitute seizing upon a living being, seizing upon a soul, seizing upon a person. "I am the one, Lord, who was designated by the Realized, Worthy and Perfectly Awakened One as the foremost of those who live in peace, and I am, Lord, a Worthy One free of passion, but it does not occur to me, Lord, that I am a Worthy One. If it were to occur to me, Lord, that I have attained the state of a Worthy One, the Realized One would not have declared of me 'As the foremost of

	Leidenschaft'. Dächte ich, o von der Welt Geehrter, auf diese Weise, dass ich den Stand eines Heiligen erlangt hätte, dann hätte der So-Gegangene nicht wahr von mir prophezeit, indem er sagte: 'Subhuti, der Sohn einer guten Familie, der Erste der in Tugend Verweilenden, verweilt nirgendwo, und daher wird er ein in Tugend Verweilender genannt, wahrlich, ein in Tugend Verweilender.'	anywhere; that is why he is called 'a dweller in Peace, a dweller in Peace'."	would not have singled me out by saying, 'Foremost among those who dwell free of passion is the noble son Subhuti. For he dwells nowhere at all. Thus is he called one who dwells free of passion who 'dwells free of passion'."	those who live in peace, the gentleman Subhūti does not live anywhere. That is why he is the so-called 'one who lives in peace'."
10-1	"Gibt es etwas, das der So-Gegangene von dem So-Gegangenen Dipankara, dem heiligen und vollständig erwachten, übernommen hat?"	"What do you think, Subhuti, is there any dharma which the Tathagata has learned from Dipankara, the Tathagata, the Arhat, the Fully Enlightened One?"	"Subhuti, what do you think? Did the Tathagata obtain any such dharma in the presence of Dipankara Tathagata, the Arhan, the Fully-Enlightened One?"	"What do you think, Subhūti? Did the Realized One learn any dharma at all from the Realized, Worthy and Perfectly Awakened One Dipaṃkara?"
10-2	"Wahrlich nicht, o von der Welt Geehrter, es gibt nichts, was der So-Gegangene von dem So-Gegangenen Dipankara, dem heiligen und vollständig erwachten, übernommen hat."	"Not so, O Lord, there is not."	"No, indeed, Bhagavan. The Tathagata did not obtain any such dharma in the presence of Dipankara Tathagata, the Arhan, the Fully-Enlightened One."	"No indeed, Lord. There is no <i>dharma</i> at all which the Realized One learned from the Realized, Worthy and Perfectly Awakened One Dipaṃkara."
10-3a	"Würde, o Subhuti, ein Bodhisattva sagen: 'Ich werde zahlreiche Welten erschaffen', so würde er die Unwahrheit sprechen. Und warum? Weil, o Subhuti, als der So-Gegangene lehrte: 'zahlreiche Welten, wahrlich, zahlreiche Welten', wurden sie von ihm als Nicht-Welten gelehrt. Daher werden sie zahlreiche Welten [nur] genannt."	"If any Bodhisattva would say, 'I will create harmonious Buddhafields', he would speak falsely. And why? 'The harmonies of Buddhafields, the harmonies of Buddhafields', Subhuti, as no-harmonies have they been taught by the Tathagata. Therefore he spoke of 'harmonious Buddhafields'."	"Subhuti, if any bodhisattva should thus claim, 'I shall bring about the transformation of a world,' such a claim would be untrue. And how so? The transformation of a world, Subhuti, the 'transformation of a world' is said by the Tathagata to be no transformation. Thus is it called the 'transformation of a world.'"	"Any bodhisattva, Subhūti, who says 'I will make the dispositions of a field perfect!' would be telling a lie. Why is that? Because these so-called 'dispositions of a field,' Subhūti, have been preached by the Realized One as dispositionless. That is why they are called 'dispositions of a field.'"
10-4	"Daher, o Subhuti, sollte ein edelgesinnter Bodhisattva auf diese Weise einen unabhängigen Geist ausbilden, er sollte ausgebildet werden als ein Geist, der an nichts haftet; nicht an Form haftet, nicht an Klang, Geruch, Geschmack oder irgend etwas, das berührt werden kann."	"Therefore then, Subhuti, the Bodhisattva, the great being, should produce an unsupported thought, i.e. a thought which is nowhere supported, a thought unsupported by sights, sounds, smells, tastes, touchables or mind-objects."	"Therefore, Subhuti, fearless bodhisattvas should thus give birth to a thought that is not attached and not give birth to a thought attached to anything. They should not give birth to a thought attached to a sight. Nor should they give birth to a thought attached to a sound, a smell, a taste, a touch, or a dharma."	"For that reason, then, Subhūti, a bodhisattva should conceive an aspiration in such a way that it is unfixed. He should not conceive an aspiration which is fixed in form, he should not conceive an aspiration which is fixed in sounds, smells, tastes, objects of touch, or dharmas, he should not conceive an aspiration which is fixed in anything at all.'"
10-5	"Nun, o Subhuti, könnte zum Beispiel ein Mann einen Körper haben, und zwar einen großen Körper, so dass seine Größe so gewaltig wie der König der Berge Sumeru wäre. Denkst du dann, o Subhuti, dass sein Selbst groß wäre?"	"Suppose, Subhuti, there were a man endowed with a body, a huge body, so that he had a personal existence like Sumeru, king of mountains. Would that, Subhuti, be a huge personal existence?"	"Subhuti, imagine a person with an immense, perfect body whose self-existence is like that of Mount Sumeru. What do you think, Subhuti? Would such self-existence be great?"	"Subhūti, it is as if, say, there were a man, whose personal presence was such that it was like, say, Sumeru, the king of all mountains. What do you think, Subhūti? Would his personal presence be substantial?"
10-6	"Ja, o von der Welt Geehrter, ja, o Sugata, sein Selbst wäre groß. Und warum? Weil, o von der Welt Geehrter, als der So-Gegangene lehrte: 'Das Selbst, wahrlich, das Selbst', hat er es als Nicht-Selbst gelehrt. Daher wird es Selbst [nur] genannt."	"Yes, huge, O Lord, huge, O Well-Gone, would his personal existence be. And why so? 'Personal existence, personal existence', as no-existence has that been taught by the Tathagata; for not, O Lord, is that existence or non-existence. Therefore is it called 'personal existence'."	"Great, indeed, Bhagavan. Such self-existence would be great, Sugata. And why? Because self-existence, Bhagavan, 'self-existence' is said by the Tathagata to be no existence. Thus is it called 'self-existence.' Because, Bhagavan, it is neither existence nor no existence. Thus is it called 'self-existence'."	"His personal presence would be substantial, Lord, it would be substantial, Blessed One. Why is that, Lord? The Realized One has described it as an absence. That is why it is called 'a personal presence.' For it is not a presence. That is why it is called 'a personal presence'."
11-1	"Was denkst du, o Subhuti, gäbe es so viele Ganges-Flüsse, wie es Sandkörner im großen Fluss Ganges gibt, würden deren Sandkörner viele sein?"	"What do you think, Subhuti, if there were as many Ganges rivers as there are grains of sand in the large river Ganges, would the grains of sand in them be many?"	"Subhuti, what do you think? If there were as many rivers as there are grains of sand in the great river of the Ganges, would the number of grains of sand in all those rivers be great?"	"The Lord said, 'What do you think, Subhūti? If there were just as many Ganges Rivers as there are grains of sand in the Ganges River, would the grains of sand in them be numerous?'"

11-2	"Diese Ganges-Flüsse wären wahrlich viele, sehr viel mehr noch die Sandkörner in jenen Ganges-Flüssen."	"Those Ganges rivers would indeed be many, much more so the grains of sand in them."	"The number of rivers would be great, Bhagavan, how much more so their grains of sand."	"That many Ganges Rivers alone would be numerous, Lord, to say nothing of the grains of sand in them."
11-3	"Ich sage dir, o Subhuti, ich verkünde dir, würde eine Frau oder ein Mann so viele Welten, als es Sandkörner in diesen Ganges-Flüssen gibt, mit den sieben Schätzen anfüllen und sie als Geschenk dem heiligen und völlig erwachten So-Gegangenen darbieten - was denkst du, o Subhuti, würde diese Frau oder dieser Mann durch die Kraft dieser Tat einen großen Vorrat von Verdienst erzeugen?"	"This is what I announce to you, Subhuti, this is what I make known to you, if some woman or man had filled with the seven precious things as many world systems as there are grains of sand in those Ganges rivers, and would give them as a gift to the Tathagatas, Arhats, fully Enlightened Ones what do you think, Subhuti, would that woman or man on the strength of that beget a great heap of merit?"	"I shall tell you, Subhuti, so you shall know. If a man or woman filled as many worlds as there are grains of sand in all those rivers with the seven jewels and gave them as a gift to the tathagatas, the arhans, the fully-enlightened ones, what do you think, Subhuti, would the body of merit produced as a result by that man or woman be great?"	"I'll tell you, Subhūti, I'll have you know. If there were as many world-systems as there would be grains of sand in those Ganges Rivers, and some woman or man were to fill them with the seven treasures and make a gift of them to the Realized, Worthy and Perfectly Awakened Ones, what do you think, Subhūti, would that woman or man generate a lot of merit on that basis?"
11-4	"Ja, o von der Welt Geehrter, ja, o Sugata, diese Frau oder dieser Mann würde durch die Kraft dieser Tat einen großen Vorrat von Verdienst erzeugen, unermesslich und unbegrenzt."	"Great, O Lord, great O Well-Gone, would that heap of merit be, immeasurable and incalculable."	"It would be great, Bhagavan, great, indeed, Sugata. The body of merit produced as a result by that man or woman would be immeasurable and infinite."	"A lot, Lord, a lot, Blessed One. That woman or man would generate a lot of merit on that basis."
11-5	"Und wenn, o Subhuti, eine Frau oder ein Mann, nachdem so viele Welten mit den sieben Schätzen angefüllt wurden, sie als Geschenk den heiligen und erwachten So-Gegangenen gäbe, und ein anderer Sohn oder eine andere Tochter aus guter Familie, nachdem sie von dieser Abhandlung des Guten Gesetzes lediglich einen Vers von vier Zeilen genommen, ihn vollständig Anderen lehrten und ihn erklärten, wahrlich, die Kraft dieser Tat erzeugte einen größeren Vorrat an Verdienst, unermesslich und unbegrenzt."	"But if a son or daughter of good family had taken from this discourse on dharma but one stanza of four lines, and were to demonstrate and illuminate it to others, then they would on the strength of that beget a still greater heap of merit, immeasurable and incalculable."	"Subhuti, if, then, a man or woman filled as many worlds as that with the seven jewels and gave them as a gift to the tathagatas, the arhans, the fully-enlightened ones, and a noble son or daughter grasped but one four-line gatha of this dharma teaching and made it known and explained it to others, the body of merit produced as a result would be immeasurably, infinitely greater."	"If, however, someone were to fill that many world-systems with the seven treasures and make a gift of them, Subhūti, and if someone were to do no more than learn just a four-lined verse from this round of teachings and teach it to others, the latter would generate from that a lot more merit, an immeasurable and incalculable amount."
12-1	"Dann wiederum, o Subhuti, wäre dieser Teil der Welt, in dem, nachdem von dieser Abhandlung des Gesetzes lediglich ein Vers von vier Zeilen genommen und gelehrt oder erklärt wurde, wie ein heiliger Schrein für die ganze Welt der Götter, Menschen und Geister; was sollten wir da über jene sagen, die diese Abhandlung des Gesetzes in voller Länge bis zum Ende lernen, die sie wiederholen, sie verstehen und vollständig Anderen erklären? Jene, o Subhuti, werden ausgestattet mit dem, was das höchste Wunder hervorruft. Und an diesem Ort, o Subhuti, weil der Lehrer oder die, die Einer nach dem Anderen den Platz des weisen Präzeptors einnehmen."	"Moreover, Subhuti, that spot of earth where one has taken from this discourse on dharma but one stanza of four lines, taught or illumined it, that spot of earth will be a veritable shrine for the whole world with its gods, men and Asuras. What then should we say of those who will bear in mind this discourse on dharma in its entirety, who will recite, study, and illuminate it in full detail for others! Most wonderfully blest, Subhuti, they will be! And on that spot of earth, Subhuti, either the Teacher dwells, or a sage representing him."	"Furthermore, Subhuti, wherever but one four-line gatha of this dharma teaching is spoken or explained, that place is like a stupa in the world of devas, humans, and asuras. How much more shall they be remarkably blessed, Subhuti, who memorize, recite, and master this entire teaching and explain it in detail to others. For in that place, Subhuti, dwells a teacher or one who represents the guru of wisdom."	"However, Subhūti, the piece of ground where one might do no more than recite or teach just a four-lined verse from this round of teachings would become a veritable shrine for the whole world with its gods, humans and anti-gods, so it goes without saying, Subhūti, that those who will memorize this round of teachings will come to be endowed with the most marvelous thing, and on that piece of ground the Teacher himself dwells, or one or another of his venerable lieutenants."
13-1	"O von der Welt Geehrter, wie nennt man diese Abhandlung des Gesetzes und wie kann ich sie erlernen?"	"What then, O Lord, is this discourse on dharma, and how should I bear it in mind?"	"Bhagavan, what is the name of this dharma teaching, and how should we remember it?"	"What is the name, Lord, of this round of teachings, and how should I memorize it?"
13-2	"Diese Abhandlung des Gesetzes, o Subhuti, wird Vollkommene Weisheit genannt, und du solltest sie unter diesem Namen erlernen. Und warum? Weil, o Subhuti, was der So-Gegangene als Vollkommene Weisheit	"This discourse on dharma, Subhuti, is called 'Wisdom which has gone beyond', and as such should you bear it in mind! And why? Just that which the Tathagata has taught as the wisdom which has gone beyond, just that He has taught as not	"The name of this dharma teaching, Subhuti, is the Perfection of Wisdom. Thus should you remember it. And how so? Subhuti, what the Tathagata says is the perfection of wisdom, the Tathagata says is no perfection. Thus is it	"This round of teachings, Subhūti, is called the Perfection of Insight, and this is how you should memorize it. Why is that? The very Perfection of Insight, Subhūti, which the Realized One has preached is itself perfectionless."

	gelehrt hat, das wurde vom So-Gegangenen als Nicht-Weisheit gelehrt. Daher wird es Vollkommene Weisheit [nur] genannt."	gone beyond. Therefore is it called 'Wisdom which has gone beyond'."	called the 'perfection of wisdom.'	
13-3	"Dann, was denkst du, o Subhuti, existiert etwas, das von dem So-Gegangenen gelehrt wurde?"	"What do you think, Subhuti, is there any dharma which the Tathagata has taught?"	"Subhuti, what do you think? Is there any such dharma spoken by the Tathagata?"	"What do you think, Subhūti? Is there any dharma at all which the Realized One has preached?"
13-4	"Wahrlich nicht, o von der Welt Geehrter, es existiert nichts, das vom So-Gegangenen gelehrt wurde."	"No indeed, O Lord, there is not."	"No, indeed, Bhagavan. There is no such dharma spoken by the Tathagata."	"No indeed, Lord. There is no <i>dharma</i> at all, Lord, which the Realized One has preached."
13-5	"Was denkst du dann, o Subhuti, der Staub, der sich in diesem Universum von einer Million Millionen Welten findet, ist das viel?"	"When, Subhuti, you consider the number of particles of dust in this world system of 1,000 million worlds-would they be many?"	"Subhuti, what do you think? Are all the specks of dust in the billion-world- system of a universe many?"	"Would all the dust of the earth, Subhūti, that there is in the trigalactic megagalactic world-system be a lot?"
13-6a 13-6b	"Ja, o von der Welt Geehrter, ja, o Sugata, dieser Staub wäre viel. Und warum? Weil, o von der Welt Geehrter, das, was der So-Gegangene als Staub gelehrt hat, das wurde vom So- Gegangenen als Nicht-Staub gelehrt. Daher wird es Staub [nur] genannt. Und was der So- Gegangene als das Universum der Welten gelehrt hat, das wurde vom So-Gegangenen als Nicht-Universum gelehrt. Daher nennt man es [nur] das Universum der Welten."	"Yes, O Lord. Because what was taught as particles of dust by the Tathagata, as no-particles that was taught by the Tathagata. Therefore are they called 'particles of dust'. And this world-system the Tathagata has taught as no-system. Therefore is it called a 'world system'."	"Many, Bhagavan. The specks of dust are many, Sugata. And how so? Because, Bhagavan, what the Tathagata says is a speck of dust, Bhagavan, the Tathagata says is no speck. Thus is it called a 'speck of dust.' And what the Tathagata says is a world-system, the Tathagata says is no system. Thus is it called a 'world-system'."	"Lord, the dust of that much earth would be a lot. Any dust of the earth preached by the Realized One, Lord, has been preached by the Realized One as dustless. Thus it is called 'the dust of the earth.' Any world-system there is has been preached by the Realized One as systemless. Thus it is called 'a world-system'."
13-7	"Was denkst du, o Subhuti, wird ein heiliger und völlig erwachter So-Gegänger an den 32 Merkmalen erkannt?"	"What do you think, Subhuti, can the Tathagata be seen by means of the thirty-two marks of the superman?"	"Subhuti, what do you think? Can the Tathagata, the Arhan, the Fully-Enlightened One be seen by means of the thirty-two attributes of a perfect person?"	The Lord said, 'What do you think, Subhūti? Can a Realized, Worthy, and Perfectly Awakened One be seen by virtue of the 32 Distinctive Features of a Great Man?"
13-8	"Wahrlich nicht, o von der Welt Geehrter, ein heiliger und völlig erwachter So-Gegänger wird nicht an den 32 Merkmalen erkannt. Und warum? Weil das, was der So-Gegangene als die 32 Merkmale gelehrt hat, das wurde vom So-Gegangenen als Nicht-Merkmale gelehrt. Daher werden sie die 32 Merkmale [nur] genannt."	"No indeed, O Lord. And why? Because those thirty-two marks of the superman which were taught by the Tathagata, they are really no-marks. Therefore are they called 'the thirty-two marks of the superman'."	"No, indeed, Bhagavan. The Tathagata, the Arhan, the Fully-Enlightened One cannot be seen by means of the thirty-two attributes of a perfect person. And why not? Because, Bhagavan, what the Tathagata says are the thirty-two attributes of a perfect person, Bhagavan, the Tathagata says are no attributes. Thus are they called 'the thirty-two attributes of a perfect person'."	"No indeed, Lord. Why is that? Whatever 32 Distinctive Features of a Great Man have been preached by the Realized One, Lord, have been preached by the Realized One as featureless. Therefore they are called 'the 32 Distinctive Features of a Great Man'."
13-9	"Wenn, o Subhuti, eine Frau oder ein Mann Tag für Tag sein Leben opferte, so oft als es Sandkörner im Ganges-Fluss gibt, und würde er so sein Leben so viele Äonen opfern, als es Sandkörner im Ganges-Fluss gibt, und wenn ein Anderer, nachdem er von dieser Abhandlung des Gesetzes nur einen Vers von vier Zeilen genommen, diesen vollständig Anderen lehrte und ihn erklärte, wahrlich, dieser würde durch die Kraft dieser Tat einen größeren Vorrat an Verdienst erzeugen, unermesslich und unbegrenzt."	"And again, Subhuti, suppose a woman or a man were to renounce all their belongings as many times as there are grains of sand in the river Ganges; and suppose that someone else, after taking from this discourse on Dharma but one stanza of four lines, would demonstrate it to others. Then this latter on the strength of that would beget a greater heap of merit, immeasurable and incalculable."	"Furthermore, Subhuti, if a man or woman renounced their self-existence every day as many times as there are grains of sand in the Ganges and renounced their self-existence in this manner for as many kalpas as there are grains of sand in the Ganges, and someone grasped but one four-line gatha of this dharma teaching and made it known and explained it to others, the body of merit produced as a result would be immeasurably, infinitely greater."	"If, however, some woman or man were to sacrifice as many of their own bodies as there are grains of sand in the Ganges River, Subhūti, and if someone were to learn just a four-lined verse from this round of teachings and teach it to others, the latter would on that basis generate a lot more merit, an immeasurable and incalculable amount."
14-1	Da war der ehrwürdige Subhuti von der Macht des Gesetzes zu Tränen gerührt, und als er seine Tränen getrocknet hatte sprach	Thereupon the impact of Dharma moved the Venerable Subhuti to tears. Having wiped away his tears, he thus spoke to the Lord:	By the force of this dharma, the venerable Subhuti was moved to tears. Wiping his eyes, he said to the Buddha,	Then the Venerable Subhūti burst into tears at the impact of the dharma. Wiping his tears away as he continued to shed them, he said

	<i>er also zu dem von der Welt Geehrten:</i>			<i>this to the Lord,</i>
14-2	<p>"Es ist wundervoll, o von der Welt Geehrter, es ist über die Massen wundervoll, o Sugata, wie vollständig der So-Gegangene diese Lehre vom Gesetz gelehrt hat, zum Nutzen der Wesen, die den höchsten Pfad betreten haben, die den besten Pfad betreten haben, der mich, o von der Welt Geehrter, zum Wissen geführt hat. Wahrlich niemals, o von der Welt Geehrter, habe ich solch eine Lehre vom Gesetz zuvor vernommen. Diese Bodhisattvas, o von der Welt Geehrter, werden mit wundersamen, bewundernswerten Kräften ausgestattet werden, wenn sie dieses Sutra lehren hören und selbst den wahren Gedanken bilden. Und warum? Weil das, was ein wahrer Gedanke ist, kein wahrer Gedanke ist. Daher lehrt der So-Gegangene: 'Ein wahrer Gedanke, wahrlich, ein wahrer Gedanke'.</p> <p>Es wundert mich nicht, o von der Welt Geehrter, dass ich diese Abhandlung vom Gesetz, die gelehrt wurde, annehme und ihr glaube. Und auch diese Wesen, o von der Welt Geehrter, die in der Zukunft existieren werden, in der Endzeit, im letzten Moment, in den letzten 500 Jahren, während der Zeit des Verfalls des Guten Gesetzes, [und] die diese Abhandlung des Gesetzes lernen werden, sie im Gedächtnis bewahren werden, sie rezitieren, sie verstehen und sie vollständig Anderen erklären werden, sie werden wahrlich mit wundersamen, bewundernswerten Kräften ausgestattet werden. Aber, o von der Welt Geehrter, in ihnen wird nicht der Gedanke eines Selbst, irgend ein Gedanke eines Wesens, eines Lebens oder einer Person erstehen noch wird für sie eine irgend ein Gedanke oder Nicht-Gedanke existieren.</p> <p>Und warum? Weil, o von der Welt Geehrter, der Gedanke eines Selbst Nicht-Gedanke ist, und der Gedanke eines Wesens, eines Lebens oder einer Person Nicht-Gedanke ist. Und warum? Weil die gesegneten Erwachten von allen Gedanken befreit sind."</p>	<p>"It is wonderful, O Lord, it is exceedingly wonderful, O Well-Gone, how well the Tathagata has taught this discourse on Dharma. Through it cognition has been produced in me. Not have I ever before heard such a discourse on Dharma. Most wonderfully blest will be those who, when this Sutra is being taught, will produce a true perception. And that which is true perception, that is indeed no perception. Therefore the Tathagata teaches, 'true perception, true perceptions'. It is not difficult for me to accept and believe this discourse on Dharma when it is being taught. But those beings who will be in a future period, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine, and who, O Lord, will take up this discourse on Dharma, bear it in mind, recite it, study it, and illuminate it in full detail for others, these will be most wonderfully blest. In them, however, no perception of a self will take place, or of a being, a soul, or a person.</p> <p>And why? That, O Lord, which is perception of self, that is indeed no perception. That which is perception of a being, a soul or a person, that is indeed no perception. And why? Because the Buddhas, the Lords have left all perceptions behind."</p>	<p>"How remarkable, Bhagavan, how most remarkable, Sugata, is this dharma teaching that the Bhagavan speaks for the benefit of those beings who seek the foremost of paths, for the benefit of those who seek the best of paths, and from which my own awareness is born. Bhagavan, I have never heard such a teaching as this! They shall be the most remarkably blessed of bodhisattvas, Bhagavan, who hear what is said in this sutra and give birth to a perception of its truth. And how so? Bhagavan, a perception of its truth is no perception of its truth. Thus does the Tathagata speak of a perception of its truth as a 'perception of its truth.' Hearing such a dharma teaching, Bhagavan, it is not remarkable that I should trust and believe it. But in the future, Bhagavan, in the final epoch, in the final period, in the final five hundred years of the dharma-ending age, Bhagavan, those beings who grasp this dharma teaching and memorize it, recite it, master it, and explain it in detail to others, they shall be most remarkably blessed. Moreover, Bhagavan, they shall not create the perception of a self, nor shall they create, the perception of a being, the perception of a life, or the perception of a soul. They shall create neither a perception nor no perception.</p> <p>And why not? Bhagavan, the perception of a self is no perception, and the perception of a being, a life, or a soul is also no perception. And why not? Because buddhas and bhagavans are free of all perceptions."</p>	<p>"It is a marvellous thing, Lord, it is a most marvellous thing, Blessed One, that this round of teachings has been preached by the Realized One. Since knowledge arose for me, Lord, I have never heard a round of teachings of this kind before. They will come to be endowed with a most marvellous thing, Lord, who when this discourse is being preached conceive the idea that it is the truth. But any such idea of truth, Lord, is indeed idealess. Therefore the Realized One preaches the so-called 'idea of truth. For me it is no great marvel, Lord, that I believe and have faith in the round of teachings when it is being preached. Those living beings], Lord, who will learn, master, and memorize this round of teachings will come to be endowed with a most marvellous thing. However, Lord, the idea of a self will not occur to them, nor will the idea of a living being, the idea of a soul, or the idea of a person occur.</p> <p>Why is that? Any such idea of a self is indeed idealess, any idea of a living being, idea of a soul, or idea of a person is indeed idealess. Why is that? Because the Buddhas and Lords are free of all ideas."</p>
14-3	<p>"So ist es, o Subhuti, so ist es. Jene Wesen, o Subhuti, die nicht geistig verwirrt, beängstigt oder erschreckt waren, als dieses Sutra hier rezitiert wurde, werden mit wundersamen, bewundernswerten Kräften ausgestattet werden.</p> <p>Und warum? Weil, o Subhuti, dies durch den So-Gegangenen gelehrt wurde, als die vollkommene Vollkommenheit, die Nicht-Vollkommenheit ist."</p>	<p>"So it is, Subhuti. Most wonderfully blest will be those beings who, on hearing this Sutra, will not tremble, nor be frightened, or terrified.</p> <p>And why? The Tathagata has taught this as the highest (parama-) perfection (paramita). And what the Tathagata teaches as the highest perfection, that also the innumerable (aparimana) Blessed Buddhas do teach. Therefore is it called the 'highest perfection'."</p>	<p>"So it is, Subhuti. So it is. Those beings shall be most remarkably blessed, Subhuti, who are not alarmed, not frightened, and not distressed by what is said in this sutra.</p> <p>And how so? Subhuti, what the Tathagata proclaims as the best of perfections is, in truth, no perfection."</p>	<p>Quite so, Subhūti! Quite so, Subhūti! Those living beings will come to be endowed with a most marvellous thing who, when this discourse is being preached, do not become afraid, frightened or fearful on hearing it. Why is that? This has been preached by the Realized One as the supreme perfection. And what the Realized One preaches as the supreme perfection is preached by innumerable Buddhas and Lords. That is why it is called 'the supreme perfection.'</p>
14-4	<p>"Und, o Subhuti, was als vollkommene Vollkommenheit gelehrt wurde, wurde auch von zahllosen Erwachten gelehrt. Darum wird sie die vollkommene Voll-</p>	<p>"Moreover, Subhuti, the Tathagata's perfection of patience is really no perfection. And why? Because, Subhuti, when the king of Kalinga cut my flesh from every</p>	<p>"Moreover, Subhuti, what the Tathagata proclaims as the best of perfections is also proclaimed by countless buddhas and bhagavans. Thus is it called the 'best of</p>	<p>"However, Subhūti, any perfection of acceptance the Realized One has is indeed perfectionless.</p>

	<p>kommenheit genannt. Und, o Subhuti, die Vollkommenheit der Ausdauer, die einem So-Gegangenen zukommt, sie ist auch eine Nicht-Vollkommenheit.</p> <p>Und warum? Weil, o Subhuti, als der König von Kalinga mir das Fleisch von jedem Glied schnitt, ich keinen Gedanken eines Selbst, eines Wesens, eines Lebens oder einer Person hatte. Ich hatte weder Gedanke noch Nicht-Gedanke.</p> <p>Und warum? Weil ich, o Subhuti, hätte ich zu jener Zeit den Gedanken eines Selbst gehegt, auch den Gedanken des Übelwollens hätte haben müssen. Hätte ich den Gedanken eines Wesens, oder des Lebens, oder einer Person gehabt, hätte ich auch den Gedanken des Übelwollens haben müssen. Und warum? Weil ich, o Subhuti, mich an die vergangenen 500 Geburten erinnere, als ich der Lehrer der Ausdauer war. Auch zu dieser Zeit hatte ich keinen Gedanken eines Selbst, eines Wesens, eines Lebens, einer Person.</p> <p>Daher, o Subhuti, sollte ein edelgesinnter Bodhisattva, nachdem er alle Gedanken abgelegt hat, seinen Geist zu höchsten, vollkommenen Wissen erheben. Er sollte seinen Geist so bilden, dass er nicht haftet an Form, Klang, Geruch, Geschmack oder Berührung, an etwas Bestimmtem, an Nichts oder an Beliebigem.</p> <p>Und warum? Weil man nicht haftet, woran man haftet. 'Freigebigkeit wird nicht geübt von einem Bodhisattva, der dabei an irgend etwas haftet, sie wird nicht geübt von jemandem, der an Form, Klang, Geruch, Geschmack oder Berührung haftet.</p> <p>Und wieder, o Subhuti, sollte ein Bodhisattva auf solche Weise zum Nutzen aller Wesen Freigebigkeit üben. Und warum? Weil, o Subhuti, der Gedanke eines Wesens Nicht-Gedanke ist. Und jene, von denen der So-Gegangene so als allen Wesen spricht, wahrlich Nicht-Wesen sind."</p>	<p>limb, at that time I had no perception of a self, of a being, of a soul, or a person.</p> <p>And why? If, Subhuti, at that time I had had a perception of self, I would also have had a perception of ill-will at that time. And so, if I had had a perception of a being, of a soul, or of a person. With my superknowledge I recall that in the past I have for five hundred births led the life of a sage devoted to patience. Then also have I had no perception of a self, a being, a soul, or a person.</p> <p>Therefore then, Subhuti, the Bodhi-being, the great being, after he has got rid of all perceptions, should raise his thought to the utmost, right and perfect enlightenment. He should produce a thought which is unsupported by forms, sounds, smells, tastes, touchables, or mind-objects, unsupported by dharma, unsupported by no-dharma, unsupported by anything.</p> <p>And why? All supports have actually no support. It is for this reason that the Tathagata teaches: By an unsupported Bodhisattva should a gift be given, not by one who is supported by forms, sounds, smells, tastes, touchables, or mind-objects.</p> <p>And further, Subhuti, it is for the weal of all beings that a Bodhisattva should give gifts in this manner.</p> <p>And why? This perception of a being, Subhuti, that is just a non-perception. Those all-beings of whom the Tathagata has spoken, they are indeed no-beings."</p>	<p>perfections. So, too, Subhuti, is the Tathagata's perfection of forbearance no perfection.</p> <p>And how so? Subhuti, when King Kali cut off my limbs, my ears and nose, and my flesh, at that moment I had no perception of a self, a being, a life, or a soul. I had neither a perception nor no perception.</p> <p>And why not? At that moment, Subhuti, if I had had the perception of a self, at that moment I would have also had the perception of anger. Or if I had had the perception of a being, the perception of a life, or the perception of a soul, at that moment I would have had the perception of anger.</p> <p>And how so? Subhuti, I recall the five hundred lifetimes I was the mendicant Kshanti, and during that time I had no perception of a self. Nor did I have the perception of a being, the perception of a life, or the perception of a soul.</p> <p>Therefore, Subhuti, fearless bodhisattvas should get rid of all perceptions in giving birth to the thought of unexcelled, perfect enlightenment. They should not give birth to a thought attached to a sight, nor should they give birth to a thought attached to a sound, a smell, a taste, a touch, or a dharma. They should not give birth to a thought attached to a dharma, nor should they give birth to a thought attached to no dharma. They should not give birth to a thought attached to anything.</p> <p>And why not? Every attachment is no attachment. Thus the Tathagata says that bodhisattvas should give gifts without being attached. They should give gifts without being attached to a sight, a sound, a smell, a taste, a touch, or a dharma.</p> <p>Moreover, Subhuti, bodhisattvas should practice charity in this manner for the benefit of all beings. And how so? Subhuti, the perception of a being is no perception. Likewise, all the beings of whom the Tathagata speaks are thus no beings."</p>	<p>Why is that? When, Subhūti, King Kalinga cut off my limbs and extremities, I did not have at that time any idea of a self or idea of a living being or idea of a soul or idea of a person. I had no idea whatsoever, nor any non-idea.</p> <p>Why is that? If, Subhūti, I had had the idea of a self at that time, I would also have had the idea of ill-will at that time. If I had had a perception of a being, a perception of a soul, a perception of a person, then I would also have had a perception of ill-will at that time. I remember, Subhūti, 500 rebirths in the past when I was the sage Kṣāntivādin, and then too I had no idea of a self, no idea of a living being, no idea of a soul, and no idea of a person.</p> <p>For that reason, then, Subhūti, a bodhisattva and mahāsattva should conceive the aspiration for supreme and perfect awakening after eliminating all ideas, he should not conceive an aspiration which is fixed on forms, he should not conceive an aspiration which is fixed on sounds, smells, tastes, or objects of touch, he should not conceive an aspiration which is fixed on dharmas, he should not conceive an aspiration which is fixed on non-dharmas, he should not conceive an aspiration which is fixed on anything.</p> <p>What is the reason for that? Whatever is fixed is indeed unfixed. For that very reason the Realized One preaches that a gift should be given by one without fixing on form.</p> <p>However, Subhūti, this is the way in which a bodhisattva should engage in the giving away of gifts for the benefit of all living beings, but any idea of a living being is indeed idealess. All living beings of whom the Realized One has preached are indeed beingless. The Realized One, Subhūti, speaks truly, the Realized One tells the truth, he tells things as they are, the Realized One does not tell lies."</p>
14-5	<p>"Und warum? Weil, o Subhuti, ein So-Gegangener das Wirkliche ausspricht, die Wahrheit ausspricht, die Dinge ausspricht, wie sie sind; ein So-Gegangener spricht nicht Unwahrheit. Aber wieder, o Subhuti, welche Doktrin auch immer von einem So-Gegangenen erkannt, gelehrt und bedacht wurde, es ist weder Wahrheit noch Falschheit in ihr."</p>	<p>"And why? Because the Tathagata speaks in accordance with reality, speaks the truth, speaks of what is, not otherwise. A Tathagata does not speak falsely. But nevertheless, Subhuti, with regard to that dharma which the Tathagata has fully known and demonstrated, on account of that there is neither truth nor fraud."</p>	<p>"And how so? Subhuti, what the Tathagata says is real. What the Tathagata says is true and is as he says it is and is not other than as he says it is. What the Tathagata says is not false. Moreover, Subhuti, in the dharma realized, taught, and reflected on by the Tathagata, there is nothing true and nothing false."</p>	<p>"However, Subhūti, in that dharma which the Realized One has awakened to and taught there is no truth and no falsehood."</p>
14-6	<p>"Und wie ein Mann, der in Dunkelheit eingetreten ist, nichts sieht, so wäre ein Bodhisattva einzuschätzen, der in Objekten versinkt und der in Objekten versun-</p>	<p>"In darkness a man could not see anything. Just so should be viewed a Bodhisattva who has fallen among things, and who, fallen among things, renounces a gift.</p>	<p>"Subhuti, imagine a person who enters a dark place and who can't see a thing. He is like a bodhisattva ruled by objects, like someone practicing charity ruled by ob-</p>	<p>"Subhūti, one should regard a bodhisattva who has sunk to the level of objects and who gives away a gift which has sunk to the level of objects as being like, say, a</p>

	<p>ken eine Gabe gibt.</p> <p>Und wieder, o Subhuti, wenn irgend welche Söhne oder Töchter guter Familien diese Abhandlung des Gesetzes lernen werden, sie erinnern, rezitieren und verstehen werden, und sie vollständig Anderen erklären werden, diese, o Subhuti, kennt der So-Gegangene durch das Wissen eines Erwachten; sie werden vom So-Gegangenen gesehen, o Subhuti, durch das Auge eines Erwachten. All diese Wesen, o Subhuti, werden einen unermesslichen und unbegrenzten Vorrat an Verdienst erzeugen und bewahren."</p>	<p>A man with eyes would, when the night becomes light and the sun has arisen, see manifold forms. Just so should be viewed a Bodhisattva who has not fallen among things, and who, without having fallen among things, renounces a gift.</p> <p>Furthermore, Subhuti, those sons and daughters of good family who will take up this discourse on Dharma, will bear it in mind, recite, study, and illuminate it in full detail for others, they have been known, Subhuti, by the Tathagata with his Buddha-cognition, they have been seen, Subhuti, by the Tathagata with his Buddha-eye, they have been fully known by the Tathagata. All these beings, Subhuti, will beget and acquire an immeasurable and incalculable heap of merit."</p>	<p>jects. Now, Subhuti, imagine a person with eyesight at the end of the night when the sun shines forth who can see all manner of things. He is like a bodhisattva not ruled by objects, like someone practicing charity not ruled by objects.</p> <p>Furthermore, Subhuti, if a noble son or daughter should grasp this dharma teaching and memorize it, recite it, master it, and explain it in detail to others, the Tathagata will know them, Subhuti, by means of his buddha knowledge. And the Tathagata will see them, Subhuti, by means of his buddha vision. The Tathagata will be aware of them, Subhuti, for all such beings produce and obtain an immeasurable, infinite body of merit."</p>	<p>man who has been plunged into darkness. Subhūti, one should regard a bodhisattva who gives a gift which has not sunk to the level of objects as being like, say, a man endowed with sight, who would see shapes of various kinds when dawn breaks and the sun comes up.</p> <p>However, Subhūti, those gentlemen or ladies who will learn, memorise, recite, and master this round of teachings, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti, the Realized One comprehends them. All those living beings will generate an immeasurable quantity of merit."</p>
15-1	<p>"Und wenn, o Subhuti, eine Frau oder ein Mann des morgens so viele Leben opferte, als Sandkörner im Flusse Ganges sind und sie oder er täte das Selbe am Mittag und das Selbe am Abend und sie auf diese Art ihr Leben opferten hunderttausende von Milliarden Zeitaltern und wenn jemand Anderes, nachdem er diese Abhandlung des Gesetzes gehört, sich ihr nicht entgegenstellen würde, dann würde Letzterer durch die Kraft dieser Tat einen größeren Vorrat an Verdienst erzeugen, unermesslich und unbegrenzt. Was würden wir erst dann von dem sagen, der, nachdem er sie niedergeschrieben, sie lernte, im Gedächtnis bewahrte, sie verstünde und sie vollständig Anderen erklärte?</p> <p>Und wieder, o Subhuti, diese Abhandlung des Gesetzes ist unfassbar und unvergleichlich. Und diese Abhandlung des Gesetzes hat der So-Gegangene zum Nutzen jener gelehrt, die den höchsten Pfad betreten haben, den besten Pfad. Und jene, die diese Abhandlung des Gesetzes lernen werden, sie im Gedächtnis bewahren werden, sie rezitieren, verstehen und vollständig Anderen erklären werden, der So-Gegangene, o Subhuti, kennt sie durch das Wissen des Erwachten, der So-Gegangene, o Subhuti, sieht sie durch das Auge des Erwachten. All diese Wesen, o Subhuti, werden mit einem unermesslichen Vorrat an Verdienst ausgestattet, sie werden mit einem unfassbaren, unvergleichlichen, unermesslichen und unermessenen Vorrat an Verdienst ausgestattet. All diese Wesen, o Subhuti, werden sich gleichfalls des Erwachens erinnern, es rezitieren und verstehen. Und warum? Weil es nicht möglich ist, o Subhuti, dass diese Abhandlung des Gesetzes von Wesen geringen Glaubens gehört würde, bei solchen, die an einem Selbst, an Wesen, an</p>	<p>"And if, Subhuti, a woman or man should renounce in the morning all their belongings as many times as there are grains of sand in the river Ganges, and if they should do likewise at noon and in the evening, and if in this way they should renounce all their belongings for many hundreds of thousands of millions of millions of aeons; and someone else, on hearing this discourse on Dharma, would not reject it; then the latter would on the strength of that beget a greater heap of merit, immeasurable and incalculable. What then should we say of him who, after writing it, would learn it, bear it in mind, recite, study and illuminate it in full detail for others?</p> <p>Moreover, Subhuti, (1) unthinkable and (2) incomparable is this discourse on Dharma. (3) The Tathagata has taught it for the weal of beings who have set out in the best, in the most excellent vehicle. Those who will take up this discourse on Dharma, bear it in mind, recite, study and illuminate it in full detail for others, the Tathagata has known them with his Buddha-cognition, the Tathagata has seen them with his Buddha-eye, the Tathagata has fully known them. All these beings, Subhuti, will be blest with an immeasurable heap of merit, they will be blest with a heap of merit unthinkable, incomparable, measureless and illimitable. All these beings, Subhuti, will carry along an equal share of enlightenment.</p> <p>And why? (4) Because it is not possible, Subhuti, that this discourse on Dharma could be heard by beings of inferior resolve, nor by such as have a self in view, a being, a soul, or a person. Nor can beings who have not taken the pledge of Bodhi-beings either hear this discourse on</p>	<p>"Furthermore, Subhuti, if a man or woman renounced their self-existence during the morning as many times as there are grains of sand in the Ganges, and likewise renounced their self-existence during midday as many times as there are grains of sand in the Ganges, and renounced their self-existence during the afternoon as many times as there are grains of sand in the Ganges, and renounced their self-existence in this manner for many hundreds and thousands of millions and trillions of kalpas, and someone heard this dharma teaching and did not reject it, the body of merit produced as a result would be immeasurably, infinitely greater. How much more so if they not only wrote it down but grasped it, memorized it, recited it, mastered it, and explained it in detail to others.</p> <p>Furthermore, Subhuti, inconceivable and incomparable is this dharma teaching, this dharma teaching spoken by the Tathagata, Subhuti, for the benefit of those beings who set forth on the foremost of paths, for the benefit of those beings who set forth on the best of paths. For if someone grasps, memorizes, recites, and masters this dharma teaching and explains it in detail to others, the Tathagata will know them, Subhuti, by means of his buddha knowledge. And the Tathagata will see them, Subhuti, by means of his buddha vision. The Tathagata will be aware of them, Subhuti, for all such beings produce a body of merit that has no limits, a body of merit that is inconceivable, incomparable, immeasurable, and boundless. For all such beings as these, Subhuti, likewise wear enlightenment upon their shoulders.</p> <p>And how so? Subhuti, this dharma teach-</p>	<p>If, however, some woman or man were to sacrifice in the morning as many of their own bodies as there are grains of sand in the Ganges River, Subhūti, were to sacrifice in the middle of the day and in the evening as many of their own bodies as there are sands in the Ganges River, were to sacrifice their own bodies in this manner for a hundred thousand million billion aeons, and if someone were to hear this round of teachings and not reject it, the latter would on that basis generate a much larger quantity of merit, an immeasurable and incalculable amount, to say nothing of someone who after copying it would learn it, memorize it, recite it, master it, and elucidate it in full for others.</p> <p>However, Subhūti, this round of teachings is inconceivable and incomparable. The Realized One has preached this round of teachings for the benefit of living beings who have set out on the highest path, for the benefit of living beings who have set out on the best path. Those who will learn, memorise, recite, and master this round of teachings, the Realized One knows them, Subhūti, the Realized One sees them, Subhūti. All those living beings will come to be endowed with an immeasurable quantity of merit, they will come to be endowed with an inconceivable, incomparable, unreckonable, measureless quantity of merit. [Those living beings will all carry my awakening on their shoulders.]</p> <p>Why is that? This dharma, Subhūti, cannot be heard by those of inferior inclinations, nor can it be heard, or learned, or memorized, or recited, or mastered by those who hold the false view of a self, who hold the false view of a living being, who hold the false view of a soul, or who hold the false view of a person. That is an im-</p>

	<p>Leben und an Personen haften. Es nicht möglich, o Subhuti, dass diese Abhandlung des Gesetzes von Wesen gehört würde, die nicht das Wissen der Bodhisattvas erlangt haben, oder dass sie sie lernten, im Gedächtnis bewahrten, rezitierten und verstünden. Solch Ding wäre nicht möglich.</p> <p>Und wieder, o Subhuti, jener Teil der Welt, in dem dieses Sutra vorliegen wird, wird geehrt werden durch die gesamte Welt der Götter, Menschen und Dämonen, er wird verehrt werden und er wird sein wie ein heiliges Mahnmal."</p>	<p>Dharma, or take it up, bear it in mind, recite or study it. That cannot be.</p> <p>(1) Moreover, Subhuti, the spot of earth where this Sutra will be revealed, that spot of earth will be worthy of worship by the whole world with its Gods, men and Asuras, worthy of being saluted respectfully, worthy of being honoured by circumambulation, like a shrine will be that spot of earth."</p>	<p>ing cannot be heard by beings of lesser aspiration: not by those who mistakenly perceive a self, nor by those who mistakenly perceive a being, a life, or a soul. For beings who lack the bodhisattva's aspiration cannot hear, grasp, memorize, recite, or master this dharma teaching.</p> <p>"Moreover, Subhuti, wherever this sutra is explained, that place shall be honored. Whether in the realm of devas, humans, or asuras, that place shall be honored with prostrations and circumambulations. That place shall be like a stupa."</p>	<p>possibility.</p> <p>However, Subhūti, on whatever piece of ground one elucidates this discourse, that piece of ground will become worthy of worship, that piece of ground will become worthy of veneration and reverential circumambulation for the whole world with its gods, human beings and anti-gods, that piece of ground will become a shrine."</p>
16-1	<p>"Und, o Subhuti, Söhne oder Töchter aus guter Familie, die genau diese Sutren lernen werden, sie im Gedächtnis bewahren, rezitieren, verstehen, sich gründlich zu Herzen nehmen und sie vollständig Anderen erklären, sie werden verachtet werden, über die Maßen verachtet.</p> <p>Und warum? Weil, o Subhuti, was auch immer an bösen Taten diese Wesen in einem früheren Leben begangen haben, Taten, die zu Leiden führen mussten, diese Taten jener Wesen werden dank der Verachtung, die sie erfahren, nachdem sie das Gesetz gesehen haben, vernichtet und sie werden das Wissen der Erwachten erlangen.</p> <p>Ich erinnere mich, o Subhuti, in der Vergangenheit, vor unzähligen und mehr als unzähligen Weltaltern, gab es vierundachtzig hunderttausend Milliarden Erwachte, die dem ehrwürdigen und vollständig erwachten So-Gegangenen Dipankara folgten, denen ich wohl gefiel und danach nicht missfiel. Und wenn, o Subhuti, diese gesegneten Erwachten Gefallen an mir fanden und danach kein Missfallen, und wenn andererseits Leute in der Endzeit, im letzten Moment, in den letzten 500 Jahren, während der Zeit des Verfalls des Guten Gesetzes, genau diese Sutren lernen werden, sie im Gedächtnis bewahren, rezitieren, verstehen und sie vollständig Anderen erklären werden, dann, o Subhuti, wird im Vergleich zu ihrem Vorrat an Verdienst mein früherer Vorrat an Verdienst nicht den hundertsten Teil erreichen, nein, nicht den tausendsten Teil, nicht den hunderttausendsten Teil, nicht den zehnmillionstel Teil, nicht den hunderttausend milliardstel Teil. Er leidet weder Anzahl noch Verhältnis, noch Zählen, noch Vergleich, noch Annäherung noch Analogie. Und wenn, o Subhuti, ich dir den Vorrat an Verdienst jener Söhne oder Töchter guter Familien schilderte, und wie groß der Vorrat an Verdienst ist,</p>	<p>"And yet Subhuti, those sons and daughters of good family, who will take up these very Sutras, and will bear them in mind, recite and study them, they will be humbled, well humbled they will be!</p> <p>And why? The impure deeds which these beings have done in their former lives, and which are liable to lead them into the states of woe, in this very life they will, by means of that humiliation, (2) annul those impure deeds of their former lives, and (3) they will reach the enlightenment of a Buddha.</p> <p>With my superknowledge, Subhuti, I recall that in the past period, long before Dipankara, the Tathagata, Arhat, fully Enlightened One, during incalculable, quite incalculable aeons, I gave satisfaction by loyal service to 84,000 million millions of Buddhas, without ever becoming again estranged from them. But the heap of merit, Subhuti, from the satisfaction I gave to those Buddhas and Lords without again becoming estranged from them compared with the heap of merit of those who in the last time, the last epoch, the last five hundred years, at the time of the collapse of the good doctrine, will take up these very Sutras, bear them in mind, recite and study them, and will illuminate them in full detail for others, it does not approach one hundredth part, not one thousandth part, nor a one hundred thousandth part, not a ten millionth part, nor a one hundred millionth part, nor a 100,000 millionth part. It does not bear number, nor fraction, nor counting, nor similarity, nor comparison, nor resemblance.</p> <p>If moreover, Subhuti, I were to teach, the heap of merit of those sons and daughters of good family, and how great a heap of merit they will at that time beget and acquire, beings would become frantic and confused.</p> <p>Since, however, Subhuti, the Tathagata has taught this discourse on Dharma as</p>	<p>"Nevertheless, Subhuti, the noble son or daughter who grasps, memorizes, recites, and masters such a sutra as this and contemplates it thoroughly and explains it in detail to others will suffer their contempt, their utter contempt.</p> <p>And how could this be? Subhuti, the bad karma created by these beings in their past lives should result in an unfortunate rebirth. But now, by suffering such contempt, they put an end to the bad karma of their past lives and attain the enlightenment of buddhas.</p> <p>Subhuti, I recall in the past, during the countless, infinite kalpas before Dipankara Tathagata, the Arhan, the Fully-Enlightened One, I served eighty-four hundred, thousand, million, trillion other buddhas and served them without fail. Nevertheless, Subhuti, although I served those buddhas and bhagavans and served them without fail, in the future, in the final epoch, in the final period, in the final five hundred years of the dharma-ending age, the body of merit of the person who grasps, memorizes, recites, and masters such a sutra as this and explains it in detail to others will exceed my former body of merit not by a hundredfold or a thousandfold or a hundred thousandfold or a millionfold or a hundred millionfold or a thousand millionfold or a hundred-thousand millionfold, but by an amount that cannot be measured, calculated, illustrated, characterized, or even imagined.</p> <p>Subhuti, if I were to describe this noble son or daughter 's body of merit, the full extent of the body of merit this noble son or daughter would thereby produce and obtain, it would bewilder or disturb people's minds.</p> <p>Furthermore, Subhuti, inconceivable and incomparable is this dharma teaching spoken by the Tathagata, and inconceivable is the result you should expect."</p>	<p>Those gentlemen and ladies, Subhūti, who will learn, memorise and master such discourses as these will be despised, they will be roundly despised. Whatever acts leading to perdition those living beings have done in former rebirths, through being despised they will in this life exhaust the demeritorious acts of their former rebirths, and they will attain the awakening of a Buddha.</p> <p>I remember, Subhūti, that in the past, an incalculable aeon ago and more incalculable still, back before the Realized, Worthy and Perfectly Awakened One Dipamkara and back further still, there were 84 hundred thousand million billion Buddhas with whom I found favour and with whom, after finding favour, I did not lose favour. However, Subhūti, that previous quantity of merit from when I found favour with the Buddhas and Lords, and after finding favour with them, I did not lose favour, does not approach even a hundredth part, even a thousandth part, even a hundred-thousandth part, even a hundred-thousand-millionth part, it does not even permit of any calculation, or reckoning in fractions, or computation, or comparison, or analogy, Subhūti, in relation to the quantity of merit from when, in the last time, as the final five hundred years come to pass, they will learn, memorize, recite and master this discourse.</p> <p>If, Subhūti, one were to describe the quantity of merit of those gentlemen and ladies, of as many of those gentlemen or ladies as acquire a quantity of merit at that time, those living beings would go mad or become mentally disturbed.</p> <p>However, Subhūti, this round of teachings is inconceivable, and the effect it has is truly inconceivable."</p>

	den diese Söhne oder Töchter guter Familien erzeugen werden, und hielte daran fest, so würden die Leute abgelenkt und ihre Gedanken würden verwirrt. Und wieder, o Subhuti, da diese vom So-Gegangenen gelehrte Abhandlung des Gesetzes unfassbar und unvergleichlich ist, so muss von ihr auch unfassbarer Lohn erwartet werden."	unthinkable, so just an unthinkable karma result should be expected from it."		
17-1	"Wie sollte eine Person, nachdem sie den Pfad der Bodhisattvas betreten, sich verhalten; wie soll sie voran schreiten, wie soll sie ihre Gedanken zügeln?"	"How, O Lord, should one set out in the Bodhisattva-vehicle stand, how progress, how control his thoughts?"	"Bhagavan, if someone sets forth on the bodhisattva path, how should they stand? How should they walk? And how should they control their thoughts?"	"How, Lord, should one who has set out on the bodhisattva path take his stand, how should he proceed, how should he control the mind?"
17-2	"Er, der den Pfad der Bodhisattvas betreten hat, sollte seine Gedanken so bilden: Alle Wesen müssen durch mich in der vollkommenen Welt der Auslöschung erlöst werden; und doch, nachdem ich so alle Wesen erlöst habe, wird doch kein Wesen erlöst sein. Und warum? Weil, o Subhuti, wenn ein Bodhisattva irgendeinen Gedanken von Wesen hegte, er nicht ein Bodhisattva genannt werden könnte, und so weiter vom Gedanken eines Lebens bis zum Gedanken einer Person; hätte er einen solchen Gedanken, könnte er nicht Bodhisattva genannt werden. Und warum? Weil, o Subhuti, es nichts dergleichen gibt für jemanden, der den Pfad der Bodhisattvas betreten hat."	"Here, Subhuti, someone who has set out in the Bodhisattva-vehicle should produce a thought in this manner: 'all beings I must lead to Nirvana, into that Realm of Nirvana which leaves nothing behind; and yet, after beings have thus been led to Nirvana, no being at all has been led to Nirvana'. And why? If in a Bodhisattva the notion of a 'being' should take place, he could not be called a 'Bodhi-being'. And likewise if the notion of a soul, or a person should take place in him.) And why? He who has set out in the Bodhisattva-vehicle he is not one of the dharma."	"Subhuti, someone who sets forth on the bodhisattva path should give birth to the thought: 'In the realm of complete nirvana, I shall liberate all beings. And while I thus liberate beings, not a single being is liberated.' And why not? Subhuti, a bodhisattva who creates the perception of a being cannot be called a 'bodhisattva.' Neither can someone who creates the perception of a life or even the perception of a soul be called a 'bodhisattva.' And why not? Subhuti, there is no such dharma as setting forth on the bodhisattva path."	"In this regard, Subhūti, one who has set out on the bodhisattva path should have the following thought, 'I should bring all living beings to final extinction in the realm of extinction without substrate remaining. But after I have brought living beings to final extinction in this way, no living being whatsoever has been brought to extinction.' Why is that? If, Subhūti, the idea of a living being were to occur to a bodhisattva, or the idea of a soul or the idea of a person, he should not be called a bodhisattva. Why is that? There is no dharma called 'one who has set out on the bodhisattva path.'"
17-3	"Was denkst du, o Subhuti, gibt es etwas, das der So-Gegangene in Bezug auf das höchste vollkommene Wissen von dem So-Gegangenen Dipankara übernommen hat?"	"What do you think Subhuti, is there any dharma by which the Tathagata, when he was with Dipankara the Tathagata, has fully known the utmost, right and perfect enlightenment?"	"What do you think, Subhuti? When the Tathagata was with Dipankara Tathagata, did he realize any such dharma as unexcelled, perfect enlightenment?"	"What do you think, Subhūti? Is there any dharma which the Realized One had from the Realized One Dipamkara by which he fully awakened to supreme and perfect awakening!"
17-4	"So weit ich, o von der Welt Geehrter, den Sinn der Lehre des von der Welt Geehrten verstehe, gibt nichts, das der So-Gegangene in Bezug auf das höchste vollkommene Wissen von dem heiligen und völlig erwachten So-Gegangenen Dipankara übernommen hat."	"There is not any dharma by which the Tathagata, when he was with the Tathagata Dipankara, has fully known the utmost, right and perfect enlightenment."	"Bhagavan, as I understand the meaning of what the Tathagata has taught, when the Tathagata was with Dipankara Tathagata, the Arhan, the Fully- Enlightened One, he did not realize any such dharma as unexcelled, perfect enlightenment."	"There is no <i>dharma</i> whatsoever which the Realized One had from the Realized One Dipamkara by which he fully awakened to supreme and perfect awakening."
17-5	"So ist es, Subhuti, so ist es. Es gibt nichts, o Subhuti, was von dem So-Gegangenen in Bezug auf das höchste vollkommene Wissen vom heiligen und vollständig erwachten So-Gegangenen Dipankara übernommen wurde. Und wenn, o Subhuti, etwas vom So-Gegangenen übernommen worden wäre, hätte der So-Gegangene Dipankara nicht von mir prophezeit, indem er sagte: 'Du, o Knabe, wirst in der Zukunft der heilige und vollständig erwachte So-Gegangene, genannt Shakyamuni, sein.' Deswegen, o Subhuti, gibt es nichts, das in Bezug auf das höchste vollkommene Wissen von dem heiligen und vollständig er-	"It is for this reason that the Tathagata Dipankara then predicted of me: 'You, young Brahmin, will be in a future period a Tathagata, Arhat, fully Enlightened, by the name of Shakyamuni.' And why? 'Tathagata', Subhuti, is synonymous with true Suchness (tathata). And whosoever, Subhuti, were to say, 'The Tathagata has fully known the utmost, right and perfect enlightenment', he would speak falsely. And why? There is not any dharma by which the Tathagata has fully known the utmost, right and perfect enlightenment."	"So it is, Subhuti. So it is. When the Tathagata was with Dipankara Tathagata, the Arhan, the Fully-Enlightened One, he did not realize any such dharma as unexcelled, perfect enlightenment. Subhuti, if the Tathagata had realized any dharma, Dipankara Tathagata would not have prophesied, 'Young man, in the future you shall become the tathagata, the arhan, the fully-enlightened one named Shakyamuni.' Subhuti, it was because the Tathagata, the Arhan, the Fully- Enlightened One did not realize any such dharma as unexcelled, perfect enlightenment, that Dipankara Tathagata prophesied, 'Young	"So it is, Subhuti, so it is, there is no dharma by which the Tathagata, when he was in the presence of Dipamkara, the Tathagata, Arhat, Fully Enlightened One, has awoken to the utmost, right and perfect enlightenment. If again, Subhuti, some dharma had been fully known by the Tathagata, not of me would the Tathagata Dipankara have predicted: «You, young Brahmin, will in a future period be a Tathagata, Arhat, Fully Enlightened, by the name Sākyamuni'. [Because then, Subhuti, there is not any dharma by which the Tathagata, Arhat, Fully Enlightened One has fully known

	<p>wachten So-Gegangenen übernommen wurde, daher wurde ich prophezeit von dem So-Gegangenen Dipankara, als er sagte: 'Du, o Knabe, wirst in der Zukunft der heilige und vollständig erwachte So-Gegangene, genannt Shakyamuni, sein.'</p> <p>Und warum, o Subhuti, der Name So-Gegangener? Er bezeichnet wahre Soheit. Und warum So-Gegangener, o Subhuti? Es bezeichnet, dass ohne Ursache ist. Und warum So-Gegangener, o Subhuti? Es bezeichnet die Vernichtung aller Eigenschaften.</p> <p>Und warum 'So-Gegangener', o Subhuti? Es bezeichnet Einen, der keine wie auch immer geartete Ursache hat. Und warum dies? Weil, o Subhuti, Nicht-Ursache das höchste Ziel ist. Und wer auch immer, o Subhuti, sagte, dass der heilige und völlig erwachte So-Gegangene das höchste vollkommene Wissen erfuhr, der spräche eine Unwahrheit und würde mich verleumden, o Subhuti, mit einer Unwahrheit, die er erlernt hat. Und warum? Weil es nichts dergleichen gibt, o Subhuti, das der So-Gegangene in Bezug auf das höchste vollkommene Wissen erfahren hat. Und darin, o Subhuti, was der So-Gegangene erfahren und gelehrt hat, liegt weder Wahrheit noch Falschheit. Daher lehrt der So-Gegangene: 'Alle Dinge sind Erwachte Dinge.'</p> <p>Und warum? Weil, o Subhuti, was der So-Gegangene als alle Dinge gelehrt hat, das wurde als Nicht-Dinge gelehrt; und daher werden alle Dinge Erwachte Dinge [nur] genannt. Nun, o Subhuti, ein Mann kann einen Körper haben, und es mag ein großer Körper sein."</p>	<p>And that dharma which the Tathagata has fully known and demonstrated, on account of that there is neither truth nor fraud.]) Therefore the Tathagata teaches, all dharmas are the Buddha's own and special dharmas'.</p> <p>And why? 'All-dharmas', Subhuti, have as no-dharmas been taught by the Tathagata. Therefore all dharmas are called the Buddha's own and special dharmas. Just as a man, Subhuti, might be endowed with a body, a huge body."</p>	<p>man, in the future you shall become the tathagata, the arhan, the fully-enlightened one named Shakyamuni."</p> <p>And how so? 'Tathagata,' Subhuti, is another name for what is truly real. 'Tathagata,' Subhuti, is another name for the dharma with no beginning. 'Tathagata,' Subhuti, is another name for the end of dharmas. 'Tathagata,' Subhuti, is another name for what never begins. And how so? No beginning, Subhuti, is the highest truth. Subhuti, if anyone should claim, 'The Tathagata, the Arhan, the Fully-Enlightened One realized unexcelled, perfect enlightenment,' such a claim would be untrue. Subhuti, they would be making a false statement about me. And how so? Subhuti, the Tathagata did not realize any such dharma as unexcelled, perfect enlightenment. Furthermore, Subhuti, in the dharma realized or taught by the Tathagata, there is nothing true and nothing false. Thus, the Tathagata says 'all dharmas are buddha dharmas.'</p> <p>And how so? 'All dharmas,' Subhuti, are said by the Tathagata to be no dharmas. Thus are all dharmas called 'buddha dharmas'. Subhuti, imagine a perfect person with an immense, perfect body."</p>	<p>the utmost, right and perfect enlightenment]</p> <p>Therefore the Realized One Dīpaṃkara predicted of me 'At a future time, young man, you will become a Realized, Worthy and Perfectly Awakened One by the name of Sākyamuni!'</p> <p>Why is that? The word 'Realized' (tathāgata), Subhūti, is a synonym for reality (tathatā). Should anyone say, Subhūti, that the Realized One has fully awakened to supreme and perfect awakening, [he would be speaking a falsehood,] there is no dharma whatsoever to which the Realized One has fully awakened as supreme and perfect awakening. In the dharma to which the Realized One has fully awakened, there is no truth and no falsehood.</p> <p>Therefore the Realized One preaches 'All dharmas are Buddha-dharmas.' As far as 'all dharmas' are concerned, Subhūti, all of them are dharma-less. That is why they are called 'all dharmas.' Subhūti, it is as if there were, say, a man who was full-bodied and big-bodied."</p>
17-6	<p>"Dieser Mann, von dem der So-Gegangene gesprochen hat als von einem Mann mit einem Körper, mit einem großen Körper, von ihm, o von der Welt Geehrter, sprach der So-Gegangene als jemandem ohne Körper, und daher wird er ein Mann mit einem Körper und mit einem großen Körper [nur] genannt."</p>	<p>"That man of whom the Tathagata spoke as 'endowed with a body, a huge body', as a no-body he has been taught by the Tathagata. Therefore is he called, 'endowed with a body, a huge body'."</p>	<p>"Bhagavan, this perfect person whom the Tathagata says has an 'immense, perfect body', Bhagavan, the Tathagata says has no body. Thus is it called an 'immense, perfect body'."</p>	<p>"That man whom the Realized One has described as full-bodied and big-bodied has, Lord, been described by the Realized One as bodiless. That is why he is called full-bodied and big-bodied."</p>
17-7a	<p>"So ist es, o Subhuti; und wenn ein Bodhisattva spräche: 'Ich werde alle Wesen erlösen', sollte er nicht ein Bodhisattva genannt werden.</p> <p>Und warum? Gibt es etwas, o Subhuti, das Bodhisattva genannt wird?"</p>	<p>"So it is, Subhuti. The Bodhisattva who would say, 'I will lead beings to Nirvana', he should not be called a 'Bodhi-being'.</p> <p>And why? Is there, Subhuti, any dharma named 'Bodhi-being'?"</p>	<p>"So it is, Subhuti. And if a bodhisattva says, 'I shall liberate other beings,' that person is not called a 'bodhisattva.'</p> <p>And why not? Subhuti, is there any such dharma as a bodhisattva?"</p>	<p>"Quite so, Subhūti. Any bodhisattva who would say such things as 'I will bring living beings to final extinction' should not be called a bodhisattva.</p> <p>Why is that? Does any dharma at all exist called 'a bodhisattva,' Subhūti?"</p>
17-7b	<p>"Wahrlich nicht, o von der Welt Geehrter, es gibt nichts, das ein Bodhisattva genannt wird."</p>	<p>"No indeed, O Lord."</p>	<p>"No, indeed, Bhagavan. There is no such dharma as a bodhisattva."</p>	<p>"No indeed, Lord."</p>
17-7c	<p>"Jene, von denen als Wesen gesprochen wurde, wahrlich Wesen, o Subhuti, von denen sprach der So-Gegangene als Nicht-</p>	<p>"Because of that the Tathagata teaches, 'selfless are all dharmas, they have not the character of living beings, they are with-</p>	<p>"And beings, Subhuti, 'beings' are said by the Tathagata to be no beings. Thus are they called 'beings.' And thus does the</p>	<p>"Therefore the Realized One preaches that all dharmas are devoid of a living being, devoid of a soul, devoid of a per-</p>

	<p>Wesen, und daher werden sie Wesen [nur] genannt. Daher spricht der So-Gegangene: 'Alle Wesen sind ohne Selbst, alle Wesen sind ohne Leben, ohne Wesenheit, ohne eine Persönlichkeit.'</p> <p>Würde, o Subhuti, ein Bodhisattva sagen: 'Zahlreiche Welten werde ich erschaffen', würde er etwas Unwahres sagen.</p> <p>Und warum? Weil das, wovon als zahlreichen Welten gesprochen wurde, wahrlich zahlreichen Welten, o Subhuti, von diesen wurde vom So-Gegangenen als Nicht-Welten gesprochen, und daher werden sie zahlreiche Welten [nur] genannt. Ein Bodhisattva, o Subhuti, der glaubt, dass alle Dinge ohne Selbst, dass alle Dinge ohne ein Selbst sind, dieser hat Glauben, er wird von dem heiligen und völlig erwachten So- Gegangenen ein edelgesinnter Bodhisattva genannt."</p>	<p>out a living soul, without personality'. [(If any Bodhisattva should say, 'I will create harmonious Buddhafields')], he likewise should not be called a Bodhi-being.</p> <p>[(And why? 'The harmonies of Buddhafields, the harmonies of Buddhafields', Subhuti, as no-harmonies have they been taught by the Tathagata. Therefore he spoke of 'harmonious Buddhafields').] The Bodhisattva, however, Subhuti, who is intent on 'without self are the dharmas, without self are the dharmas', him the Tathagata, the Arhat, the fully Enlightened One has declared to be a Bodhi-being, a great being."</p>	<p>Tathagata say 'all dharmas have no self, all dharmas have no life, no individuality, and no soul.</p> <p>Subhuti, if a bodhisattva should thus claim, 'I shall bring about the transformation of a world,' such a claim would be untrue.</p> <p>And how so? The transformation of a world, Subhuti, the 'transformation of a world' is said by the Tathagata to be no transformation. Thus is it called the 'transformation of a world. Subhuti, when a bodhisattva resolves on selfless dharmas as 'selfless dharmas,' the Tathagata, the Arhan, the Fully-Enlightened One pronounces that person a fearless bodhisattva."</p>	<p>son.</p> <p>The bodhisattva, Subhūti, who would say such things as 'I shall make the dispositions of a field perfect' should also be described in just that way.</p> <p>Why is that? The Realized One has preached, Subhūti, that the so-called 'dispositions of a field' are dispositionless. That is why they are called 'dispositions of a field.' The bodhisattva who has faith, Subhūti, in the oft-repeated saying 'Dharmas are selfless' has been declared by the Realized, Worthy and Perfectly Awakened One to be a bodhisattva, a bodhisattva indeed.</p>
18-1	"Was denkst du, o Subhuti, besitzt der So-Gegangene das körperliche Auge?"	"What do you think, Subhuti, does the fleshly eye of the Tathagata exist?"	"Subhuti, what do you think? Does the Tathagata possess a physical eye?"	What do you think, Subhūti? Does the Realized One have the eye of the flesh?"
18-2	"So ist es, o von der Welt Geehrter, der So-Gegangene besitzt das körperliche Auge."	"So it is, O Lord, the fleshly eye of the Tathagata does exist."	"So he does, Bhagavan. The Tathagata possesses a physical eye."	"It is so, Lord, the Realized One has the eye of the flesh."
18-3	"Was denkst du, o Subhuti, besitzt der So-Gegangene das himmlische Auge?"	<p>"The Lord asked: What do you think, Subhuti, does the Tathagata's heavenly eye exist, his wisdom eye, his Dharma-eye, his Buddha-eye?"</p>	"Subhuti, what do you think? Does the Tathagata possess a divine eye?"	<p>"What do you think, Subhūti? Does the Realized One have the eye of the gods, the eye of insight, the eye of dharma, the eye of the Awakened?"</p>
18-4	"So ist es, o von der Welt Geehrter, der So-Gegangene besitzt das himmlische Auge."		"So he does, Bhagavan. The Tathagata possesses a divine eye."	
18-5	"Was denkst du, o Subhuti, besitzt der So-Gegangene das Auge des Wissens?"		"Subhuti, what do you think? Does the Tathagata possess a prajna eye?"	
18-6	"So ist es, o von der Welt Geehrter, der So-Gegangene besitzt das Auge des Wissens."		"So he does, Bhagavan. The Tathagata possesses a prajna eye."	
18-7	"Was denkst du, o Subhuti, besitzt der So-Gegangene das Auge des Gesetzes?"		"Subhuti, what do you think? Does the Tathagata possess a dharma eye?"	
18-8	"So ist es, o von der Welt Geehrter, der So-Gegangene besitzt das Auge des Gesetzes."		"So he does, Bhagavan. The Tathagata possesses a dharma eye."	
18-9	"Was denkst du, o Subhuti, besitzt der So-Gegangene das Auge des Erwachten?"		"Subhuti, what do you think? Does the Tathagata possess a buddha eye?"	
18-10	"So ist es, o von der Welt Geehrter, der So-Gegangene besitzt das Auge des Erwachten."	So it is, O Lord, the heavenly eye of the Tathagata does exist, and so does his wisdom eye, his Dharma-eye and his Buddha-eye.	"So he does, Bhagavan. The Tathagata possesses a buddha eye."	"It is so, Lord, the Realized One has the eye of the gods, the eye of insight, the eye of dharma, the eye of the Awakened."
18-11	"Was denkst du, o Subhuti, so viele Sandkörner hier im großen Fluss Ganges sind - hat sie der So-Gegangene als Sandkörner gelehrt?"	What do you think, Subhuti, has the Tathagata used the phrase, 'as many grains of sand as there are in the great river Ganges'?	"Subhuti, what do you think? As many grains of sand as there are in the great river of the Ganges, does the Tathagata not speak of them as grains of sand?"	
18-12	"So ist es, o von der Welt Geehrter, der So-Gegangene hat sie als Sandkörner gelehrt."	"So it is, O Lord, so it is, O Well-Gone! The Tathagata has done so."	"So he does, Bhagavan. So he does, Sugata. The Tathagata speaks of them as grains of sand."	
18-13	"Was denkst du, o Subhuti, gäbe es so viele Ganges-Flüsse, als es Sandkörner im großen Fluss Ganges gibt; und, gäbe es so	"What do you think, Subhuti, if there were as many Ganges rivers as there are grains of sand in the great river Ganges,	"What do you think, Subhuti? If there were as many rivers as all the grains of sand in the great river of the Ganges and	"What do you think, Subhūti? If there were as many Ganges Rivers as there are grains of sand in the Ganges River, and if

	viele Welten, als Sandkörner in diesen sind, würden dies viele Welten sein?"	and if there were as many world systems as there are grains of sand in them, would those world systems be many?"	as many worlds as there are grains of sand in all these rivers, would there be many worlds?"	there were just as many world-systems as there would be grains of sand in them, would those world-systems be numerous?"
18-14	"So ist es, o von der Welt Geehrter, so ist es, o Sugata, viele Welten wären dies."	"So it is, O Lord, so it is, O Well-Gone, these world systems would be many."	"So there would, Bhagavan. So there would, Sugata. There would be many worlds."	["Quite so, Lord, those world-systems would be numerous."]
18-15	"So viele Wesen es in all diesen Welten gibt, ich kenne die mannigfaltigen Gedankengänge von ihnen allen. Und warum? Weil, was als Gedankengänge gelehrt wurde, wahrlich Gedankengänge, o Subhuti, das wurde von den So-Gegangenen als Nicht-Gedankengänge gelehrt, und daher wird es Gedankengang [nur] genannt. Und warum? Weil, o Subhuti, ein vergangener Gedanke nicht wahrgenommen wird, ein zukünftiger Gedanke nicht wahrgenommen wird, und der gegenwärtige Gedanke nicht wahrgenommen wird."	"As many beings as there are in these world systems, of them I know, in my wisdom, the manifold trends of thought. And why? 'Trends of thought, trends of thought', Subhuti, as no trends have they been taught by the Tathagata. Therefore are they called 'trends of thought'. And why? Past thought is not got at; future thought is not got at; present thought is not got at."	"And as many beings as there might be in those worlds, Subhuti, I would know their myriad streams of thought. And how so? Streams of thought, Subhuti, what the Tathagata speaks of as 'streams of thought' are no streams. Thus are they called 'streams of thought'. And how so? Subhuti, a past thought cannot be found. A future thought cannot be found. Nor can a present thought be found."	"Subhūti, as many living beings as there might be in those world-systems, I would know their manifold streams of thought. Why is that? Those so-called 'streams of thought,' Subhūti, have been preached by the Realized One as streamless. That is why they are called 'streams of thought.' Why is that? Subhūti, one cannot apprehend a past thought, one cannot apprehend a future thought, one cannot apprehend a present [thought]."
19-1	"Was denkst du, o Subhuti, wenn ein Sohn oder eine Tochter aus guter Familie dieses Universum von einer Million Millionen Welten mit den sieben Schätzen anfüllte und sie heiligen und völlig erwachten Erwachten als Geschenk gäbe, würde dieser Sohn oder diese Tochter aus guter Familie durch die Kraft dieser Tat einen großen Vorrat von Verdienst erzeugen?"	"What do you think, Subhuti, if a son or daughter of good family had filled this world system of 1,000 million worlds with the seven precious things, and then gave it as a gift to the Tathagatas, the Arhats, the fully Enlightened Ones, would they on the strength of that beget a great heap of merit?"	"Subhuti, what do you think? If some noble son or daughter filled the billion worlds of this universe with the seven jewels and gave them all as a gift to the tathagatas, the arhans, the fully-enlightened ones, would the body of merit produced as a result by that noble son or daughter be great?"	"What do you think, Subhūti? If someone were to fill this trigalactic megagalactic world-system with the seven treasures and give it as a gift, would that gentleman or lady engender a lot of merit on that basis?"
19-2	"Ja, einen großen."	"They would, O Lord, they would, O Well-Gone!"	"Great, indeed, Bhagavan."	"A lot, Lord. A lot, Blessed One."
19-3	"So ist es, o Subhuti, so ist es; dieser Sohn oder diese Tochter aus guter Familie würde durch die Kraft dieser Tat einen großen Vorrat von Verdienst erzeugen, unermesslich und unbegrenzt. Und warum? Weil, was als Vorrat von Verdienst gelehrt wurde, wahrlich als Vorrat von Verdienst, o Subhuti, dies wurde vom So-Gegangenen als Nicht-Vorrat von Verdienst gelehrt, und daher wird es Vorrat von Verdienst [nur] genannt. Wenn es, o Subhuti, einen Vorrat von Verdienst gäbe, hätte der So-Gegangene nicht gelehrt: 'Ein Vorrat von Verdienst, wahrlich, ein Vorrat von Verdienst!'"	"So it is, Subhuti, so it is. On the strength of that this son or daughter of good family would beget a great heap of merit, immeasurable and incalculable. But if, on the other hand, there were such a thing as a heap of merit, the Tathagata would not have spoken of a 'heap of merit'."	"So it would, Subhuti. So it would. The body of merit produced as a result by that noble son or daughter would be immeasurably, infinitely great. And how so? A body of merit, Subhuti, a 'body of merit' is spoken of by the Tathagata as no body. Thus is it called a 'body of merit'. Subhuti, if there were a body of merit, the Tathagata would not have spoken of a body of merit as a 'body of merit'."	"Quite so, Subhūti, quite so. It is a lot. That gentleman or lady would engender a lot of merit on that basis. If there were a quantity of merit, Subhūti, the Realized One would not have preached the so-called 'quantity of merit.'"
20-1	"Was denkst du dann, o Subhuti, wird ein So-Gegangener an der Gestalt seines sichtbaren Körpers erkannt?"	"What do you think, Subhuti, is the Tathagata to be seen by means of the accomplishment of his form-body?"	"Subhuti, what do you think? Can the Tathagata be seen by means of the perfect development of the physical body?"	"What do you think, Subhuti? Can a Realized One be seen by virtue of the perfection of his physical body?"
20-2	"Wahrlich nicht, o von der Welt Geehrter, ein So-Gegangener wird nicht an der Gestalt seines sichtbaren Körpers erkannt. Und warum? Weil, was gelehrt wurde, o von der Welt Geehrter, als die Gestalt des sichtbaren Körpers, wahrlich die Gestalt des sichtbaren	"No indeed, O Lord, the Tathagata is not to be seen by means of the accomplishment of his form-body. And why? 'Accomplishment of his form-body, accomplishment of his form-body',	"No, indeed, Bhagavan. The Tathagata cannot be seen by means of the perfect development of the physical body. And why not? The perfect development of the physical body, Bhagavan, the 'perfect	"No, Lord, a Realized One cannot be seen by virtue of the perfection of his physical body. Why is that? The so-called 'perfection of the physical body' has been preached by the Realized One as perfectionless. That is why

	Körpers, das wurde vom So-Gegangenen als Nicht-Gestalt Gestalt des sichtbaren Körpers gelehrt, und daher wird es die Gestalt des sichtbaren Körpers [nur] genannt."	this, O Lord, has been taught by the Tathagata as no- accomplishment. Therefore is it called 'accomplishment of his form-body'."	development of the physical body' is spoken of by the Tathagata as no development. Thus is it called a 'the perfect development of the physical body'."	it is called the 'perfection of the physical body'."
20-3	"Was denkst du, o Subhuti, sollte ein So-Gegangener am Vorhandensein von Anzeichen erkannt werden?"	"What do you think, Subhuti, is the Tathagata to be seen through his possession of marks?"	"Subhuti, what do you think? Can the Tathagata be seen by means of the possession of attributes?"	"What do you think, Subhuti? Can a Realized One be seen by virtue of the possession of distinctive features?"
20-4	"Wahrlich nicht, o von der Welt Geehrter, ein So-Gegangener wird nicht am Vorhandensein von Anzeichen erkannt. Und warum? Weil, was der So-Gegangene als das Vorhandensein von Anzeichen gelehrt hat, von dem So-Gegangenen als Nicht-Vorhandensein von Anzeichen gelehrt wurde, und daher wird es das Vorhandensein von Anzeichen [nur] genannt."	"No indeed, O Lord. And why? This possession of marks, O Lord, which has been taught by the Tathagata, as a this has been taught by the Tathagata. Therefore is it called 'possession of marks'."	"No, indeed, Bhagavan. The Tathagata cannot be seen by means of the possession of attributes. And why not? Bhagavan, what the Tathagata speaks of as the possession of attributes is spoken of by the Tathagata as no possession of attributes. Thus is it called the 'possession of attributes'."	"No, Lord, a Realized One cannot be seen by virtue of the possession of distinctive features. Why is that? What the Realized One has preached as the possession of distinctive features has been preached by the Realized One as lacking the possession of distinctive features. That is why it is called the possession of distinctive features."
21-1a	"Was denkst du, o Subhuti, denkt der So-Gegangene auf diese Weise: Ich habe das Gesetz gelehrt?"	"What do you think, Subhuti, does it occur to the Tathagata, 'by me has Dharma been demonstrated'?"	"Subhuti, what do you think? Does it occur to the Tathagata: 'I teach a dharma'?"	"What do you think, Subhūti? Does it occur to the Realized One that he has taught the dharma?"
21-1b	"Wahrlich nicht, o von der Welt Geehrter, denkt der So-Gegangene auf diese Weise: Ich habe das Gesetz gelehrt."		"No, indeed, Bhagavan. It does not occur to the Tathagata: 'I teach a dharma'."	
21-2	"Wenn ein Mann sagen würde, der So-Gegangene hätte das Gesetz gelehrt, würde er Unwahres sprechen; er würde mich verleumden mit Unwahrheit, die er gelernt hat. Und warum? Weil, o Subhuti, gesagt wird: die Lehre des Gesetzes, wahrlich die Lehre des Gesetzes. O Subhuti, es gibt nichts unter dem Namen der Lehre des Gesetzes, das wahrgenommen werden kann."	"Whosoever, Subhuti, would say, 'the Tathagata has demonstrated Dharma', he would speak falsely, he would misrepresent me by seizing on what is not there. And why? 'Demonstration of dharma, demonstration of dharma', Subhuti, there is not any dharma which could be got at as a demonstration of dharma."	"Subhuti, if someone should claim, 'the Tathagata teaches a dharma,' such a claim would be untrue. Such a view of me, Subhuti, would be a misconception. And how so? In the teaching of a dharma, Subhuti, in the 'teaching of a dharma' there is no such dharma to be found as the 'teaching of a dharma'."	"Subhūti, anybody who would say such things as 'The Tathāgata has taught the dharma' would misrepresent me, Subhūti, on account of wrong learning. Why is that? As for the so-called 'teaching of the dharma,' Subhūti, there exists no dharma whatsoever which can be apprehended called the 'teaching of the dharma'."
21-3	"Fürwahr, o von der Welt Geehrter, wird es irgendwelche Wesen in der Zukunft, in der Endzeit, im letzten Moment, in den letzten 500 Jahren, während der Zeit des Verfalls des Guten Gesetzes geben, die, wenn sie genau diese Gesetze hören, sie glauben werden?"	"Are there, O Lord, any beings in the future, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine who, on hearing such dharmas, will truly believe?"	"Bhagavan, will there be any beings in the future, in the final epoch, in the final period, in the final five hundred years of the dharma-ending age, who hear a dharma such as this and believe it?"	"Can it be, Lord, that there will be any living beings at a future time who will hear such <i>dharmas</i> as these being preached and have faith in them?"
21-4	"Dies, o Subhuti, sind weder Wesen noch Nicht-Wesen. Und warum? Weil, o Subhuti, jene, die als Wesen, wahrlich als Wesen, gelehrt wurden, sie wurden vom So-Gegangenen als Nicht-Wesen gelehrt, und daher werden sie Wesen [nur] genannt."	"They, Subhuti, are neither beings nor non-beings. And why? 'Beings, beings', Subhuti, the Tathagata has taught that they are all non-beings. Therefore has he spoken of 'all beings'."	"Neither beings, Subhuti, nor no beings. And how so? Beings, Subhuti, 'beings' are all spoken of by the Tathagata, Subhuti, as no beings. Thus are they called 'beings'."	"Subhūti, they are not beings, nor are they non-beings. Why is that? 'All beings,' Subhūti, have been preached by the Realized One as beingless. That is why they are called 'all beings'."
22-1a	"Was denkst du dann, o Subhuti, gibt es etwas, das der So-Gegangene in Form des höchsten vollkommenen Wissens erkannt hat?"	"What do you think, Subhuti, is there any dharma by which the Tathagata has fully known the utmost, right and perfect enlightenment?"	"Subhuti, what do you think? Did the Tathagata realize any such dharma as unexcelled, perfect enlightenment?"	"What do you think, Subhūti? Does any dharma at all exist to which the Realized One became fully awakened as supreme and perfect awakening?"

22-1b	"Wahrlich nicht, o von der Welt Geehrter, es gibt nichts, o von der Welt Geehrter, das der So-Gegangene in Form des höchsten vollkommenen Wissens erkannt hat."	"No indeed, O Lord, there is not any dharma by which the Tathagata has fully known the utmost, right and perfect enlightenment."	"No, indeed, Bhagavan. The Tathagata did not realize any such dharma, Bhagavan, as unexcelled, perfect enlightenment."	"No <i>dharma</i> whatsoever exists to which the Realized One became fully awakened as supreme and perfect awakening."
22-2	"So ist es, Subhuti, so ist es. Nicht das Geringste wird da erkannt oder wahrgenommen, daher wird es das höchste vollkommene Wissen genannt."	"So it is, Subhuti, so it is. Not even the least (anu) dharma is there found or got at. Therefore is it called 'utmost (anuttara), right and perfect enlightenment'."	"So it is, Subhuti. So it is. The slightest dharma is neither obtained nor found therein. Thus is it called 'unexcelled, perfect enlightenment'."	"Quite so, Subhūti, quite so. Not even a fine or minute (anu) dharma is to be found or apprehended in it. That is why it is called 'superfine or supreme (anuttarā) and perfect awakening.'"
23	"Auch, o Subhuti, ist dort alles gleich, es gibt keine Unterscheidung dort, und daher wird es das höchste vollkommene Wissen genannt. Frei von Selbst, frei von Wesen, frei von Leben, frei von Persönlichkeit, dieses höchste vollkommene Wissen ist stets das gleiche und wird auf diese Art in allen guten Dingen erkannt. Und warum? Weil, was als gute Dinge gelehrt wurde, wahrlich gute Dinge, o Subhuti, sie wurden als Nicht-Dinge von dem So-Gegangenen gelehrt, und daher werden sie gute Dinge [nur] genannt."	"Furthermore, Subhuti, self-identical (sama) is that dharma, and nothing is therein at variance (vishama). Therefore is it called 'utmost, right (samyak) and perfect (sam-) enlightenment'. Self-identical through the absence of a self, a being, a soul, or a person, the utmost, right and perfect enlightenment is fully known as the totality of all the wholesome dharmas. Wholesome dharmas, wholesome dharmas', Subhuti yet as no-dharmas have they been taught by the Tathagata. Therefore are they called 'wholesome dharmas'."	"Furthermore, Subhuti, undifferentiated is this dharma in which nothing is differentiated. Thus is it called 'unexcelled, perfect enlightenment.' Without a self, without a being, without a life, without a soul, undifferentiated is this unexcelled, perfect enlightenment by means of which all auspicious dharmas are realized. And how so? Auspicious dharmas, Subhuti, 'auspicious dharmas' are spoken of by the Tathagata as 'no dharmas.' Thus are they called 'auspicious dharmas'."	"However, Subhūti, that dharma is the same as any other (sama), and there is nothing at all different (visama) about it. That is why it is called 'supreme and perfect awakening.' By virtue of being devoid of a soul, being devoid of a living being and being devoid of a person, that supreme and perfect awakening is fully awakened to as being the same as all wholesome dharmas. These so-called 'wholesome dharmas,' Subhūti, have been preached by the Realized One as being indeed dharma-less. That is why they are called 'wholesome dharmas'."
24	"Und wenn, o Subhuti, eine Frau oder ein Mann von den sieben Schätzen so viele Berge anhäufte, als es den Berg Sumeru, den König der Berge, im Universum einer Million Millionen Welten gäbe uns sie als Geschenk heiligen und vollkommen erwachten So- Gegangenen gäbe; und wenn ein Sohn oder eine Tochter aus guter Familie, nachdem er oder sie von dieser Abhandlung des Gesetzes, dieser Transzendenten Weisheit, nur einen Vers von vier Zeilen genommen hätte, ihn Anderen lehrte, dann, o Subhuti, erreichte - verglichen mit diesem Vorrat an Verdienst - der vorherige Vorrat an Verdienst nicht den hundertsten Teil, nein, nicht den tausendsten Teil, nicht den hunderttausendsten Teil, nicht den zehnmillionstel Teil, nicht den hunderttausend milliardstel Teil. Er leidet weder Anzahl noch Verhältnis, noch Zählen, noch Vergleich, noch Annäherung noch Analogie."	"And again, Subhuti, if a woman or man had piled up the seven precious things until their bulk equaled that of all the Sumerus, kings of mountains, in the world system of 1,000 million worlds, and would give them as a gift; and if, on the other hand, a son or daughter of good family would take up from this Prajnaparamita, this discourse on Dharma, but one stanza of four lines, and demonstrate it to others, compared with his heap of merit the former heap of merit does not approach one hundredth part, etc., until we come to, it will not bear any comparison."	"Moreover, Subhuti, if a man or woman brought together as many piles of the seven jewels as all the Mount Sumerus in the billion worlds of the universe and gave them as a gift to the tathagatas, the arhans, the fully-enlightened ones, and a noble son or daughter grasped but a single four-line gatha of this dharma teaching of the perfection of wisdom and made it known to others, Subhuti, their body of merit would be greater by more than a hundredfold, indeed, by an amount beyond comparison."	"If, however, someone were to amass piles of the seven treasures as high as all the Sumerus, kings of all mountains, in the trigalactic megagalactic world-system and give them as a gift, Subhūti, and if someone else were to do no more than learn just a four-lined verse from this Perfection of Insight and teach it to others, then the former quantity of merit, Subhūti, does not approach even a hundredth part of the latter quantity of merit and so on, until nor does it even permit of any analogy."
25	"Was denkst du dann, o Subhuti, denkt ein So-Gegangener auf diese Weise: Ich habe Wesen befreit? So solltest du nicht denken, o Subhuti. Und warum? Weil es kein Wesen gibt, o Subhuti, das durch den So-Gegangenen befreit wurde. Und wenn es ein Wesen gäbe, o Subhuti, das durch den So-Gegangenen befreit wurde, dann würde der So-Gegangene an einem Selbst haften, an einem Wesen haften, an Leben haften, an einer Person haften. Und was das Haf-	"What do you think, Subhuti, does it occur to a Tathagata, 'by me have beings been set free'? Not thus should you see it, Subhuti! And why? There is not any being whom the Tathagata has set free. Again, if there had been any being whom the Tathagata had set free, then surely there would have been on the part of the Tathagata a seizing of a self, of a being, of a soul, of a person. 'Seizing of a self', as a no-seizing, Subhuti, has that been taught by the Tathagata."	"Subhuti, what do you think? Does it occur to the Tathagata: 'I rescue beings?' Surely, Subhuti, you should hold no such view. And why not? Subhuti, the being does not exist who is rescued by the Tathagata. Subhuti, if any being were rescued by the Tathagata, the Tathagata would be attached to a self. He would be attached to a being, attached to a life, and attached to a soul. 'Attachment to a self,' Subhuti, is said by the Tathagata to be no attachment."	"What do you think, Subhūti? Does it occur to the Realized One that he has liberated living beings? This is again not the way one should see things, Subhūti. Why is that? There is no living being whatsoever who has been liberated by the Realized One. If moreover there were any living being who was liberated by the Realized One, Subhūti, that would constitute seizing upon a self on his part, seizing upon a living being, seizing upon a soul, seizing upon a person. This 'seizing upon a

	ten an einem Selbst genannt wird, o Subhuti, das wird vom So-Gegangenen als Nicht-Glaube gelehrt. Und dies wird von Kindern und unwissenden Personen gelernt; und die als Kinder und unwissende Personen gelehrt wurden, o Subhuti, wurden von dem So-Gegangenen als Nicht-Personen gelehrt und daher werden sie Kinder und unwissende Personen [nur] genannt."	And yet the foolish common people have seized upon it. 'Foolish common people', Subhuti, as really no people have they been taught by the Tathagata. Therefore are they called 'foolish common people'."	Yet foolish people remain attached. And 'foolish people,' Subhuti, are said by the Tathagata to be no people. Thus are they called 'foolish people'."	self,' Subhūti, has been preached by the Realized One as devoid of seizing, but it is learned by foolish ordinary people. These 'foolish ordinary people,' Subhūti, have been preached by the Realized One as peopleless. That is why they are called 'foolish ordinary people'."
26-1	Was denkst du dann, o Subhuti, wird der So-Gegangene an den 32 Merkmalen erkannt?"	"What do you think, Subhuti, is the Tathagata to be seen by means of his possession of marks?"	"Subhuti, what do you think? Can the Tathagata be seen by means of the possession of attributes?"	"What do you think, Subhūti? Can a Realized One be seen by virtue of the possession of distinctive features?"
26-2	"Wahrlich nicht, o von der Welt Geehrter. Soweit ich den Sinn der Lehre des von der Welt Geehrten verstehe, wird der So-Gegangene nicht an den 32 Merkmalen erkannt."	"No indeed, O Lord."	"No, indeed, Bhagavan. As I understand the meaning of what the Buddha says, the Tathagata cannot be seen by means of the possession of attributes."	"Quite so, Lord, a Realized One can be seen by virtue of the possession of distinctive features."
26-3	"Gut, gut, o Subhuti, so ist es Subhuti; es ist, wie du sagst; ein So-Gegangener wird nicht an den 32 Merkmalen erkannt. Und warum? O Subhuti, könnte der So-Gegangene an den 32 Merkmalen erkannt werden, dann wäre auch ein Welten regierender König ein So-Gegangener; daher wird ein So-Gegangener nicht an den 32 Merkmalen erkannt."	"If, Subhuti, the Tathagata could be recognized by his possession of marks, then also the universal monarch would be a Tathagata. Therefore the Tathagata is not to be seen by means of his possession of marks."	"Well done, Subhuti. Well done. So it is, Subhuti. It is as you claim. The Tathagata cannot be seen by means of the possession of attributes. And why not? Subhuti, if the Tathagata could be seen by means of the possession of attributes, a universal king would be a Tathagata. Hence, the Tathagata cannot be seen by means of the possession of attributes."	"If, however, a Realized One could be seen by virtue of the possession of distinctive features, Subhūti, a wheel-turning king would also be a Realized One."
26-4	"Wie ich den Sinn der Lehre des von der Welt Verehrten verstehe, wird ein So-Gegangener nicht an den 32 Merkmalen erkannt."	"As I, O Lord, understand the Lord's teaching, the Tathagata is not to be seen through his possession of marks."	"As I understand the meaning of what the Buddha says, the Tathagata cannot be seen by means of the possession of attributes."	"As I understand the meaning of what the Lord has preached, a Realized One cannot be seen by virtue of the possession of distinctive features."
26-5	<i>Da, in diesem Moment, lehrte der von der Welt Geehrte diese beiden Verse:</i>	<i>Further the Lord taught on that occasion the following stanzas:</i>	<i>On that occasion the Buddha then spoke this gatha:</i>	<i>Then on that occasion the Lord uttered these verses:</i>
26-6	"Die mich durch Form sahen und die mich durch Klang hörten, sie mühten sich vergeblich, werden mich nicht sehen." (Ein Erwachter wird durch das Gesetz erkannt, denn die Herrscher haben den Gesetzeskörper, und die Natur des Gesetzes kann nicht verstanden werden, noch kann man sie verständlich machen.)	"Those who by my form did see me, And those who followed me by voice Wrong the efforts they engaged in, Me those people will not see." ("From the Dharma should one see the Buddhas, From the Dharmabodies comes their guidance. Yet Dharma's true nature cannot be discerned, And no one can be conscious of it as an object.")	"Who looks for me in form who seeks me in a voice indulges in wasted effort such people see me not." ("By the Dharma is the Buddha seen all teachers rely on the dharma body but dharma nature shall not be known nor can it be known.")	"Whoever saw me through my physical form, Whoever followed me through the sound of my voice, Engaged in the wrong endeavours, Those people will not see me. (A Buddha is visible through the dharma, A Realized One has the dharma for a body, But the nature of dharma being unknowable by sensory consciousness, It cannot be known by sensory consciousness.)"
27	"Was denkst du dann, o Subhuti, hat der So-Gegangene mittels seiner 32 Merkmale das höchste vollkommene Wissen erkannt? Du solltest so nicht denken, o Subhuti. Und warum? Weil, o Subhuti, der So-Gegangene das höchste vollkommene Wis-	"What do you think, Subhuti, has the Tathagata fully known the utmost, right and perfect enlightenment through his possession of marks? Not so should you see it, Subhuti. And why? Because the Tathagata could surely not have fully known the utmost,	"Subhuti, what do you think? Was it due to the possession of attributes that the Tathagata realized unexcelled, perfect enlightenment? Subhuti, you should hold no such view. And why not? Subhuti, it could not have been due to the possession of attributes	"What do you think, Subhūti? Did the Realized One awaken fully to supreme and perfect awakening through the possession of distinctive features? This is again not the way one should see things, Subhūti. The Realized One did not awaken fully to supreme and perfect awakening

	<p>sen nicht mittels seiner 32 Merkmale erkennen würde.</p> <p>Genau so wenig sollte dir irgend jemand, o Subhuti, sagen, dass Zerstörung oder Vernichtung auch nur eines Dinges von jenen, die den Pfad der Bodhisattvas betreten haben, verkündet wird."</p>	<p>right and perfect enlightenment through his possession of marks.'</p> <p>Nor should anyone, Subhuti, say to you, 'those who have set out in the Bodhisattva-vehicle have conceived the destruction of a dharma, or its annihilation'. Not so should you see it, Subhuti! For those who have set out in the Bodhisattva-vehicle have not conceived the destruction of a dharma, or its annihilation."</p>	<p>that the Tathagata realized unexcelled, perfect enlightenment.</p> <p>Furthermore, Subhuti, someone may claim, 'Those who set forth on the bodhisattva path announce the destruction or the end of some dharma.' Subhuti, you should hold no such view.</p> <p>And why not? Those who set forth on the bodhisattva path do not announce the destruction or the end of any dharma."</p>	<p>through the possession of distinctive features.</p> <p>Moreover, Subhūti, if it should be thought that those who have set out on the bodhisattva path assert the destruction of any dharma or its annihilation, then once again, Subhūti, this is not the way one should see things. Those who have set out on the bodhisattva path do not assert the destruction or annihilation of any dharma whatsoever."</p>
28-1	<p>"Und wenn, o Subhuti, ein Sohn oder eine Tochter aus guter Familie so viele Welten, als es Sandkörner im Fluss Ganges gibt, mit den sieben Schätzen anfüllen und sie als Geschenk heiligen und völlig erwachten So-Gegangenen darbringen würde; und wenn ein Bodhisattva Ausdauer erlangte in Dingen, die ungeschaffen und ohne Selbst sind, dann würde letzterer durch die Kraft dessen einen größeren Vorrat von Verdienst erzeugen, unermesslich und unbegrenzt.</p> <p>Aber, o Subhuti, ein edelgesinnter Bodhisattva sollte keinen Vorrat von Verdienst ansammeln."</p>	<p>"And again, Subhuti, if a son or daughter of good family had filled with the seven precious things as many world systems as there are grains of sand in the river Ganges, and gave them as a gift to the Tathagatas, Arhats, fully Enlightened Ones, and if on the other hand a Bodhisattva would gain the patient acquiescence in dharmas which are nothing of themselves and which fail to be produced, then this latter would on the strength of that beget a greater heap of merit, immeasurable and incalculable.</p> <p>Moreover, Subhuti, the Bodhisattva should not acquire a heap of merit."</p>	<p>"Furthermore, Subhuti, if a noble son or daughter took as many worlds as there are grains of sand in the Ganges and covered them with the seven jewels and gave them as a gift to the Tathagatas, the arhans, the fully-enlightened ones, and a bodhisattva gained an acceptance of the selfless, birthless nature of dharmas, the body of merit produced as a result would be immeasurably, infinitely greater.</p> <p>And yet, Subhuti, this fearless bodhisattva would not obtain a body of merit."</p>	<p>"If, however, some gentleman or lady were to fill as many world-systems as there are grains of sand in the Ganges River with the seven treasures and give them as a gift to the Realized, Worthy and Perfectly Awakened Ones, Subhūti, and if some bodhisattva were to attain acceptance with regard to the fact that dharmas are devoid of self, [and devoid of arising,] the latter would generate from that a lot more merit.</p> <p>However, Subhūti, the quantity of merit should not be acquired by the bodhisattva."</p>
28-2	<p>"Sollte, o von der Welt Geehrter, ein Bodhisattva keinen Vorrat von Verdienst ansammeln?"</p>	<p>"Surely, O Lord, the Bodhisattva should acquire a heap of merit?"</p>	<p>"But surely, Bhagavan, this bodhisattva would obtain a body of merit!"</p>	<p>Lord, should the quantity of merit be acquired?</p>
28-3	<p>"Er sollte angesammelt werden, o Subhuti; er sollte nicht angesammelt werden; und daher wird gesagt: Er sollte angesammelt werden."</p>	<p>"'Should acquire', Subhuti, not 'should seize upon.' Therefore is it said, 'should acquire'."</p>	<p>"They would, Subhuti, but without grasping it. Thus is it called 'obtaining'."</p>	<p>"It should be acquired, Subhūti, but should not be taken up. That is why one says 'It should be acquired'."</p>
29	<p>"Und wieder, o Subhuti, wenn jemand sagen würde, der So-Gegangene geht oder kommt, oder steht, oder sitzt, oder liegt, jener, o Subhuti, versteht nicht den Sinn meiner Lehre.</p> <p>Und warum? Weil das Wort So-Gegangener jemanden bezeichnet, der nirgendwo hin geht und nirgendwo herkommt; und daher wird er der So-Gegangene genannt, heilig und vollständig erwacht."</p>	<p>"Whosoever says that the Tathagata goes or comes, stands, sits or lies down, he does not understand the meaning of my teaching.</p> <p>And why? 'Tathagata' is called one who has not gone anywhere, nor come from anywhere. Therefore is he called 'the Tathagata, the Arhat, the fully Enlightened One'."</p>	<p>"Furthermore, Subhuti, if anyone should claim that the Tathagata goes or comes or stands or sits or lies on a bed, Subhuti, they do not understand the meaning of my words.</p> <p>And why not? Subhuti, those who are called 'tathagatas' do not go anywhere, nor do they come from anywhere. Thus are they called 'tathagatas, arhans, fully-enlightened ones'."</p>	<p>"However, Subhūti, if someone were to say that the Realized One goes or comes or stands or sits or lies down, he does not understand the meaning of what I have preached. Why is that? He who is called 'the Realized One' (tathāgata), Subhūti, has not come (āgata) from anywhere, nor has he gone (gata) anywhere. That is why he is called 'the Realized, Worthy and Perfectly Awakened One'."</p>
30-1	<p>"Und wieder, o Subhuti, wenn ein Sohn oder eine Tochter aus guter Familie so viele Welten nähme, als es Staubkörner in diesem Universum einer Million Millionen Welten gibt und sie zu so feinem Staub, als er es mit unermesslicher Stärke könnte, zermahlen würde, wie das, was man eine Unzahl kleinster Atome nennt, denkst du, o Subhuti, wäre dies eine Unzahl von vielen Atomen?"</p>	<p>"And again, Subhuti, if a son or daughter of good family were to grind as many world systems as there are particles of dust in this great world system of 1,000 million worlds, as finely as they can be ground with incalculable vigour, and in fact reduce them to something like a collection of atomic quantities, what do you think, Subhuti, would that be an enormous collection of atomic quantities?"</p>	<p>"Furthermore, Subhuti, if a noble son or daughter took as many worlds as there are specks of dust in a billion-world universe and by an expenditure of limitless energy ground them into a multitude of atoms, Subhuti, what do you think, would there be a great multitude of atoms?"</p>	<p>"If, however, some gentleman or lady were to take as many world-systems as there are dust-particles of earth in the trigalactic megagalactic world-system, Subhūti, and grind them to powder, so that they were like, say, a pile of the most minute atoms, what do you think, Subhūti? Would that pile of the most minute atoms be considerable?"</p>
30-2	<p>"Ja, o von der Welt Geehrter, ja, Sugata, das wäre eine Unzahl von vielen Atomen. Und</p>	<p>"So it is, O Lord, so it is, O Well-Gone, enormous would that collection of atomic</p>	<p>"So there would, Bhagavan. So there would, Sugata. There would be a great multitude of</p>	<p>"Quite so, Lord, that pile of the most minute atoms would be considerable.</p>

	<p>warum? Weil, o von der Welt Geehrter, wenn es eine Unzahl vieler Atome wäre, es der von der Welt Geehrte nicht eine Unzahl von vielen Atomen nennen würde.</p> <p>Und warum? Weil, was der So-Gegangene als eine Unzahl vieler Atome gelehrt hat, das wurde vom So-Gegangenen als Nicht-Unzahl von Atomen gelehrt, und daher wird es eine Unzahl von vielen Atomen [nur] genannt.</p> <p>Und was der So-Gegangene als das Universum einer Million Millionen Welten gelehrt hat, das wurde vom So-Gegangenen als Nicht-Universum von Welten gelehrt, und daher wird es das Universum einer Million Millionen Welten [nur] genannt.</p> <p>Und warum? Weil, o von der Welt Geehrter, gäbe es ein Universum von Welten, dann würde ein Haften an Materie existieren; und was vom So-Gegangenen als Haften an Materie gelehrt wurde, das wurde vom So-Gegangenen als Nicht-Haften gelehrt; und deswegen wird es Haften an Materie [nur] genannt."</p>	<p>quantities be!</p> <p>And why? If, O Lord, there had been an enormous collection of atomic quantities, the Lord would not have called it an 'enormous collection of atomic quantities'.</p> <p>And why? What was taught by the Tathagata as a 'collection of atomic quantities', as a no-collection that was taught by the Tathagata. Therefore is it called a 'collection of atomic quantities'. And what the Tathagata taught as 'the world system of 1,000 million worlds', that he has taught as a no-system. Therefore is it called 'the world system of 1,000 million worlds'.</p> <p>And why? If, O Lord, there had been a world system, that would have been a case of seizing on a material object, and what was taught as 'seizing on a material object' by the Tathagata, just as a no-seizing was that taught by the Tathagata. Therefore is it called 'seizing on a material object'."</p>	<p>atoms.</p> <p>And why? If a great multitude of atoms existed, Bhagavan, the Tathagata would not have spoken of a 'multitude of atoms.'</p> <p>And why? Bhagavan, this multitude of atoms of which the Tathagata speaks is said by the Tathagata to be no multitude. Thus is it called a 'multitude of atoms.' Also, Bhagavan, this 'billion-world universe' of which the Tathagata speaks is said by the Tathagata to be no universe. Thus is it called a 'billion-world universe.'</p> <p>And how so? Bhagavan, if a universe existed, attachment to an entity would exist. But whenever the Tathagata speaks of attachment to an entity, the Tathagata speaks of it as no attachment. Thus is it called 'attachment to an entity'."</p>	<p>Why is that? If, Lord, there were a pile, the Lord would not say 'pile of the most minute atoms.'</p> <p>Why is that? Any pile of the most minute atoms which has been preached has been preached as pile-less by the Lord. That is why it is called 'a pile of the most minute atoms.' 'And whenever the Realized One preaches about a 'trigalactic megagalactic world-system,' that has been preached by the Realized One as systemless. That is why it is called 'a trigalactic megagalactic world-system.'</p> <p>Why is that? If, Lord, there were a system, that, Lord, would indeed constitute seizing upon a solid mass, yet what the Realized One has preached of as seizing upon a solid mass, that has been preached by the Realized One as devoid of any seizing. That is why it is called 'seizing upon a solid mass.'"</p>
30-3	<p>"Und ein Haften an Materie selbst, o Subhuti, ist unaussprechlich und unausdrückbar, es ist weder ein Ding noch Nicht-Ding, und dies wissen Kinder und unwisende Personen."</p>	<p>"And also, Subhuti, that 'seizing on a material object' is a matter of linguistic convention, a verbal expression without factual content. It is not a dharma nor a no-dharma. And yet the foolish common people have seized upon it."</p>	<p>"Subhuti, attachment to an entity is inexplicable and inexpressible. For it is neither a dharma nor no dharma. Foolish people, though, are attached."</p>	<p>"And yet seizing upon something solid is a dharma which is beyond linguistic expression, Subhūti, which is ineffable. It has been taken up by foolish ordinary people."</p>
31-1	<p>"Und warum? Weil, o Subhuti, wenn ein Mann sagen würde, dass Haften an einem Selbst, Haften an einem Wesen, Haften an Leben, Haften an Persönlichkeit vom So-Gegangenen gelehrt wurde, würde er die Wahrheit sagen?"</p>	<p>"And why? Because whosoever would say that the view of a self has been taught by the Tathagata, the view of a being, the view of a living soul, the view of a person, would he, Subhuti, be speaking right?"</p>	<p>"And how so? Subhuti, if someone should claim that the Tathagata speaks of a view of a self, or that the Tathagata speaks of a view of a being, a view of a life, or a view of a soul, Subhuti, would such a claim be true?"</p>	<p>"Why is that? If someone were to say, Subhūti, that the Realized One preached the view of a self, the view of a living being, the view of a soul, the view of a person, would he be saying the right thing by saying that, Subhūti?"</p>
31-2	<p>"Wahrlich nicht, o von der Welt Geehrter, wahrlich nicht, Sugata; er würde nicht die Wahrheit sagen. Und warum? Weil, o von der Welt Geehrter, was vom So-Gegangenen als Haften an ein Selbst gelehrt wurde, das wurde vom So-Gegangenen als Nicht-Haften gelehrt; und deswegen wird es Haften an einem Selbst [nur] genannt."</p>	<p>"No indeed, O Lord, no indeed, O Well-Gone, he would not be speaking right. And why? That which has been taught by the Tathagata as 'view of self', as a no-view has that been taught by the Tathagata. Therefore is it called 'view of self'."</p>	<p>"No, indeed, Bhagavan. No, indeed, Sugata. Such a claim would not be true.</p> <p>And why not? Bhagavan, when the Tathagata speaks of a view of a self, the Tathagata speaks of it as no view. Thus is it called a 'view of a self'."</p>	<p>"No, Lord.</p> <p>Why is that? Any view of a self, Lord, preached of by the Realized One has been preached by the Realized One as viewless. That is why it is called 'a view of a self'."</p>
31-3	<p>"So also, o Subhuti, sollen von einem, der den Pfad der Bodhisattvas betreten hat, alle Dinge wahrgenommen werden, betrachtet werden, und geglaubt werden. Und auf diese Weise sollen sie wahrgenommen werden, betrachtet werden, geglaubt werden, dass ein Mann weder an der Ansicht eines Dinges haften sollte noch an der Ansicht eines Nicht-Dinges.</p> <p>Und warum? Weil, indem er sagte: 'Die Ansicht eines Dinges, wahrlich, die Ansicht eines Dinges', der So-Gegangene es als Nicht-Ansicht eines Dinges gelehrt hat."</p>	<p>"It is thus, Subhuti, that someone who has set out in the Bodhisattva-vehicle should know all dharmas, view them, be intent on them. And he should know, view and be intent on them in such a way that he does not set up the perception of a dharma.</p> <p>And why? 'Perception of dharma, perception of dharma, 'Subhuti, as no-perception has this been taught by the Tathagata. Therefore is it called 'perception of dharma'."</p>	<p>"Indeed, Subhuti, so it is. Those who set forth on the bodhisattva path know, see, and believe all dharmas but know, see, and believe them without being attached to the perception of a dharma.</p> <p>And why not? The perception of a dharma, Subhuti, the 'perception of a dharma' is said by the Tathagata to be no perception. Thus is it called the 'perception of a dharma'."</p>	<p>"It is in this way, Subhūti, that one who has set out on the bodhisattva path should know all dharmas and have faith in them. But he should have faith in them in such a way that even the idea of a dharma does not come to be present.</p> <p>Why is that? This so-called 'idea of a dharma,' Subhūti, has been preached by the Realized One as idealess. That is why it is called the 'idea of a dharma.'"</p>

32-1	<p>Und, o Subhuti, wenn ein edelgesinnter Bodhisattva unermessliche und zahllose Universen von Welten mit den sieben Schätzen füllte und sie als Geschenk heiligen und völlig erwachten So-Gegangenen gäbe; und wenn ein Sohn oder eine Tochter einer guten Familie, nachdem er oder sie von dieser Abhandlung des Gesetzes, dieser Transzendenten Weisheit, nur einen Vers von vier Zeilen genommen hätte, ihn Anderen lehrte, ihn wiederholte, ihn verstünde und Anderen vollständig erklärte, dann würde letzterer durch die Kraft dessen einen größeren Vorrat von Verdienst erzeugen, unermesslich und unbegrenzt. Und wie sollte er ihn erklären?</p> <p>Wie der Himmel: Sterne, Dunkelheit, eine Lampe, ein Trugbild, Tau, eine Blase. Ein Traum, ein Blitz und eine Wolke So sollten wir die Welt betrachten. So sollte er erklären; daher wird gesagt: Er sollte erklären."</p>	<p>"And finally, Subhuti, if a Bodhisattva, a great being had filled world-systems immeasurable and incalculable with the seven precious things, and gave them as a gift to the Tathagatas, the Ārhats, the fully Enlightened Ones, and if, on the other hand, a son or daughter of good family had taken from this Prajnaparamita, this discourse on Dharma, but one stanza of four lines, and were to bear it in mind, demonstrate, recite and study it, and illuminate it in full detail for others, on the strength of that this latter would beget a greater heap of merit, immeasurable and incalculable. And how would he illuminate it? So as not to reveal. Therefore is it said, 'he would illuminate'.</p> <p>As stars, a fault of vision, as a lamp, A mock show, dew drops, or a bubble, A dream, a lightning flash, or cloud. So should one view what is conditioned."</p>	<p>"Furthermore, Subhuti, if a fearless bodhisattva filled measureless, infinite worlds with the seven jewels and gave them as an offering to the tathagatas, the arhans, the fully-enlightened ones, and a noble son or daughter grasped but a single four-line gatha of this teaching on the perfection of wisdom and memorized, discussed, recited, mastered, and explained it in detail to others, the body of merit produced by that noble son or daughter as a result would be immeasurably, infinitely greater.</p> <p>And how should they explain it? By not explaining. Thus is it called 'explaining.</p> <p>As a lamp, a cataract, a star in space An illusion, a dewdrop, a bubble A dream, a cloud, a flash of lightning view. All created things like this."</p>	<p>"If, however, any bodhisattva and mahāsattva were to fill immeasurable and incalculable world-systems with the seven treasures and make a gift of them, Subhūti, and if some gentleman or lady were to do no more than learn just a four-lined verse from this Perfection of Insight and memorize it, teach it, and master it, [and elucidate it in full for others,] the latter would generate from that a lot more merit, an immeasurable and incalculable amount. And how should he elucidate it? So as not to throw light on it. That is why one says 'he should elucidate it."</p> <p>A shooting star, a clouding of the sight, a lamp, An illusion, a drop of dew, a bubble, A dream, a lightning's flash, a thunder cloud. This is the way one should see the conditioned."</p>
32-2	<p><i>So sprach der von der Welt Geehrte in Verückung. Der Ältere Subhuti und die Mönche, die Nonnen, die treuen Laienanhänger - Männer und Frauen, und ebenso die Bodhisattvas, die ganze Welt der Götter, Menschen, Dämonen und Geister, priesen die Lehre des von der Welt Geehrten.</i></p>	<p><i>Thus spoke the Lord. Enraptured, the Elder Subhuti, the monks and nuns, the pious laymen and laywomen, and the Bodhisattvas, and the whole world with its Gods, men, Asuras and Gandharvas rejoiced in the Lord's teaching.</i></p>	<p><i>All this was spoken by the Buddha to the joy of the elder Subhuti, the monks and nuns, the laymen and laywomen, the bodhisattvas, the devas, humans, asuras and gandharvas of the world all of whom were greatly pleased with what the Buddha said.</i></p>	<p><i>This is what the Lord said. Delighted, the Elder Subhūti, those monks, nuns, male lay followers, female lay followers, and the whole world with its gods, humans, anti-gods and gandharvas rejoiced at what the Lord had preached.</i></p>