

Quellentext: Kumarajiva

- 1 *Thus have I heard. At one time the Buddha was sojourning in the Grove of Jeta together with an assembly of twelve hundred and fifty bhiksus. As it was time to eat, the World-Honored One put on his robe, picked up His bowl and made His way into the great city of Sravasti where He begged for His food from door to door. This done, He returned to His retreat and took His meal. When he had finished, He put away His robe und bowl, washed his feet, arranged his seat and sat down.*
- 2-1 *Now in the middle of the assembly was the Elder Subhuti. Forthwith, he arose from his seat, bared his right shoulder, knelt upon his right knee und with palms joined respectfully, addressed the Buddha thus:*
- 2-2 "Most rare World-Honored One! The Tathagata is skillfully mindful, perfectly instructing and entrusting the Bodhisattvas. World-Honored One, when virtuous men and virtuous women initiate the mind of anuttarasamyaksambodhi, how should their minds dwell? How should their minds be pacified?"
- 2-3 **"Excellent, excellent, Subhuti, it is as you say. The Tathagata is skillfully mindful, perfectly instructing and entrusting the Bodhisattvas. Now, listen well to what I say. Virtuous men and virtuous women who initiate the mind of anuttarasamyaksambodhi should thus dwell and pacify their minds."**
- 2-4 "I assure you, World-Honored One, we joyfully await your answer."
- 3 **"Subhuti, all the Bodhisattvas und Mahasattvas should quell their mind in this way: All kinds of sentient beings - whether egg born, womb born, moisture born or transformation born, having form or not having form, having thought or not having thought - through my reaching nirvana are saved. Yet when immeasurable, innumerable and unlimited numbers of beings have been liberated, verily, no beings have been saved.
And why is this, Subhuti? If a Bodhisattva retains the notion of an ego, a personality, a being and a life, he is not a true Bodhisattva."**
- 4-1 **"Furthermore, Subhuti, a Bodhisattva ought to practice charity without dwelling. That is to say, a Bodhisattva should also practice charity without dwelling in form, sound, smell, taste, touch or even dharma. Subhuti Bodhisattvas ought to practice charity, without dwelling in form.
Why is this? If Bodhisattvas practices charity without dwelling in form, the blessings will be inestimable and inconceivable.
Subhuti, what do you think? Can you conceive of measuring the extent of space in the East?"**
- 4-2 "Certainly not, World-Honored One."
- 4-3 **"Subhuti, what do you think? Can the extent of space in the South, West and North, as well as the Zenith and Nadir be measured?"**
- 4-4 "Certainly not, World-Honored One."
- 4-5 **"Subhuti, for Bodhisattvas who practice charity without dwelling, the blessings are also immeasurable. Subhuti, a Bodhisattva's mind should thus dwell as taught."**
- 5-1 **"Subhuti, what do you think? Can the Tathagata be perceived by means of form or appearance?"**
- 5-2 "No, World-Honored One, the Tathagata cannot be so perceived.
Why is that? The form and appearance spoken of by the Tathagata is not true form and appearance."

- 5-3 **"Everything with form and appearance is merely illusion. If all form and appearance are seen as illusion, the Tathagata will be perceived."**
- 6-1 "World-Honored One, will there be living beings who, after hearing these words and sentences, awaken to a true faith in them?"
- 6-2 **"Subhuti, do not speak that way. Even in the last 500 years after the passing of the Tathagata, there will be those practicing charity performing good actions and observing the precepts who happen to hear these sentences and develop a true faith in them. You should know that such people will have planted roots of merit not simply before one, two, three, four, or Buddhas, but under countless millions of Buddhas, furthermore, if upon hearing these words clear, clear belief is instantly awakened, Subhuti, the Tathagata who knows and sees all assures that this person has attained immeasurable fortune. Subhuti, the Tathagata knows and sees that these people will acquire immeasurable blessings and merit.**
Why is this? Because this person also holds no notion of an ego, a personality, a being and a life, of Dharma and no-Dharma.
If such a person seized upon the idea of form, they would still be holding onto the notion of an ego, a personality, a being and a life. If they clung to the idea of Dharma, they would still be holding onto the notion of an ego, a personality, a being and a life. If they grasp the idea of no-Dharma, they would still be holding onto the notion of an ego, a personality, a being and a life. Therefore, do not grasp onto the concept of Dharma. und no-Dharma. This is why the Tathagata always says, "Ye Bhiksus, know that the teaching I expound is like a raft. Even the Dharma must be cast aside; how much more so no-Dharma."
- 7-1 **"Subhuti, what do you think? Has the Tathagata attained anything by anuttara-samyaksambodhi? Does the Tathagata in fact expound a Dharma?"**
- 7-2 "As I understand the teaching of the Buddha, there is no definitive Dharma called anuttara-samyaksambodhi, nor is there any definitive Dharma which the Tathagata can expound. Why is this? The Dharma which the Tathagata expounds is inconceivable and beyond words. It is neither Dharma nor not-Dharma. All of the saints and sages vary only in mastery of this."
- 8-1 **"Subhuti, what do you think? If a person bestowed in charity an abundance of the seven treasures to fill the universal galaxies of worlds, would the merit and fortune obtained be great"?**
- 8-2 "Very great , World-Honored One.
 Why? Because what the Tathagata refers to as merit and fortune is not real merit and fortune, the Tathagata calls it great."
- 8-3 **"Subhuti, if, on the other hand, there be someone who receives and retains even a single stanza of this discourse and expounds it to others, his merit and fortune would be much greater.**
The reason, Subhuti is that all Buddhas and their anuttara-samyaksambodhi arise from this teaching. Subhuti, the so called Buddha-Dharma is not Buddha-Dharma."
- 9-1 **"Subhuti, what do you think? Can a srotapanna have the thought, 'I have attained the realization of a srotapanna'?"**
- 9-2 "No, World-Honored One.
 Why is this? The reason is that while srotapanna means 'entering the stream', actually one does not enter into form, sound, smell, taste, touch or dharma. Therefore, one is called a srotapanna."
- 9-3 **"Subhuti, what do you think? Can a sakridagamin have the thought 'I have obtained the realization fruit of a sakridagamin'?"**
- 9-4 "No, World-Honored One.
 The reason being that while sakridagamin means "only once more to come," actually one neither comes nor goes and therefore, one is called a sakridagamin."

- 9-5 **"Subhuti, what do you think? Can an anagamin have the thought, 'I have attained the realization of an anagamin'?"**
- 9-6 "No, World-Honored One.
The reason is that while anagamin means "no returning," actually there is no such thing as "no returning". Therefore, one is called an anagamin."
- 9-7 **"Subhuti, what do you think? Can an arhat have the thought, 'I have the realization of an arhat'?"**
- 9-8 "No, World-Honored One.
Why? Because there is no dharma called arhat. World-Honored One, if an arhat has the thought, 'I have attained the realization of an arhat ', he would still be grasping onto the notion of an ego, a personality, a being and a life.
World Honored One, although the Buddha says that I have attained the samadhi of no dispute, am foremost amongst men and am the leading arhat who has left desire, I do not have the thought 'I have attained the realization of an arhat'. If I had the thought 'I have attained the realization of an arhat ', the World-Honored One would not have said that Subhuti takes delight in calm and quiet abiding. The fact that Subhuti does not stir mentally is called the calm and quiet in which Subhuti delights."
- 10-1 **"What do you think? When the Tathagata in the remote past was with Dipankara Buddha, did he gain anything from the Dharma"?"**
- 10-2 "No, World-Honored One. When the Tathagata was with Dipankara Buddha, He did not gain anything whatsoever."
- 10-3a **"What do you think, Subhuti? Do Bodhisattvas establish majestic Buddha lands?"**
- 10-3b "No, World-Honored One, they do not. Why is this? Majestic Buddha lands are not majestic but are called majestic."
- 10-4 **"This is why, Subhuti, Bodhisattvas and Mahasattvas should develop a clear, pure mind which does not dwell in form, sound, smell; taste, touch or dharma. They should develop a mind which does not dwell anywhere."**
- 10-5 **"Subhuti, suppose a man has a body as large as Mount Sumeru. What do you think? Would not his body be considered great?"**
- 10-6 "Very great, World-Honored One.
Why is this? That which the Buddha says is not a body is called a great body."
- 11-1 **"Subhuti, if there were as many Ganges Rivers as there are grains of sand in the Ganges, would the grains of sand of them all be many?"**
- 11-2 "Very many, World-Honored One! Even the Ganges Rivers would be innumerable, how much more so their grains of sand."
- 11-3 **"Subhuti, I tell you truly. If a good man or woman bestowed in charity the seven treasures sufficient to fill a number of galaxies, as many as the number of grains of sand in all these rivers, do you think his or her merit would be great?"**
- 11-4 "Exceedingly great, World-Honored One."
- 11-5 **"If a good man or woman receives and retains even one stanza of this sutra and teaches it to others, his or her merit would be even greater."**
- 12-1 **"Furthermore, Subhuti, you should know that wheresoever this teaching or even one of its stanzas is kept, that place will be held in reverence by all beings including gods, devas and asuras as if it were the Buddha's sacred temple or stupa. How much more so if someone is able to receive, retain, read and write the entire discourse throughout. Subhuti, be assured that such a person will achieve the highest and most precious Dharma. Wheresoever this teaching is kept, the Buddha and his respected disciples will be there also."**
- 13-1 "World-Honored One, by what name should this teaching be known and how should we receive and retain it?"

- 13-2 **"This teaching should be known as the Diamond Prajna Paramita by which name you should receive and retain it.
For this reason, Subhuti, what the Buddha calls prajna paramita is not prajna paramita but is called prajna paramita."**
- 13-3 **"What do you think, Subhuti? Has the Tathagata ever expounded a Dharma?"**
- 13-4 "World-Honored One, the Tathagata has never expounded Dharma."
- 13-5 **"Subhuti, what do you think? Are there many atoms of dust in the great universe of galaxies?"**
- 13-6a "Many indeed, World Honored one!"
- 13-6b **"Subhuti, when the Tathagata speaks of the 'atoms of dust', they are not atoms of dust but merely called atoms of dust. Similarly, the great galaxies are not but called great galaxies."**
- 13-7 **"Subhuti, what do you think? Can the Tathagata be perceived by means of the thirty-two marks of excellence?"**
- 13-8 "No, World Honored One. The Tathagata cannot be perceived by the thirty-two marks of excellence.
Why is this? The reason is that which the Tathagata calls the thirty-two marks are not marks but are called the thirty-two marks."
- 13-9 **"Subhuti, if on the one hand a good man or woman for the sake of charity has sacrificed as many lives as there are grains of sand in the Ganges, and on the other hand someone has been studying and observing even one stanza of this teaching and expounding it to others, the merit of the latter will be far greater."**
- 14-1 *At that time, after listening to this teaching, Subhuti realized its profound meaning and was moved to tears. He said to the Buddha:*
- 14-2 "Most rare, most extraordinary World-Honored One! The Buddha has expounded such a very profound teaching. Since I have acquired the wisdom eye, I have never heard such a teaching. World-Honored One, if someone listens to this teaching with a pure and faithful mind, this person will surely realize reality. One should know that such a person has achieved the most precious merit World-Honored One this true form is not true form and so the Tathagata calls it true form.
World-Honored One, after listening to this teaching, I have no difficulty in believing, understanding, receiving and retaining it, but in the ages to come, in the last 500-year period, if there be a person who happens to listen to this Teaching, believes, understands, receives and retains it, this person will be most rare.
The reason is that this person will no longer hold on to an ego, a personality, a being and a life.
Why is this? The notion of an ego is not real. The notions of an ego, a personality, a being and a life are not real.
The reason is that those having gone beyond all notions are called Buddhas."
- 14-3 **"Just so, Subhuti, just so! If there be a person who listening to this teaching, is neither awed nor frightened nor filled with dread you must know that such a person is rare. The reason is, Subhuti, as the Tathagata says, the first paramita is no first paramita, but is simply called the first paramita."**
- 14-4 **"Subhuti, the Tathagata speaks of the perfection of patient endurance which is no perfection of patient endurance, but is merely called the perfection of patient endurance.
Why so? Subhuti, in a past life my body was mutilated by the Raja of Kalinga, but I was at that time free from the notion of an ego, a personality, a being and a life. While in the past when my limbs were cut away piece by piece, if I still held the conception of an ego, a personality, a being and a life, I would have been stirred by feelings of anger and hatred.
Subhuti, I remember five hundred lives, I was an ascetic practicing patient endurance and held no conception of an ego, a personality, a being and a life."**

Therefore Subhuti, Bodhisattvas should go beyond all conceptions of form and appearance in order to develop the Supreme Enlightenment mind, Their minds must not dwell in form, sound, smell, taste, touch, nor dharma. Their minds should not dwell anywhere. In the mind that dwells, one should not dwell. This is the reason the Buddha says that Bodhisattva's minds should not rest in form when practicing charity. Subhuti, a Bodhisattva in order to help all sentient beings ought to practice charity in this way.

The Tathagata says that all form is not form and the so-called sentient beings are not sentient beings."

14-5 "Subhuti, the Tathagata's words point to the true and correspond to reality. They are as Such, and are neither deceitful nor heterodox, Subhuti, the Dharma which the Tathagata attained is neither real nor illusory."

14-6 "Subhuti, if a Bodhisattva practices charity with a mind dwelling in Dharma, he is like a man entering the darkness who cannot see anything; but if a Bodhisattva practices charity with a mind not dwelling in Dharma, he is like a man with open eyes in the daylight who can see things clearly.

Subhuti, if there be virtuous men and women in the future ages able to receive, retain, recite and write this sutra, the Tathagata with His Buddha wisdom knows and clearly sees that such a person will receive unlimited merit beyond measure."

15-1 "Subhuti, if on one hand a virtuous man or woman would in the morning sacrifice as many lives of theirs as there are grains of sand in the Ganges, and sacrifice as many again at midday and as many again in the evening, and would continue doing so throughout numberless aeons; and if on the other hand a person after listening to this teaching believes without contention, the latter's merit will surpass the former's. How much more so if this sutra is read, written received, retained, recited and expounded to others.

Subhuti, to sum up, this teaching has inconceivable, inestimable and unlimited merit. The Tathagata has expounded it for the benefit of those awakened to the Mahayana and Supreme paths, If they are able to retain observe, read and write, recite and expound it to others, the Tathagata knows and sees that their merit is beyond measurement or calculation, is unlimited and inconceivable. They bear the responsibility for transmitting the Tathagata's anuttara-samyaksambodhi.

Why? Because, Subhuti, those who are satisfied with lesser doctrines are attached to the idea of an ego, a personality, a being and a life. They are unable to hear, retain, read and recite this sutra and explain it to others.

Subhuti, wherever this sutra may be found, all realms of devas, men and asuras should offer worship, for you know that such a place is a stupa and should properly be venerated by all with ceremonial obeisance, circumambulation and with offerings of flowers and incense."

16-1 "Furthermore, Subhuti, it may be that some virtuous men or women are despised by others for receiving, retaining, reading and reciting this sutra, This karma is due to their evil conduct in a past life, for which they are to experience this evil state. However, because they are despised by others in the present life for receiving, retaining reading and reciting this sutra, whatever evil karma they had produced in the past will be eradicated and they will attain anuttara-samyaksambodhi.

Subhuti, I recall countless aeons ago, before I was with Dipankara Buddha, I made offerings to and respectfully served 8.400.000 multimillions of Buddhas without missing one. Nevertheless, if in the last period of the Buddha kalpa, a person were able to receive, retain, read and recite this sutra, his merit would be such that the merit I received from making offerings would not constitute a hundredth or even a millionth of it. Indeed it would be beyond calculation, beyond analogy.

Subhuti, in the last period of the Buddha kalpa, if a virtuous man or woman is able to receive, retain, read and write this teaching, my full statement of the resulting merits may create derangement, doubt, and disbelief in the minds of some listeners. Subhuti,

- you must know that the significance of this teaching is beyond conceivability, as is the fruit of the reward."**
- 17-1 "World-Honored One, when virtuous men and virtuous women initiate the mind of anuttara-samyaksambodhi, how should their minds dwell? How should their minds be pacified?"
- 17-2 **"Virtuous men or women who seek anuttara-samyaksambodhi must develop a mind to liberate all sentient beings. Yet, when all sentient beings have been liberated, verily not a single being has been liberated.**
Why is this? Subhuti, if u Bodhisattva still has any notions of an ego a personality, a being and a life, she is not a Bodhisattva.
This is because Subhuti, in actuality there is no dharma called attaining anuttara-samyaksambodhi."
- 17-3 **"Subhuti what do you think? When the Tathagata was with Dipankara Buddha, did He have any Dharma by means of which he attained anuttara-samyaksambodhi?"**
- 17-4 "No, World-Honored One. If I understand the Buddha's meaning, when He was with Dipankara Buddha, there was no such Dharma with which He gained anuttara-samyaksambodhi."
- 17-5 **"Just so, just so, Subhuti! Subhuti, I tell You truly, there is no dharma by which the Tathagata attained anuttara-samyaksambodhi. Subhuti, if there was a Dharma by which the Tathagata attained anuttara-samyaksambodhi, Dipankara Buddha would not have predicted, 'In the future you will be a Buddha named Shakyamuni.' But since there is no Dharma by which one can attain anuttara-samyaksambodhi, Dipankara Buddha predicted that in the future I would become a Buddha named Shakyamuni. Why is this? The Tathagatas and all dharmas are as Such. If someone says the Tathagata attained anuttara-samyaksambodhi, Subhuti, I tell you truly, there is no Dharma as 'the Buddha attained Supreme Enlightenment'. Subhuti, the Tathagata's Supreme Enlightenment is neither real nor illusory. This is why the Tathagata says that all dharma is Buddha Dharma. Subhuti, all dharma is not dharma but is merely called dharma. Subhuti, suppose there was a person with an enormous body."**
- 17-6 "World-Honored One, this enormous body of which the Tathagata speaks is not an enormous body but is merely called so."
- 17-7a **"Subhuti, this is the same concerning Bodhisattvas. Although a Bodhisattva says, 'I**
- 17-7b **have liberated countless sentient beings', he is not a Bodhisattva.**
- 17-7c **Subhuti, in reality there is no dharma called Bodhisattva, and this is why the Buddha says that all dharma has no self, no person, no being and no life. Subhuti, if a Bodhisattva says, 'I make the Buddha lands majestic', this person is not a Bodhisattva. Why is this? The majestic Buddha lands spoken of by the Buddha are not majestic but are merely called majestic, Subhuti, if a Bodhisattva deeply understands the Dharma of no self and no dharma, the Tathagata calls him a true Bodhisattva."**
- 18-1 **"Subhuti, what do you think? Does the Tathagata have physical eyes?"**
- 18-2 "Yes, World-Honored One, the Tathagata has physical eyes."
- 18-3 **"Subhuti, what do you think? Does the Tathagata have deva eyes**
- 18-4 "Yes, World-Honored One, the Tathagata has deva eyes."
- 18-5 **"Subhuti, what do you think? Does the Tathagata have wisdom eyes?"**
- 18-6 "Yes, World-Honored One, the Tathagata has wisdom eyes."
- 18-7 **"Subhuti, what do you think? Does the Tathagata have Dharma eyes?"**
- 18-8 "Yes, World-Honored One, the Tathagata has Dharma eyes."
- 18-9 **"Subhuti, what do you think? Does the Tathagata have Buddha eyes?"**
- 18-10 "Yes, World-Honored One, the Tathagata has Buddha eyes."
- 18-11 **"Subhuti, what do you think, does the Buddha say that the sand in the Ganges River is sand?"**

- 18-12 "World-Honored One, the Tathagata says it is sand."
- 18-13 **"Subhuti, what do you think? If there were as many Ganges Rivers as there are grains of sand in the Ganges, and if there were as many Buddha realms as there are grains of sand in all these Ganges Rivers, would those Buddha lands be many?"**
- 18-14 "Very many, World-Honored One!"
- 18-15 **"The living beings in the multitude of lands have many different kinds of minds which are all known to the Tathagata.
Why is this? That which the Tathagata calls the mind is not really the mind but is merely called the such. Being as such, Subhuti, the past mind is ungraspable, the present mind is ungraspable and the future mind is ungraspable."**
- 19-1 **"Subhuti, what do you think? If a person filled the universe of worlds with the seven treasures and gave away all in his practice of charity, would he not thereby gain great merit?"**
- 19-2 "Yes, World-Honored One, because of this one would attain great merit and fortune."
- 19-3 **"Subhuti, if the fortune and merit were real, the Tathagata would not say the fortune and merit attained was great. He says so because there is no merit."**
- 20-1 **"Subhuti, what do you think? Can the Buddha be perceived by means of his perfect rupakaya?"**
- 20-2 "No, World-Honored One, the Tathagata cannot be so perceived.
The reason is that the Buddha says a perfectly formed rupakaya is not a perfectly formed rupakaya but is merely called a perfectly formed rupakaya."
- 20-3 **"Subhuti, what do you think? Can the Tathagata be perceived through any part of the characteristics of his perfect rupakaya?"**
- 20-4 "No, World-Honored One, the Tathagata cannot be so perceived.
Why is this? Because the Tathagata says the so-called characteristics of his perfect rupakaya are not really so but are merely called the characteristics of his perfect rupakaya."
- 21-1a **"Subhuti, do not say that the Tathagata ever thinks, I must expound a Dharma. Never**
- 21-1b **have such a thought."**
- 21-2 **Why? Because one who says so will slander the Buddha, as he does not understand what I have said. Subhuti, when the Tathagata expounds a Dharma, there is no Dharma that could possibly be expounded. This is called expounding the Dharma."**
- 21-3 "World-Honored One, in future ages might there be sentient beings in whom, will arise faith upon hearing this teaching?"
- 21-4 **"Subhuti, those referred are neither living beings nor not-living beings.
Why is this? Because the so-called sentient beings, the Tathagata says, are not sentient beings and so are merely called sentient beings."**
- 22-1a "World-Honored One, when you attained anuttara-samyaksambodhi, was it that you did not
- 22-1b attain anything whatsoever?"
- 22-2 **"Just so, just so, Subhuti! In the attainment of anuttara-samyaksambodhi, I did not gain even the least Dharma, and this is called anuttara-samyaksambodhi."**
- 23 **"Furthermore, Subhuti, this Dharma is without differentiation or degree, and is therefore called anuttara-samyaksambodhi. The practice of all good virtues, free the conception of an ego, a being, a personality and a life will result in the attainment of Supreme Enlightenment. Subhuti, these so-called virtues, the Tathagata says are not really virtues, but are nevertheless called good virtues."**
- 24 **"Subhuti, should a person bestow in charity an amount of the seven treasures as great as all the Mount Sumerus in all the worlds of the galaxies of the Great Universe put together, and should another person receive, retain, read and recite even a single stanza of this Prajnaparamita Sutra and expound it to others, the merit of the former could not be reckoned as one-hundredth, one-thousandth or even one-hundred-thousandth part of that obtained by the latter; indeed, no conceivable comparison can**

- be made between the two."
- 25 **"Subhuti, consider this. Do not say the Tathagata has the thought, I should save sentient beings. Subhuti, you must never think so.
Why? Because there are actually no sentient beings which the Tathagata can save. If there were, the Tathagata would be holding the concept of a self, a person, a being and a life.
Subhuti, when the Tathagata speaks of Himself., there is really no existent self, although the common person thinks so.
Subhuti, 'common person', the Tathagata says, is not but merely called 'common person'."**
- 26-1 **"Subhuti, what do you think? Can the Tathagata be observed through the thirty two marks of physical excellence?"**
- 26-2 "It is so, it is so. the Tathagata can be observed through the thirty-two marks."
- 26-3 **"Subhuti, if that were so, then a chakravartin would also be a Tathagata."**
- 26-4 "World-Honored One, as I understand the meaning of your teaching, the Tathagata cannot be observed by his thirty two marks of physical excellence."
- 26-5 *Thereupon, the World-Honored One recited the following verse:*
- 26-6 **"One who looks for me in appearance
Or pursues me in sound,
Follows paths leading astray,
And cannot perceive the Tathagata."**
- 27 **"Subhuti, if you have the thought that the Tathagata did not attain anuttara-samyaksambodhi because of His perfect rupakaya, Subhuti, do not have such a thought that the Tathagata did not attain anuttara-samyaksambodhi because of his perfect rupakaya. Subhuti, if in seeking the mind of anuttara-samyaksambodhi you think this way, you would be advocating the nihility of all dharmas, do not think this way.
Why is this? Because one who attains anuttara-samyaksambodhi will not speak of the nihility of all dharma."**
- 28-1 **"Subhuti, if a Bodhisattva bestowed in charity quantities of the seven treasures sufficient enough to fill as many worlds as there are grains of sand in the Ganges, and if another person perceived that all dharmas are selfless thereby achieving the perfection of patient Endurance, the latter's merit would far surpass that of the former.
Why is this? Subhuti, Bodhisattvas do not obtain fortune and merit."**
- 28-2 "World-Honored One, why do Bodhisattvas not obtain fortune and merit?"
- 28-3 **"Bodhisattvas should not have any longing for fortune and merit which they have created, and so do not obtain fortune and merit."**
- 29 **"Subhuti, if someone should say it's as if the Tathagata comes and goes, sits and lies, this person does not understand the meaning of what I say.
The reason is that having not whence to come nor whither to go is called the Tathagata."**
- 30-1 **"Subhuti, what do you think? If a good man or woman reduced to atoms of dust all the worlds in the great universe of galaxies, would the resulting particles of dust be many?"**
- 30-2 "Very many, World-Honored One.
The reason is that if they really existed, the Buddha would not say they were particles of dust, What the Buddha calls minute particles of dust, are not particles of dust but are merely called so. World-Honored One, when the Tathagata calls the great universe of galaxies is not actually so but is merely called the great universe.
The reason is that if there really were worlds, they would be a union of form. The Tathagata says that a union of form is not so but is merely called a union of form."

- 30-3 **"Subhuti, the union of form is inexpressible but common people have a longing for such things."**
- 31-1 **"Subhuti, if a person says the Buddha speaks of the perception of self, person being and life, what do you think? Does this person understand the meaning of what I say?"**
- 31-2 "No, World-Honored One, this person does not understand the meaning of what the Tathagata says. The reason is that when the Tathagata speaks of the perception of a self, person, being and life, they are not the perception of a self, person, being and life but are merely called so."
- 31-3 **"Subhuti, one who seeks anuttara-samyaksambodhi, in regard to all dharma, should thus know, thus perceive, thus believe and comprehend: do not give rise to notions of dharma, Subhuti, the notions of dharma of which I speak the Tathagata says are not notions of dharma but are merely called so."**
- 32-1 **"Subhuti, someone might fill the innumerable worlds throughout uncountable aeons with the seven treasures and give away all in alms, but if any good man or woman with bodhicitta practices this teaching, receives, retains, reads and recites even a four line stanza of this teaching and expounds it to others, the latter's merit would surpass that of the former. How should this teaching be expounded to others? Without attachment to form, at one with Suchness.
Why is this? Because:
All phenomena are like
A dream, an illusion, a bubble and a shadow.
Like a dew drop and a flash of lightning Thus should you view them."**
- 32-2 *When the Buddha had finished expounding the sutra, the Venerable Subhuti, together with all the bhiksus, bhikshunis, upasakas, upasikas and the whole realm of devas, humans and asuras who had listened to His teaching were filled with joy and believed, received and observed it.*