

The Great Prajna Paramita Sutra

Volume 5

(Fascicles 81-100)

Translated by

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A Complete English Version of

The 600-fascicle Chinese

Da Bo Re Bo Luo Mi Duo Jing (600 Juan)

Translated from Sanskrit by

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The Heavenly Emperor
Section 5
(In the First Assembly)

“Well-Appearing One, the Thus-Comers’ minds do not dwell in giving paramita, or in pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna, paramita. Why? It is because giving paramita, pure-precept paramita, and so forth are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the four meditations, or in the four immeasurable minds and four formless concentrations. Why? It is because the four meditations, four immeasurable minds, and four formless concentrations are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the eight liberations, or in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because the eight liberations, eight vexation-overcoming meditations, and so forth are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the four bases of mindfulness, or in the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the liberation gate of emptiness, or in the liberation gates of formlessness and nonaspiration. Why? It is because the liberation gates of emptiness, formlessness, and nonaspiration are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the five eyes or in the six supernatural powers. Why? It is because the five eyes and six supernatural powers are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the Buddha’s ten

abilities, or in the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. Why? It is because the Buddha's ten abilities, four unhindered understandings, and so forth are unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in staying in correct mindfulness or dwell in dwelling in equanimity at all times. Why? It is because staying in correct mindfulness and dwelling in equanimity at all times are unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in all dharani gates or in all samadhi gates. Why? It is because all dharani gates and all samadhi gates are unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in the perfect knowledge of everything, or in the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? It is because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in the voice-hearer vehicle or in the self-enlightened one vehicle and the unsurpassed vehicle. Why? It is because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in the stream-entry aspiration and effect, or in the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? It is because the stream-entry aspiration and effect, once-return aspiration and effect, and so forth are unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in the self-enlightened one and the self-enlightenment bodhi, or in the bodhisattva and Thus-Comer and their dharma. Why? It is because the self-enlightened one and self-enlightenment bodhi are unattainable; the bodhisattva and Thus-Comer and their dharma are also unattainable.

“Well-Appearing One, the Thus-Comers' minds do not dwell in the stage of ecstasy and its dharma, or in the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to surpass, realness manifestation, going far

away, the unmovable, expedient wisdom, and dharma cloud and their dharmas. Why? It is because the stage of ecstasy, stage of freedom from defilements, and so forth and their dharmas are unattainable.

“Well-Appearing One, the Thus-Comers’ minds do not dwell in the stage of ordinary sentient being and its dharma, or in the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and the Thus-Comer and their dharmas. Why? It is because the stage of ordinary sentient being, the stage of embryonic Buddha nature, and so forth are unattainable.

“Well-Appearing One, the Thus-Comers’ minds thus neither dwell nor not dwell in all dharmas.”

At that time, the long-lived sage Well-Appearing One said to Sariputra, “The great bodhisattvas have dwelled in prajna paramita, but resembling the Thus-Comers, they have neither dwelled nor not dwelled in all dharmas. Why?

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in matter, feeling, thinking, action, and consciousness. Why? It is because matter, feeling, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the eye, ear, nose, tongue, body, and conscious spheres. Why? It is because the eye sphere, ear sphere, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the sight, sound, smell, taste, touch, and mental-image spheres. Why? It is because the sight sphere, sound sphere, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? It is because the eye realm, sight realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the ear realm, sound realm, ear consciousness realm,

ear contact, and the feelings produced by ear contact. Why? It is because the ear realm, sound realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? It is because the nose realm, smell realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? It is because the tongue realm, taste realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? It is because the body realm, touch realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? It is because the conscious realm, mental-image realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the earth, water, fire, wind, space, and consciousness realms. Why? It is because the earth realm, water realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? It is because the noble truths of suffering, the cause of suffering, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? It is because ignorance, action, and so

forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Why? It is because internal emptiness, external emptiness, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. Why? It is because realness, dharma realm, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? It is because giving paramita, pure-precept paramita, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the four meditations, four immeasurable minds, and four formless concentrations. Why? It is because the four meditations, four immeasurable minds, and four formless concentrations are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because the eight liberations, eight vexation-overcoming meditations, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have

neither dwelled nor not dwelled in the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the liberation gates of emptiness, formlessness, and nonaspiration. Why? It is because the liberation gates of emptiness, formlessness, and nonaspiration are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the five eyes and the six supernatural powers. Why? It is because the five eyes and the six supernatural powers are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power. Why? It is because the Buddha’s ten abilities, four kinds of fearlessness, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in correct mindfulness and equanimity at all times. Why? It is because staying in correct mindfulness and dwelling in equanimity at all times are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in all dharani gates and all samadhi gates. Why? It is because all dharani gates and all samadhi gates are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the perfect knowledge of everything, the perfect knowledge of then forms of the paths, and the perfect knowledge of all phenomena. Why? It is because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the voice-hearer vehicle, the self-enlightened one

vehicle, and the unsurpassed vehicle. Why? It is because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in stream-enterer, stream-entry aspiration, and stream-entry effect; once-returner, once-return aspiration, and once-return effect; nonreturner, nonreturn aspiration, and nonreturn effect; and arhat, arhat aspiration, and arhat effect. Why? It is because the stream-enterer, stream-entry aspiration, stream-entry effect, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the self-enlightened one and self-enlightenment bodhi, the bodhisattva and Thus-Comer, and the dharma of the bodhisattva and Thus-Comer. Why? It is because the self-enlightened one, the self-enlightenment bodhi, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to surpass, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. Why? It is because the stages of ecstasy, freedom from defilements, and so forth are without dual forms.

“Sariputra, the great bodhisattvas have dwelled in prajna paramita, but they have neither dwelled nor not dwelled in the stages of ordinary sentient being, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Comer and their dharmas. Why? It is because the stage of ordinary sentient being, the stage of embryonic Buddha nature, and so forth and their dharmas are without dual forms.

“Sariputra, the great bodhisattvas should adopt nonattainment as skillful means so they will neither dwell nor not dwell in the dharmas. They should learn in this way when cultivating prajna paramita.”

Chapter 23
The Heavenly Sons
Section 1
(In the First Assembly)

At that time, the heavenly sons in the assembly thought to themselves: “The spells spoken by the yaksas are mystic and hidden, but we can understand them. The venerable Well-Appearing One has explained prajna paramita with various kinds of words, but we cannot understand what he says.”

Well-Appearing One could read their minds, so he said, “Can you heavenly sons understand what I say?”

The heavenly sons replied, “No, we cannot.”

The long-lived sage Well-Appearing One said to the heavenly sons again, “I have not said a word, and you have not heard anything either. So how can you understand me? Why? The fathomless prajna paramita is far away from language and speech. Because of this reason, the one who speaks, the ones who hear, and the ones who can understand are all unattainable. The forms of the unsurpassed, perfect, and universal bodhi realized by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones thus are also unattainable.

“You must know, heavenly sons, a transformed Buddha made numberless transformed bhiksus (monks), bhiksuniṣ (nuns), upāsakas (laymen), and upāsikās (laywomen), and all of them came to the assembly. The transformed Buddha again made a transformed lecturer to teach the exquisite dharma to the audience. What do you think about this? Were the lecturer, the listeners, and those who could understand the dharma real?”

The heavenly sons replied, “No, they were not real, great virtuous one.”

Well-Appearing One said, “You are right, heavenly sons. All dharmas are like the transformed things. In prajna, the lecturer, the listeners, and the ones who can understand are all unattainable.

“Heavenly sons, what do you think about this? When you see the Buddha

teaching and giving cautions to the bodhisattvas and voice-hearers in your dreams, are the teacher, the hearers, and the ones who can understand real?”

The heavenly sons replied, “No, great virtuous one.”

Well-Appearing One said, “You are right, heavenly sons. All the dharmas are like dreams. In prajna, the speaker, the listeners, and the ones who understand are all unattainable.

“You must know, heavenly sons. Suppose that two people are staying at different sides of a valley. When both acclaim the Buddha, the dharma, and the sangha simultaneously, can they hear and understand each other?”

The heavenly sons replied, “No, great virtuous one.”

Well-Appearing One said, “You are right, heavenly sons. All the dharmas are like echoes. In prajna, the speaker, the listeners, and the ones who understand are all unattainable.

“You must know, heavenly sons, suppose that a conjurer or his or her disciple was performing tricks at a four-way intersection. The magician made four groups of transformed Buddhist disciples and let a transformed Buddha teach the dharma to these disciples. What do you think about this? Were the speaker, the listeners, and the ones who could understand real?”

The heavenly sons replied, “No, great virtuous one.”

Well-Appearing One said, “You are right, heavenly sons. All dharmas are like illusions. In prajna, the speaker, the listeners, and the ones who understand are all unattainable.”

In the meantime, the heavenly sons thought: “The venerable Well-Appearing One has used many expedient methods to explain and demonstrate prajna paramita in an attempt to make it understandable, but it turns out that its meaning becomes more fathomless and subtler; it is beyond one’s imagination and measurement.”

Well-Appearing One could read their minds, so he said to them, “You must know, heavenly sons, matter is not fathomless or subtle; feeling, thinking, action, and consciousness are not fathomless or subtle either. Why? The fathomless and subtle nature of matter is unattainable; the fathomless and subtle natures of feeling, thinking, action, and consciousness are also unattainable.

“You must know, heavenly sons, the eye sphere is not fathomless or subtle; the ear, nose, tongue, body, and conscious spheres are not fathomless or subtle either. Why? The fathomless and subtle nature of the eye sphere is unattainable; the fathomless and subtle natures of the ear, nose, tongue, body, and conscious spheres are also unattainable.

“You must know, heavenly sons, the sight sphere is not fathomless or subtle; the sound, smell, taste, touch, and mental-image spheres are not fathomless or subtle either. Why? The fathomless and subtle nature of the sight sphere is unattainable; the fathomless and subtle natures of the sound, smell, taste, touch, and mental-image spheres are also unattainable.

“You must know, heavenly sons, the eye realm is not fathomless or subtle; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not fathomless or subtle either. Why? The fathomless and subtle nature of the eye realm is unattainable; the fathomless and subtle natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are also unattainable.

“You must know, heavenly sons, the ear realm is not fathomless or subtle; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not fathomless or subtle either. Why? The fathomless and subtle nature of the ear realm is unattainable; the fathomless and subtle natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are also unattainable.

“You must know, heavenly sons, the nose realm is not fathomless or subtle; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not fathomless or subtle either. Why? The fathomless and subtle nature of the nose realm is unattainable; the fathomless and subtle natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are also unattainable.

“You must know, heavenly sons, the tongue realm is not fathomless or subtle; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not fathomless or subtle either. Why? The fathomless and subtle nature of the tongue realm is unattainable; the fathomless and subtle natures of the taste realm,

tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are also unattainable.

“You must know, heavenly sons, the body realm is not fathomless or subtle; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not fathomless or subtle either. Why? The fathomless and subtle nature of the body realm is unattainable; the fathomless and subtle natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are also unattainable.

“You must know, heavenly sons, the conscious realm is not fathomless or subtle; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not fathomless or subtle either. Why? The fathomless and subtle nature of the conscious realm is unattainable; the fathomless and subtle natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are also unattainable.

“You must know, heavenly sons, the earth realm is not fathomless or subtle; the water, fire, wind, space, and consciousness realms are not fathomless or subtle either. Why? The fathomless and subtle nature of the earth realm is unattainable; the fathomless and subtle natures of the water, fire, wind, space, and consciousness realms are also unattainable.

“You must know, heavenly sons, the noble truth of suffering is not fathomless or subtle; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not fathomless or subtle either. Why? The fathomless and subtle nature of the noble truth of suffering is unattainable; the fathomless and subtle natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also unattainable.

“You must know, heavenly sons, ignorance is not fathomless or subtle; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not fathomless or subtle either. Why? The fathomless and subtle nature of ignorance is unattainable; the fathomless and subtle natures of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are also unattainable.

“You must know, heavenly sons, internal emptiness is not fathomless or subtle; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness selfless self-nature are not fathomless or subtle either. Why? The fathomless and subtle nature of internal emptiness is unattainable; the fathomless and subtle natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are also unattainable.

“You must know, heavenly sons, realness is not fathomless or subtle; dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are not fathomless or subtle either. Why? The fathomless and subtle nature of realness is unattainable; the fathomless and subtle natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are also unattainable.

“You must know, heavenly sons, giving paramita is not fathomless or subtle; pure precept, forbearance, diligence, meditation, and prajna paramitas are not fathomless or subtle either. Why? The fathomless and subtle nature of giving paramita is unattainable; the fathomless and subtle natures of pure-precept paramita, forbearance paramita, and so forth, and prajna paramita are also unattainable.

“You must know, heavenly sons, the four meditations are not fathomless or subtle; the four immeasurable minds and four formless concentrations are not fathomless or subtle either. Why? The fathomless and subtle natures of the four meditations are unattainable; the fathomless and subtle natures of the four immeasurable minds and four formless concentrations are also unattainable.

“You must know, heavenly sons, the eight liberations are not fathomless or subtle; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not fathomless or subtle either. Why? The fathomless and

subtle natures of the eight liberations are unattainable; the fathomless and subtle natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also unattainable.

“You must know, heavenly sons, the four bases of mindfulness are not fathomless or subtle; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not fathomless or subtle either. Why? The fathomless and subtle natures of the four bases of mindfulness are unattainable; the fathomless and subtle natures of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also unattainable.

“You must know, heavenly sons, the five eyes are not fathomless or subtle; the six supernatural powers are not fathomless or subtle either. Why? The fathomless and subtle natures of the five eyes are unattainable; the fathomless and subtle natures of the six supernatural powers are also unattainable.

“You must know, heavenly sons, the Buddha’s ten abilities are not fathomless or subtle; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are not fathomless or subtle either. Why? The fathomless and subtle natures of the Buddha’s ten abilities are unattainable; the fathomless and subtle natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are also unattainable.

“You must know, heavenly sons, staying in correct mindfulness is not fathomless or subtle; dwelling in equanimity at all times is not fathomless or subtle either. Why? The fathomless and subtle nature of staying in correct mindfulness is unattainable; the fathomless and subtle nature of dwelling in equanimity at all times is also unattainable.

“You must know, heavenly sons, all dharani gates are not fathomless or subtle; all samadhi gates are not fathomless or subtle either. Why? The fathomless and subtle natures of all dharani gates are unattainable; the fathomless and subtle natures of all samadhi gates are also unattainable.

“You must know, heavenly sons, the perfect knowledge of everything is not fathomless or subtle; the perfect knowledge of the forms of the paths and the perfect

knowledge of all phenomena are not fathomless or subtle either. Why? The fathomless and subtle nature of the perfect knowledge of everything is unattainable; the fathomless and subtle natures of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also unattainable.

“You must know, heavenly sons, the voice-hearer vehicle is not fathomless or subtle; the self-enlightened one vehicle and the unsurpassed vehicle are not fathomless or subtle either. Why? The fathomless and subtle nature of the voice-hearer vehicle is unattainable; the fathomless and subtle natures of the self-enlightened one vehicle and the unsurpassed vehicle are also unattainable.

“You must know, heavenly sons, the stream-enterer is not fathomless or subtle; the once-returner, nonreturner, and arhat are not fathomless or subtle either. Why? The fathomless and subtle nature of the stream-enterer is unattainable; the fathomless and subtle natures of the once-returner, nonreturner, and arhat are also unattainable.

“You must know, heavenly sons, the stream-entry aspiration and effect are not fathomless or subtle; the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are not fathomless or subtle either. Why? The fathomless and subtle natures of the stream-entry aspiration and effect are unattainable; the fathomless and subtle natures of the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are also unattainable.

“You must know, heavenly sons, the self-enlightened one is not fathomless or subtle; the self-enlightenment aspiration and effect are not fathomless or subtle either. Why? The fathomless and subtle nature of the self-enlightened one is unattainable; the fathomless and subtle natures of the self-enlightenment aspiration and effect are also unattainable.

“You must know, heavenly sons, the great bodhisattva is not fathomless or subtle; samyak-sambuddha is not fathomless or subtle either. Why? The fathomless and subtle nature of the great bodhisattva is unattainable; the fathomless and subtle nature of samyak-sambuddha is also unattainable.

“You must know, heavenly sons, the great bodhisattva dharma is not fathomless or subtle; the unsurpassed, perfect, and universal bodhi is not fathomless or subtle either. Why? The fathomless and subtle nature of the great bodhisattva dharma is unattainable;

the fathomless and subtle nature of the unsurpassed, perfect, and universal bodhi is also unattainable.

“You must know, heavenly sons, the stage of ecstasy is not fathomless or subtle; the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not fathomless or subtle either. Why? The fathomless and subtle nature of the stage of ecstasy is unattainable; the fathomless and subtle natures of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud are also unattainable.

“You must know, heavenly sons, the dharma of the stage of ecstasy is not fathomless or subtle; the dharmas of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not fathomless or subtle either. Why? The fathomless and subtle nature of the dharma of the stage of ecstasy is unattainable; the fathomless and subtle natures of the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud are also unattainable.

“You must know, heavenly sons, the stage of ordinary sentient being is not fathomless or subtle; the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Comer are not fathomless or subtle either. Why? The fathomless and subtle nature of the stage of ordinary sentient being is unattainable; the fathomless and subtle natures of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and Thus-Comer are also unattainable.

“You must know, heavenly sons, the dharma of the stage of ordinary sentient being is not fathomless or subtle; the dharmas of the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Comer are not fathomless or subtle either. Why? The fathomless and subtle nature of the dharma of the stage of ordinary sentient being is unattainable; the fathomless and subtle natures of the dharmas of the stages of embryonic Buddha-nature, eight-forbearance, and so forth, and Thus-Comer are also unattainable.”

At that time, the heavenly sons thought to themselves again: “In the dharma taught by the venerable Well-Appearing One, matter is not established; feeling, thinking, action, and consciousness are not established either. Why? It is because the natures of matter, feeling, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the eye sphere is not established; the ear, nose, tongue, body, and conscious spheres are not established either. Why? It is because the natures of the eye sphere, ear sphere, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the sight sphere is not established; the sound, smell, taste, touch, and mental-image spheres are not established either. Why? It is because the natures of the sight sphere, sound sphere, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the eye realm is not established; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not established either. Why? It is because the natures of the eye realm, sight realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the ear realm is not established; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not established either. Why? It is because the natures of the ear realm, sound realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the nose realm is not established; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not established either. Why? It is because the natures of the nose realm, smell realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the tongue realm is not established; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not established either. Why? It is because the natures of the tongue realm, taste realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the body realm is not established; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not established either. Why? It is because the

natures of the body realm, touch realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the conscious realm is not established; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not established either. Why? It is because the natures of the conscious realm, mental-image realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the earth realm is not established; the water, fire, wind, space, and consciousness realms are not established either. Why? It is because the natures of the earth realm, water realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the noble truth of suffering is not established; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not established either. Why? It is because the natures of the noble truths of suffering, the cause of suffering, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, ignorance is not established; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not established either. Why? It is because the natures of ignorance, action, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, internal emptiness is not established; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not established either. Why? It is because the natures of internal emptiness, external emptiness, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, realness is not

established; dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, the realm of empty space, and the realm of the inconceivable are not established either. Why? It is because the natures of realness, dharma realm, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, giving paramita is not established; pure precept, forbearance, diligence, meditation, and prajna paramitas are not established either. Why? It is because the natures of the giving paramita, pure-precept paramita, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the four meditations are not established; the four immeasurable minds and four formless concentrations are not established either. Why? It is because the natures of the four meditations, four immeasurable minds, and four formless concentrations are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the eight liberations are not established; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not established either. Why? It is because the natures of the eight liberations, eight vexation-overcoming meditations, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the four bases of mindfulness are not established; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not established either. Why? It is because the natures of the four bases of mindfulness, four correct endeavors, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the liberation gate of emptiness is not established; the liberation gates of formlessness and nonaspiration are not established either. Why? It is because the natures of the liberation gates of emptiness, formlessness, and nonarising are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the five eyes are not established; the six supernatural powers are not established either. Why? It is because the natures of the five eyes and six supernatural powers are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the Buddha’s ten

abilities are not established; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are not established either. Why? It is because the natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, staying in correct mindfulness is not established; dwelling in equanimity at all times is not established either. Why? It is because the natures of staying in correct mindfulness and dwelling in equanimity at all times are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, all dharani gates are not established; all samadhi gates are not established either. Why? It is because the natures of all dharani gates and all samadhi gates are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the perfect knowledge of everything is not established; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not established either. Why? It is because the natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the voice-hearer vehicle is not established; the self-enlightened one vehicle and the unsurpassed vehicle are not established either. Why? It is because the natures of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the stream-enterer is not established; the once-returner, nonreturner, and arhat are not established either. Why? It is because the natures of stream-enterer, once-returner, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the stream-entry aspiration and effect are not established; the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are not established either. Why? It is because the natures of the stream-entry aspiration and effect, once-return aspiration and effect, and so forth are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the self-enlightened one is not established; the self-enlightenment aspiration and effect are not established

either. Why? It is because the natures of the self-enlightened one and the self-enlightenment aspiration and effect are all unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the great bodhisattva is not established; samyak-sambuddha is not established either. Why? It is because the natures of the great bodhisattva and samyak-sambuddha are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the dharma of the great bodhisattva is not established; the unsurpassed, perfect, and universal bodhi is not established either. Why? It is because the nature of the dharma of the great bodhisattva and the nature of the unsurpassed, perfect, and universal bodhi are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the stage of ecstasy is not established; the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not established either. Why? It is because the natures of the stages of ecstasy, freedom from defilements, and so forth, and dharma cloud are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the dharma of the stage of ecstasy is not established; the dharmas of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not established either. Why? It is because the natures of the dharmas of the stages of ecstasy, freedom from defilements, and so forth, and dharma cloud are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the stage of ordinary sentient being is not established; the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Comer are not established either. Why? It is because the natures of the stages of ordinary sentient being, embryonic Buddha nature, and so forth, and the Thus-Comer are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the dharma of the stage of ordinary sentient being is not established; the dharmas of the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat,

self-enlightened one, bodhisattva, and Thus-Come are not established either. Why? It is because the natures of the dharmas of the stages of ordinary sentient being, embryonic Buddha nature, and so forth, and the Thus-Come are unspeakable.

“In the dharma taught by the venerable Well-Appearing One, the written and spoken language is not established. Why? It is because the nature of the written and spoken language is unspeakable.”

At that time, Well-Appearing One could read the heavenly sons’ minds, so he said to them, “You are right. It is as you think. All dharmas and the unsurpassed, perfect, and universal bodhi cannot be really expressed by written and spoken language. So in prajna paramita, the speaker, the listeners, and the ones who can understand are all nonexistent. Therefore, you should cultivate the solid forbearance in all dharmas by following what I am going to say. Those who would like to dwell in and realize insightfully the stream-entry effect, once-return effect, nonreturn effect, and arhat effect should stay in this forbearance so to achieve their ultimate state. Those who would like to dwell in and realize insightfully the self-enlightenment bodhi should stay in this forbearance so to achieve the ultimate state. Those who would like to dwell in and realize insightfully the unsurpassed, perfect, and universal bodhi should also stay in this forbearance so to achieve the ultimate state. Therefore, heavenly sons, the great bodhisattvas should dwell in the fathomless prajna paramita that is without speaker, listeners, and the ones who can understand since the time of beginning to aspire to the bodhi until achieving the ultimate level. They should cultivate tirelessly in this way and will never stay away from it.”

In the meantime, the heavenly sons again thought to themselves: “Now what dharma is the venerable Well-Appearing One going to teach for what kinds of sentient beings?”

Well-Appearing One knew what the heavenly sons thought, so he said to them, “You should know, heavenly sons, I am going to speak about the illusion-like, transformed-thing-like, and dream-like dharmas for the illusion-like, transformed-thing-like, and dream-like sentient beings. Why? It is because the listeners do not hear, understand, and realize insightfully what they are taught.”

At that time, the heavenly sons further asked, “Are all of the speaker, the listeners, and the dharma taught like illusions, the transformed things, and dreams?”

Well-Appearing One replied, “Yes, they are. The illusion-like sentient beings will speak of the illusion-like dharmas for the illusion-like audience. The transformed-thing-like sentient beings will speak of the transformed-thing-like dharmas for the transformed-thing-like audience. And the dream-like sentient beings will speak of the dream-like dharmas for the dream-like audience.

“You must know, heavenly sons, the ‘I’ is like the illusion, the transformed thing, and what one sees in the dream. The sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the ‘I,’ the sentient being, and so forth are empty.

“You must know, heavenly sons, matter is like illusions, the transformed things, and what one sees in dreams. Feeling, thinking, action, and consciousness are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of matter, feeling, and so forth are empty.

“You must know, heavenly sons, the eye sphere is like illusions, the transformed things, and what one sees in dreams. The ear, nose, tongue, body, and conscious spheres are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the eye sphere, ear sphere, and so forth are empty.

“You must know, heavenly sons, the sight sphere is like illusions, the transformed things, and what one sees in dreams. The sound, smell, taste, touch, and mental-image spheres are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the sight sphere, sound sphere, and so forth are empty.

“You must know, heavenly sons, the eye realm is like illusions, the transformed things, and what one sees in dreams. The sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the eye realm, sight realm, and so forth are empty.

“You must know, heavenly sons, the ear realm is like illusions, the transformed things, and what one sees in dreams. The sound realm, ear consciousness realm, ear

contact, and the feelings produced by ear contact are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the ear realm, sound realm, and so forth are empty.

“You must know, heavenly sons, the nose realm is like illusions, the transformed things, and what one sees in dreams. The smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the nose realm, smell realm, and so forth are empty.

“You must know, heavenly sons, the tongue realm is like illusions, the transformed things, and what one sees in dreams. The taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the tongue realm, taste realm, and so forth are empty.

“You must know, heavenly sons, the body realm is like illusions, the transformed things, and what one sees in dreams. The touch realm, body consciousness realm, body contact, and the feelings produced by body contact are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the body realm, touch realm, and so forth are empty.

“You must know, heavenly sons, the conscious realm is like illusions, the transformed things, and what one sees in dreams. The mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the conscious realm, mental-image realm, and so forth are empty.

“You must know, heavenly sons, the earth realm is like illusions, the transformed things, and what one sees in dreams. The water, fire, wind, space, and consciousness realms are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the earth realm, water realm, and so forth are empty.

“You must know, heavenly sons, the noble truth of suffering is like illusions, the transformed things, and what one sees in dreams. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also

like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the noble truths of suffering, the cause of suffering, and so forth are empty.

“You must know, heavenly sons, ignorance is like illusions, the transformed things, and what one sees in dreams. Action, consciousness, name and form, six senses spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of ignorance, action, and so forth are empty.

“You must know, heavenly sons, internal emptiness is like illusions, the transformed things, and what one sees in dreams. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of internal emptiness, external emptiness, and so forth are empty.

“You must know, heavenly sons, realness is like illusions, the transformed things, and what one sees in dreams. Dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of realness, dharma realm, and so forth are empty.”

Fascicle 82
Chapter 23
The Heavenly Sons
Section 2
(In the First Assembly)

“You must know, heavenly sons, giving paramita is like illusions, the transformed things, and what one sees in dreams. Pure precept, forbearance, diligence, meditation, and prajna paramitas are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of giving paramita, pure-precept paramita, and so forth are empty.

“You must know, heavenly sons, the four meditations are like illusions, the transformed things, and what one sees in dreams. The four immeasurable minds and four formless concentrations are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the four meditations, four immeasurable minds, and four formless concentrations are empty.

“You must know, heavenly sons, the eight liberations are like illusions, the transformed things, and what one sees in dreams. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the eight liberations, eight vexation-overcoming meditations, and so forth are empty.

“You must know, heavenly sons, the four bases of mindfulness are like illusions, the transformed things, and what one sees in dreams. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the four bases of mindfulness, four correct endeavors, and so forth are empty.

“You must know, heavenly sons, the liberation gate of emptiness is like illusions,

the transformed things, and what one sees in dreams. The liberation gates of formlessness and nonaspiration are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration are empty.

“You must know, heavenly sons, the five eyes are like illusions, the transformed things, and what one sees in dreams. The six supernatural powers are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the five eyes and the six supernatural powers are empty.

“You must know, heavenly sons, the Buddha’s ten abilities are like illusions, the transformed things, and what one sees in dreams. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the Buddha’s ten abilities, four kinds of fearlessness, and so forth are empty.

“You must know, heavenly sons, staying in correct mindfulness is like illusions, the transformed things, and what one sees in dreams. Dwelling in equanimity at all times is also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of staying in correct mindfulness and dwelling in equanimity at all times are empty.

“You must know, heavenly sons, all dharani gates are like illusions, the transformed things, and what one sees in dreams. All samadhi gates are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of all dharani gates and all samadhi gates are empty.

“You must know, heavenly sons, the perfect knowledge of everything is like illusions, the transformed things, and what one sees in dreams. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are empty.

“You must know, heavenly sons, the voice-hearer vehicle is like illusions, the

transformed things, and what one sees in dreams. The self-enlightened one vehicle and the unsurpassed vehicle are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are empty.

“You must know, heavenly sons, the stream-enterers are like illusions, the transformed things, and what one sees in dreams. The once-returners, nonreturners, and arhats are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the stream-enterers, once-returners, and so forth are empty.

“You must know, heavenly sons, the stream-entry aspiration and effect are like illusions, the transformed things, and what one sees in dreams. The once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the stream-entry aspiration and effect, once-return aspiration and effect, and so forth are empty.

“You must know, heavenly sons, the self-enlightened one is like illusions, the transformed things, and what one sees in dreams. The self-enlightenment aspiration and effect are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the self-enlightened one, the self-enlightenment aspiration, and the self-enlightenment effect are empty.

“You must know, heavenly sons, the great bodhisattva is like illusions, the transformed things, and what one sees in dreams. Samyak-sambuddha is also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the great bodhisattva and samyak-sambuddha are empty.

“You must know, heavenly sons, the dharma of the great bodhisattva is like illusions, the transformed things, and what one sees in dreams. The unsurpassed, perfect, and universal bodhi is also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are empty.

“You must know, heavenly sons, the stage of ecstasy is like illusions, the transformed things, and what one sees in dreams. The stages of freedom from

defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the stage of ecstasy, stage of freedom from defilements, and so forth are empty.

“You must know, heavenly sons, the dharma of the stage of ecstasy is like illusions, the transformed things, and what one sees in dreams. The dharmas of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the dharmas of the stage of ecstasy, stage of freedom from defilements, and so forth are empty.

“You must know, heavenly sons, the stage of ordinary sentient being is like illusions, the transformed things, and what one sees in dreams. The stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the stage of ordinary sentient being, stage of embryonic Buddha nature, and so forth are empty.

“You must know, heavenly sons, the dharma of the stage of ordinary sentient being is like illusions, the transformed things, and what one sees in dreams. The dharmas of the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come are also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the dharmas of the stage of ordinary sentient being, stage of embryonic Buddha nature, and so forth are empty.

“You must know, heavenly sons, the conditioned realm is like illusions, the transformed things, and what one sees in dreams. The unconditioned realm is also like illusions, the transformed things, and what one sees in dreams. Why? It is because the self-natures of the conditioned realm and unconditioned realm are empty.

“You must know, heavenly sons, it is based on this reason to say that the illusion-

like sentient being is teaching the illusion-like dharmas for the illusion-like sentient beings; the transformed-thing-like sentient being is teaching the transformed-thing-like dharmas for the transformed-thing-like sentient beings; and the dream-like sentient being is teaching the dream-like dharmas for the dream-like sentient beings.”

At that time, the heavenly sons asked Well-Appearing One, “The venerable one has taught that the ‘I,’ matter, and so forth, and anuttara samyak-sambodhi (the unsurpassed, perfect, and universal bodhi) are like illusions, the transformed things, and what one sees in dreams. But will you say that the subtle, exquisite, tranquil, and ultimate nirvana is also like illusions, transformed things, and what one sees in dreams?”

Well-Appearing One replied, “Heavenly sons, I will not only say that the ‘I,’ matter, and so forth, and anuttara samyak-sambodhi are like illusions, the transformed things, and what one sees in dreams, but the subtle, exquisite, tranquil, and ultimate nirvana is also like illusions, the transformed things, and what one sees in dreams. You must know, heavenly sons, if there is any dharma that is superior to nirvana, I will also say that it is like illusions, the transformed things, and what one sees in dreams. Why? It is because illusions, the transformed things, dreams, all dharmas, and nirvana are not dualistic or separate.”

Chapter 24

Accepting the Teachings

Section 1

(In the First Assembly)

At that time, the senior voice-hearers, such as the long-lived sages Sariputra, Mahamaudgalyayana, Mahākausthila, Fully Loving-Kind One (Purna), Mahākātyāyana, and Mahakasyapa, as well as numberless hundreds of thousands of great bodhisattvas raised their voices and simultaneously asked Well-Appearing One, “The prajna paramita

that you spoke of is fathomless and difficult to see and awaken to. It goes beyond the level of thinking and contemplation. It is subtle, tranquil, and the most superior one among all dharmas; only the extremely wise holy ones can experience and realize it from within, while the ordinary ones of the world cannot measure or imagine it. So who can believe in and accept this dharma?”

Well-Appearing One replied, “The great bodhisattvas who have dwelled in the state of nonregression are able to deeply believe in and accept this fathomless, subtle, exquisite, and most superior prajna paramita although it is difficult to see and awaken to, and going beyond thinking and contemplation. The arhats who have seen the holy truth, become flawless, and intend to fulfill their aspirations are able to believe in and accept such prajna paramita. Some good gentlepersons who have stayed close to numberless hundreds of thousands of koti nayuta Buddhas’ places, made offerings affectionately to the Buddhas, planted various virtuous roots leading to sharp intelligence and wisdom, and been absorbed by many virtuous intellectuals, are also able to believe in and accept such fathomless, subtle, exquisite, the most superior, and the uppermost prajna paramita. Why?

“These people will not distinguish matter as empty or not, nor will they distinguish between emptiness and nonemptiness as matter or not. They will not distinguish feeling, thinking, action, and consciousness as empty or not, nor will they distinguish between emptiness and nonemptiness as feeling, thinking, action, and consciousness or not. They will not distinguish matter as with form or not, nor will they distinguish between form and formlessness as matter or not. They will not distinguish feeling, thinking, action, and consciousness as with form or not, nor will they distinguish between form and formlessness as feeling, thinking, action, and consciousness or not. They will not distinguish matter as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as matter or not. They will not distinguish feeling, thinking, action, and consciousness as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as feeling, thinking, action, and consciousness or not. They will not distinguish matter as with arising or not, nor will they distinguish between arising and nonarising as matter or not. They will not distinguish feeling, thinking, action, and consciousness as with arising or not, nor will they distinguish between arising and nonarising as feeling, thinking, action, and consciousness or not.

They will not distinguish matter as with extinction or not, nor will they distinguish between extinction and nonextinction as matter or not. They will not distinguish feeling, thinking, action, and consciousness as with extinction or not, nor will they distinguish between extinction and nonextinction as feeling, thinking, action, and consciousness or not. They will not distinguish matter as with tranquility or not, nor will they distinguish between tranquility and nontranquility as matter or not. They will not distinguish feeling, thinking, action, and consciousness as with tranquility or not, nor will they distinguish between tranquility and nontranquility as feeling, thinking, action, and consciousness or not. They will not distinguish matter as far away or not, nor will they distinguish between farawayness and nonfarawayness as matter or not. They will not distinguish feeling, thinking, action, and consciousness as far away or not, nor will they distinguish between farawayness and nonfarawayness as feeling, thinking, action, and consciousness or not.

“These people will not distinguish the eye sphere as empty or not, nor will they distinguish between emptiness and nonemptiness as the eye sphere or not. They will not distinguish the ear, nose, tongue, body, and conscious spheres as empty or not, nor will they distinguish between emptiness and nonemptiness as the ear, nose, tongue, body, and conscious spheres or not. They will not distinguish the eye sphere as with form or not, nor will they distinguish between form and formlessness as the eye sphere or not. They will not distinguish the ear, nose, tongue, body, and conscious spheres as with form or not, nor will they distinguish between form and formlessness as the ear, nose, tongue, body, and conscious spheres or not. They will not distinguish the eye sphere as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the eye sphere or not. They will not distinguish the ear, nose, tongue, body, and conscious spheres as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the ear, nose, tongue, body, and conscious spheres or not. They will not distinguish the eye sphere as with arising or not, nor will they distinguish between arising and nonarising as the eye sphere or not. They will not distinguish the ear, nose, tongue, body, and conscious spheres as with arising or not, nor will they distinguish between arising and nonarising as the ear, nose, tongue, body, and conscious spheres or not. They will not distinguish the eye sphere as with extinction or not, nor will they distinguish between extinction and nonextinction as the eye sphere or not. They will not distinguish

the ear, nose, tongue, body, and conscious spheres as with extinction or not, nor will they distinguish between extinction and nonextinction as the ear, nose, tongue, body, and conscious spheres or not. They will not distinguish the eye sphere as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the eye sphere or not. They will not distinguish the ear, nose, tongue, body, and conscious spheres as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the ear, nose, tongue, body, and conscious spheres or not. They will not distinguish the eye sphere as far away or not, nor will they distinguish between farawayness and nonfarawayness as the eye sphere or not. They will not distinguish the ear, nose, tongue, body, and conscious spheres as far away or not, nor will they distinguish between farawayness and nonfarawayness as the ear, nose, tongue, body, and conscious spheres or not.

“These people will not distinguish the sight sphere as empty or not, nor will they distinguish between emptiness and nonemptiness as the sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as empty or not, nor will they distinguish between emptiness and nonemptiness as the sound, smell, taste, touch, and mental-image spheres or not. They will not distinguish the sight sphere as with form or not, nor will they distinguish between form and formlessness as the sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as with form or not, nor will they distinguish between form and formlessness as the sound, smell, taste, touch, and mental-image spheres or not. They will not distinguish the sight sphere as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the sound, smell, taste, touch, and mental-image spheres or not. They will not distinguish the sight sphere as with arising or not, nor will they distinguish between arising and nonarising as the sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as with arising or not, nor will they distinguish between arising and nonarising as the sound, smell, taste, touch, and mental-image spheres or not. They will not distinguish the sight sphere as with extinction or not, nor will they distinguish between extinction and nonextinction as the

sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as with extinction or not, nor will they distinguish between extinction and nonextinction as the sound, smell, taste, touch, and mental-image spheres or not. They will not distinguish the sight sphere as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the sound, smell, taste, touch, and mental-image spheres or not. They will not distinguish the sight sphere as far away or not, nor will they distinguish between farawayness and nonfarawayness as the sight sphere or not. They will not distinguish the sound, smell, taste, touch, and mental-image spheres as far away or not, nor will they distinguish between farawayness and nonfarawayness as the sound, smell, taste, touch, and mental-image spheres or not.

“These people will not distinguish the eye realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as empty or not, nor will they distinguish between emptiness and nonemptiness as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not. They will not distinguish the eye realm as with form or not, nor will they distinguish between form and formlessness as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with form or not, nor will they distinguish between form and formlessness as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not. They will not distinguish the eye realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not. They will not distinguish the eye realm as with arising or not, nor will they distinguish between arising and nonarising as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with

arising or not, nor will they distinguish between arising and nonarising as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not. They will not distinguish the eye realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with extinction or not, nor will they distinguish between extinction and nonextinction as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not. They will not distinguish the eye realm as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not. They will not distinguish the eye realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the eye realm or not. They will not distinguish the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as far away or not, nor will they distinguish between farawayness and nonfarawayness as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or not.

“These people will not distinguish the ear realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the ear realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as empty or not, nor will they distinguish between emptiness and nonemptiness as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not. They will not distinguish the ear realm as with form or not, nor will they distinguish between form and formlessness as the ear realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with form or not, nor will they distinguish between form and formlessness as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not. They will not distinguish the ear realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the ear

realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not. They will not distinguish the ear realm as with arising or not, nor will they distinguish between arising and nonarising as the ear realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with arising or not, nor will they distinguish between arising and nonarising as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not. They will not distinguish the ear realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the ear realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with extinction or not, nor will they distinguish between extinction and nonextinction as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not. They will not distinguish the ear realm as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the ear realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not. They will not distinguish the ear realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the ear realm or not. They will not distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as far away or not, nor will they distinguish between farawayness and nonfarawayness as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or not.

“These people will not distinguish the nose realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as empty or not, nor will they distinguish between emptiness and nonemptiness as the smell realm, nose consciousness realm, nose contact, and the

feelings produced by nose contact or not. They will not distinguish the nose realm as with form or not, nor will they distinguish between form and formlessness as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with form or not, nor will they distinguish between form and formlessness as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or not. They will not distinguish the nose realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or not. They will not distinguish the nose realm as with arising or not, nor will they distinguish between arising and nonarising as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with arising or not, nor will they distinguish between arising and nonarising as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or not. They will not distinguish the nose realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with extinction or not, nor will they distinguish between extinction and nonextinction as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or not. They will not distinguish the nose realm as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or not. They will not distinguish the nose realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the nose realm or not. They will not distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as far away or not, nor

will they distinguish between farawayness and nonfarawayness as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or not.

“These people will not distinguish the tongue realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as empty or not, nor will they distinguish between emptiness and nonemptiness as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not. They will not distinguish the tongue realm as with form or not, nor will they distinguish between form and formlessness as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with form or not, nor will they distinguish between form and formlessness as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not. They will not distinguish the tongue realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not. They will not distinguish the tongue realm as with arising or not, nor will they distinguish between arising and nonarising as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with arising or not, nor will they distinguish between arising and nonarising as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not. They will not distinguish the tongue realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with extinction or not, nor will they distinguish between extinction and nonextinction as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not. They will not distinguish the tongue realm as with tranquility or not, nor will they

distinguish between tranquility and nontranquility as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not. They will not distinguish the tongue realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the tongue realm or not. They will not distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as far away or not, nor will they distinguish between farawayness and nonfarawayness as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or not.

“These people will not distinguish the body realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as empty or not, nor will they distinguish between emptiness and nonemptiness as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not. They will not distinguish the body realm as with form or not, nor will they distinguish between form and formlessness as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with form or not, nor will they distinguish between form and formlessness as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not. They will not distinguish the body realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not. They will not distinguish the body realm as with arising or not, nor will they distinguish between arising and nonarising as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with arising or not, nor will they

distinguish between arising and nonarising as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not. They will not distinguish the body realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with extinction or not, nor will they distinguish between extinction and nonextinction as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not. They will not distinguish the body realm as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not. They will not distinguish the body realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the body realm or not. They will not distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as far away or not, nor will they distinguish between farawayness and nonfarawayness as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact or not.

“These people will not distinguish the conscious realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as empty or not, nor will they distinguish between emptiness and nonemptiness as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or not. They will not distinguish the conscious realm as with form or not, nor will they distinguish between form and formlessness as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with form or not, nor will they distinguish between form and formlessness as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by

conscious contact or not. They will not distinguish the conscious realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or not. They will not distinguish the conscious realm as with arising or not, nor will they distinguish between arising and nonarising as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with arising or not, nor will they distinguish between arising and nonarising as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or not. They will not distinguish the conscious realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with extinction or not, nor will they distinguish between extinction and nonextinction as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or not. They will not distinguish the conscious realm as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or not. They will not distinguish the conscious realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the conscious realm or not. They will not distinguish the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as far away or not, nor will they distinguish between farawayness and nonfarawayness as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or not.

“These people will not distinguish the earth realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as empty or not, nor will they distinguish between emptiness and nonemptiness as the water, fire, wind, space, and consciousness realms or not. They will not distinguish the earth realm as with form or not, nor will they distinguish between form and formlessness as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as with form or not, nor will they distinguish between form and formlessness as the water, fire, wind, space, and consciousness realms or not. They will not distinguish the earth realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the water, fire, wind, space, and consciousness realms or not. They will not distinguish the earth realm as with arising or not, nor will they distinguish between arising and nonarising as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as with arising or not, nor will they distinguish between arising and nonarising as the water, fire, wind, space, and consciousness realms or not. They will not distinguish the earth realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as with extinction or not, nor will they distinguish between extinction and nonextinction as the water, fire, wind, space, and consciousness realms or not. They will not distinguish the earth realm as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the water, fire, wind, space, and consciousness realms or not. They will not distinguish the earth realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the earth realm or not. They will not distinguish the water, fire, wind, space, and consciousness realms as far away or not, nor will they distinguish between farawayness and nonfarawayness as the water, fire, wind, space, and consciousness realms or not.

“These people will not distinguish the noble truth of suffering as empty or not, nor will they distinguish between emptiness and nonemptiness as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as empty or not, nor will they distinguish between emptiness and nonemptiness as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not. They will not distinguish the noble truth of suffering as with form or not, nor will they distinguish between form and formlessness as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with form or not, nor will they distinguish between form and formlessness as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not. They will not distinguish the noble truth of suffering as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not. They will not distinguish the noble truth of suffering as with arising or not, nor will they distinguish between arising and nonarising as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with arising or not, nor will they distinguish between arising and nonarising as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not. They will not distinguish the noble truth of suffering as with extinction or not, nor will they distinguish between extinction and nonextinction as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with extinction or not, nor will they distinguish between extinction and nonextinction as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not. They will not distinguish the noble truth of suffering as with tranquility or not, nor will they distinguish

between tranquility and nontranquility as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with tranquility or not, nor will they distinguish between tranquility and nontranquility as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not. They will not distinguish the noble truth of suffering as far away or not, nor will they distinguish between farawayness and nonfarawayness as the noble truth of suffering or not. They will not distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as far away or not, nor will they distinguish between farawayness and nonfarawayness as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or not.

“These people will not distinguish ignorance as empty or not, nor will they distinguish between emptiness and nonemptiness as ignorance or not. They will not distinguish action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as empty or not, nor will they distinguish between emptiness and nonemptiness as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not. They will not distinguish ignorance as with form or not, nor will they distinguish between form and formlessness as ignorance or not. They will not distinguish action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset as with form or not, nor will they distinguish between form and formlessness as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not. They will not distinguish ignorance as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as ignorance or not. They will not distinguish action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not. They will not distinguish ignorance as with arising or not, nor will they distinguish between arising and nonarising as ignorance or not. They will not distinguish action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset as with arising or not, nor will they distinguish between arising

and nonarising as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not. They will not distinguish ignorance as with extinction or not, nor will they distinguish between extinction and nonextinction as ignorance or not. They will not distinguish action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset as with extinction or not, nor will they distinguish between extinction and nonextinction as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not. They will not distinguish ignorance as with tranquility or not, nor will they distinguish between tranquility and nontranquility as ignorance or not. They will not distinguish action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset as with tranquility or not, nor will they distinguish between tranquility and nontranquility as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not. They will not distinguish ignorance as far away or not, nor will they distinguish between farawayness and nonfarawayness as ignorance or not. They will not distinguish action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset as far away or not, nor will they distinguish between farawayness and nonfarawayness as action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset or not.

“These people will not distinguish internal emptiness as empty or not, nor will they distinguish between emptiness and nonemptiness as internal emptiness or not. They will not distinguish external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature as empty or not, nor will they distinguish between emptiness and nonemptiness as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not. They will not distinguish internal emptiness as with form or not, nor will they distinguish between form and formlessness as internal emptiness or not. They will not distinguish

external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as with form or not, nor will they distinguish between form and formlessness as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not. They will not distinguish internal emptiness as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as internal emptiness or not. They will not distinguish external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not. They will not distinguish internal emptiness as with arising or not, nor will they distinguish between arising and nonarising as internal emptiness or not. They will not distinguish external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as with arising or not, nor will they distinguish between arising and nonarising as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not. They will not distinguish internal emptiness as with extinction or not, nor will they distinguish between extinction and nonextinction as internal emptiness or not. They will not distinguish external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as with extinction or not, nor will they distinguish between extinction and nonextinction as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not. They will not distinguish internal emptiness as with tranquility or not, nor will they distinguish between tranquility and nontranquility as internal emptiness or not. They will not distinguish external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as with tranquility or not, nor will they distinguish between tranquility and nontranquility as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not. They will not distinguish internal emptiness as far away or not, nor will they distinguish between farawayness and nonfarawayness as internal emptiness or not. They will not distinguish external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as far away or not, nor will they distinguish between farawayness and nonfarawayness as external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or not.

“These people will not distinguish realness as empty or not, nor will they distinguish between emptiness and nonemptiness as realness or not. They will not distinguish dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of space, and the realm of the inconceivable as empty or not, nor will they distinguish between emptiness and nonemptiness as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not. They will not distinguish realness as with form or not, nor will they distinguish between form and formlessness as realness or not. They will not distinguish dharma realm, dharma nature, and so forth, and the realm of the inconceivable as with form or not, nor will they distinguish between form and formlessness as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not. They will not distinguish realness as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as realness or not. They will not distinguish dharma realm, dharma nature, and so forth, and the realm of the inconceivable as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not. They will not distinguish realness as with arising or not, nor will they distinguish between arising and nonarising as realness or not. They will not distinguish dharma realm, dharma nature, and the realm of the inconceivable as with arising or not, nor will they distinguish between arising and nonarising as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not. They will not distinguish realness as with extinction or not, nor will they distinguish between extinction and nonextinction as realness or not. They will not distinguish dharma realm, dharma nature, and so forth, and the realm of the inconceivable as with extinction or not, nor will they distinguish between extinction and nonextinction as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not. They will not distinguish realness as with tranquility or not, nor will they distinguish between tranquility and nontranquility as realness or not. They will not distinguish dharma realm, dharma nature, and so forth, and the realm of the inconceivable as with tranquility or not, nor will they distinguish between tranquility and nontranquility as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not. They will not distinguish realness as far away or

not, nor will they distinguish between farawayness and nonfarawayness as realness or not. They will not distinguish dharma realm, dharma nature, and so forth, and the realm of the inconceivable as far away or not, nor will they distinguish between farawayness and nonfarawayness as dharma realm, dharma nature, and so forth, and the realm of the inconceivable or not.”

Fascicle 83
 Chapter 24
 Accepting the Teachings
 Section II
 (In the First Assembly)

“These people will not distinguish giving paramita as empty or not, nor will they distinguish between emptiness and nonemptiness as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as empty or not, nor will they distinguish between emptiness and nonemptiness as pure precept, forbearance, diligence, meditation, and prajna paramitas or not. They will not distinguish giving paramita as with form or not, nor will they distinguish between form and formlessness as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as with form or not, nor will they distinguish between form and formlessness as pure precept, forbearance, diligence, meditation, and prajna paramitas or not. They will not distinguish giving paramita as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as pure precept, forbearance, diligence, meditation, and prajna paramitas or not. They will not distinguish giving paramita as with arising or not, nor will they distinguish between arising and nonarising as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as with arising or not, nor will they distinguish between arising and nonarising as pure precept, forbearance, diligence, meditation, and prajna paramitas or not. They will not distinguish giving paramita as with extinction or not, nor will they distinguish between extinction and nonextinction as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as with extinction or not, nor will they distinguish between extinction and nonextinction as pure precept,

forbearance, diligence, meditation, and prajna paramitas or not. They will not distinguish giving paramita as tranquil or not, nor will they distinguish between tranquility and nontranquility as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as tranquil or not, nor will they distinguish between tranquility and nontranquility as pure precept, forbearance, diligence, meditation, and prajna paramitas or not. They will not distinguish giving paramita as far away or not, nor will they distinguish between farawayness and nonfarawayness as giving paramita or not. They will not distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas as far away or not, nor will they distinguish between farawayness and nonfarawayness as pure precept, forbearance, diligence, meditation, and prajna paramitas or not.

“These people will not distinguish the four meditations as empty or not, nor will they distinguish between emptiness and nonemptiness as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as empty or not, nor will they distinguish between emptiness and nonemptiness as the four immeasurable minds and four formless concentrations or not. They will not distinguish the four meditations as with form or not, nor will they distinguish between form and formlessness as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as with form or not, nor will they distinguish between form and formlessness as the four immeasurable minds and four formless concentrations or not. They will not distinguish the four meditations as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the four immeasurable minds and four formless concentrations or not. They will not distinguish the four meditations as with arising or not, nor will they distinguish between arising and nonarising as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as with arising or not, nor will they distinguish between arising and nonarising as the four immeasurable minds and four formless concentrations or not. They will not distinguish the four meditations as with extinction or not, nor will they

distinguish between extinction and nonextinction as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as with extinction or not, nor will they distinguish between extinction and nonextinction as the four immeasurable minds and four formless concentrations or not. They will not distinguish the four meditations as tranquil or not, nor will they distinguish between tranquility and nontranquility as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as tranquil or not, nor will they distinguish between tranquility and nontranquility as the four immeasurable minds and four formless concentrations or not. They will not distinguish the four meditations as far away or not, nor will they distinguish between farawayness and nonfarawayness as the four meditations or not. They will not distinguish the four immeasurable minds and four formless concentrations as far away or not, nor will they distinguish between farawayness and nonfarawayness as the four immeasurable minds and four formless concentrations or not.

“These people will not distinguish the eight liberations as empty or not, nor will they distinguish between emptiness and nonemptiness as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as empty or not, nor will they distinguish between emptiness and nonemptiness as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or not. They will not distinguish the eight liberations as with form or not, nor will they distinguish between form and formlessness as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with form or not, nor will they distinguish between form and formlessness as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or not. They will not distinguish the eight liberations as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations or not. They will not distinguish the eight liberations as with arising or not, nor will they distinguish between arising and nonarising as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with arising or not, nor will they distinguish between arising and nonarising as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or not. They will not distinguish the eight liberations as with extinction or not, nor will they distinguish between extinction and nonextinction as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with extinction or not, nor will they distinguish between extinction and nonextinction as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or not. They will not distinguish the eight liberations as tranquil or not, nor will they distinguish between tranquility and nontranquility as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as tranquil or not, nor will they distinguish between tranquility and nontranquility as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or not. They will not distinguish the eight liberations as far away or not, nor will they distinguish between farawayness and nonfarawayness as the eight liberations or not. They will not distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as far away or not, nor will they distinguish between farawayness and nonfarawayness as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or not.

“These people will not distinguish the four bases of mindfulness as empty or not, nor will they distinguish between emptiness and nonemptiness as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as empty or not, nor will they distinguish between emptiness and nonemptiness as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or not. They will not distinguish the four bases of

mindfulness as with form or not, nor will they distinguish between form and formlessness as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as with form or not, nor will they distinguish between form and formlessness as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or not. They will not distinguish the four bases of mindfulness as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or not. They will not distinguish the four bases of mindfulness as with arising or not, nor will they distinguish between arising and nonarising as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as with arising or not, nor will they distinguish between arising and nonarising as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or not. They will not distinguish the four bases of mindfulness as with extinction or not, nor will they distinguish between extinction and nonextinction as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as with extinction or not, nor will they distinguish between extinction and nonextinction as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or not. They will not distinguish the four bases of mindfulness as tranquil or not, nor will they distinguish between tranquility and nontranquility as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as tranquil or not, nor will they distinguish between tranquility and nontranquility as the four correct endeavors, four bases of power, five roots, five powers,

seven factors for enlightenment, and noble eightfold path or not. They will not distinguish the four bases of mindfulness as far away or not, nor will they distinguish between farawayness and nonfarawayness as the four bases of mindfulness or not. They will not distinguish the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as far away or not, nor will they distinguish between farawayness and nonfarawayness as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or not.

“These people will not distinguish the liberation gate of emptiness as empty or not, nor will they distinguish between emptiness and nonemptiness as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as empty or not, nor will they distinguish between emptiness and nonemptiness as the liberation gates of formlessness and nonaspiration or not. They will not distinguish the liberation gate of emptiness as with form or not, nor will they distinguish between form and formlessness as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as with form or not, nor will they distinguish between form and formlessness as the liberation gates of formlessness and nonaspiration or not. They will not distinguish the liberation gate of emptiness as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the liberation gates of formlessness and nonaspiration or not. They will not distinguish the liberation gate of emptiness as with arising or not, nor will they distinguish between arising and nonarising as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as with arising or not, nor will they distinguish between arising and nonarising as the liberation gates of formlessness and nonaspiration or not. They will not distinguish the liberation gate of emptiness as with extinction or not, nor will they distinguish between extinction and nonextinction as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as with extinction or not, nor will they distinguish between extinction and

nonextinction as the liberation gates of formlessness and nonaspiration or not. They will not distinguish the liberation gate of emptiness as tranquil or not, nor will they distinguish between tranquility and nontranquility as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as tranquil or not, nor will they distinguish between tranquility and nontranquility as the liberation gates of formlessness and nonaspiration or not. They will not distinguish the liberation gate of emptiness as far away or not, nor will they distinguish between farawayness and nonfarawayness as the liberation gate of emptiness or not. They will not distinguish the liberation gates of formlessness and nonaspiration as far away or not, nor will they distinguish between farawayness and nonfarawayness as the liberation gates of formlessness and nonaspiration or not.

“These people will not distinguish the five eyes as empty or not, nor will they distinguish between emptiness and nonemptiness as the five eyes or not. They will not distinguish the six supernatural powers as empty or not, nor will they distinguish between emptiness and nonemptiness as the six supernatural powers or not. They will not distinguish the five eyes as with form or not, nor will they distinguish between form and formlessness as the five eyes or not. They will not distinguish the six supernatural powers as with form or not, nor will they distinguish between form and formlessness as the six supernatural powers or not. They will not distinguish the five eyes as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the five eyes or not. They will not distinguish the six supernatural powers as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the six supernatural powers or not. They will not distinguish the five eyes as with arising or not, nor will they distinguish between arising and nonarising as the five eyes or not. They will not distinguish the six supernatural powers as with arising or not, nor will they distinguish between arising and nonarising as the six supernatural powers or not. They will not distinguish the five eyes as with extinction or not, nor will they distinguish between extinction and nonextinction as the five eyes or not. They will not distinguish the six supernatural powers as with extinction or not, nor will they distinguish between extinction and nonextinction as the six supernatural powers or not. They will not distinguish the five eyes as tranquil or not, nor will they distinguish between tranquility

and nontranquility as the five eyes or not. They will not distinguish the six supernatural powers as tranquil or not, nor will they distinguish between tranquility and nontranquility as the six supernatural powers or not. They will not distinguish the five eyes as far away or not, nor will they distinguish between farawayness and nonfarawayness as the five eyes or not. They will not distinguish the six supernatural powers as far away or not, nor will they distinguish between farawayness and nonfarawayness as the six supernatural powers or not.

“These people will not distinguish the Buddha’s ten abilities as empty or not, nor will they distinguish between emptiness and nonemptiness as the Buddha’s ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power as empty or not, nor will they distinguish between emptiness and nonemptiness as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power or not. They will not distinguish the Buddha’s ten abilities as with form or not, nor will they distinguish between form and formlessness as the Buddha’s ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power as with form or not, nor will they distinguish between form and formlessness as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power or not. They will not distinguish the Buddha’s ten abilities as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the Buddha’s ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power or not. They will not

distinguish the Buddha's ten abilities as with arising or not, nor will they distinguish between arising and nonarising as the Buddha's ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as with arising or not, nor will they distinguish between arising and nonarising as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power or not. They will not distinguish the Buddha's ten abilities as with extinction or not, nor will they distinguish between extinction and nonextinction as the Buddha's ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as with extinction or not, nor will they distinguish between extinction and nonextinction as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power or not. They will not distinguish the Buddha's ten abilities as tranquil or not, nor will they distinguish between tranquility and nontranquility as the Buddha's ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as tranquil or not, nor will they distinguish between tranquility and nontranquility as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power or not. They will not distinguish the Buddha's ten abilities as far away or not, nor will they distinguish between farawayness and nonfarawayness as the Buddha's ten abilities or not. They will not distinguish the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as far away or not, nor will they distinguish between farawayness and nonfarawayness as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great

equanimity, and eighteen distinctive features of Buddha's wisdom and power or not.

“These people will not distinguish staying in correct mindfulness as empty or not, nor will they distinguish between emptiness and nonemptiness as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as empty or not, nor will they distinguish between emptiness and nonemptiness as dwelling in equanimity at all times or not. They will not distinguish staying in correct mindfulness as with form or not, nor will they distinguish between form and formlessness as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as with form or not, nor will they distinguish between form and formlessness as dwelling in equanimity at all times or not. They will not distinguish staying in correct mindfulness as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as dwelling in equanimity at all times or not. They will not distinguish staying in correct mindfulness as with arising or not, nor will they distinguish between arising and nonarising as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as with arising or not, nor will they distinguish between arising and nonarising as dwelling in equanimity at all times or not. They will not distinguish staying in correct mindfulness as with extinction or not, nor will they distinguish between extinction and nonextinction as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as with extinction or not, nor will they distinguish between extinction and nonextinction as dwelling in equanimity at all times or not. They will not distinguish staying in correct mindfulness as tranquil or not, nor will they distinguish between tranquility and nontranquility as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as tranquil or not, nor will they distinguish between tranquility and nontranquility as dwelling in equanimity at all times or not. They will not distinguish staying in correct mindfulness as far away or not, nor will they distinguish between farawayness and nonfarawayness as staying in correct mindfulness or not. They will not distinguish dwelling in equanimity at all times as far away or not, nor will they distinguish between farawayness and nonfarawayness as dwelling in equanimity at all times or not.

“These people will not distinguish all dharani gates as empty or not, nor will they distinguish between emptiness and nonemptiness as all dharani gates or not. They will not distinguish all samadhi gates as empty or not, nor will they distinguish between emptiness and nonemptiness as all samadhi gates or not. They will not distinguish all dharani gates as with form or not, nor will they distinguish between form and formlessness as all dharani gates or not. They will not distinguish all samadhi gates as with form or not, nor will they distinguish between form and formlessness as all samadhi gates or not. They will not distinguish all dharani gates as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as all dharani gates or not. They will not distinguish all samadhi gates as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as all samadhi gates or not. They will not distinguish all dharani gates as with arising or not, nor will they distinguish between arising and nonarising as all dharani gates or not. They will not distinguish all samadhi gates as with arising or not, nor will they distinguish between arising and nonarising as all samadhi gates or not. They will not distinguish all dharani gates as with extinction or not, nor will they distinguish between extinction and nonextinction as all dharani gates or not. They will not distinguish all samadhi gates as with extinction or not, nor will they distinguish between extinction and nonextinction as all samadhi gates or not. They will not distinguish all dharani gates as tranquil or not, nor will they distinguish between tranquility and nontranquility as all dharani gates or not. They will not distinguish all samadhi gates as tranquil or not, nor will they distinguish between tranquility and nontranquility as all samadhi gates or not. They will not distinguish all dharani gates as far away or not, nor will they distinguish between farawayness and nonfarawayness as all dharani gates or not. They will not distinguish all samadhi gates as far away or not, nor will they distinguish between farawayness and nonfarawayness as all samadhi gates or not.

“These people will not distinguish the perfect knowledge of everything as empty or not, nor will they distinguish between emptiness and nonemptiness as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as empty or not, nor will they distinguish between emptiness and nonemptiness as the perfect knowledge of the

forms of the paths and the perfect knowledge of all phenomena or not. They will not distinguish the perfect knowledge of everything as with form or not, nor will they distinguish between form and formlessness as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as with form or not, nor will they distinguish between form and formlessness as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or not. They will not distinguish the perfect knowledge of everything as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or not. They will not distinguish the perfect knowledge of everything as with arising or not, nor will they distinguish between arising and nonarising as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as with arising or not, nor will they distinguish between arising and nonarising as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or not. They will not distinguish the perfect knowledge of everything as with extinction or not, nor will they distinguish between extinction and nonextinction as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as with extinction or not, nor will they distinguish between extinction and nonextinction as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or not. They will not distinguish the perfect knowledge of everything as tranquil or not, nor will they distinguish between tranquility and nontranquility as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as tranquil or not, nor will they distinguish between tranquility and nontranquility as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or not. They will not distinguish the perfect knowledge of everything as far away or not, nor will they distinguish between farawayness and

nonfarawayness as the perfect knowledge of everything or not. They will not distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as far away or not, nor will they distinguish between farawayness and nonfarawayness as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or not.

“These people will not distinguish the voice-hearer vehicle as empty or not, nor will they distinguish between emptiness and nonemptiness as the voice-hearer vehicle or not. They will not distinguish the self-enlightened one vehicle and the unsurpassed vehicle as empty or not, nor will they distinguish between emptiness and nonemptiness as the self-enlightened one vehicle and the unsurpassed vehicle or not. They will not distinguish the voice-hearer vehicle as with form or not, nor will they distinguish between form and formlessness as the voice-hearer vehicle or not. They will not distinguish the self-enlightened one vehicle and the unsurpassed vehicle as with form or not, nor will they distinguish between form and formlessness as the self-enlightened one vehicle and the unsurpassed vehicle or not. They will not distinguish the voice-hearer vehicle as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the voice-hearer vehicle or not. They will not distinguish the self-enlightened one vehicle and the unsurpassed vehicle as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the self-enlightened one vehicle and the unsurpassed vehicle or not. They will not distinguish the voice-hearer vehicle as with arising or not, nor will they distinguish between arising and nonarising as the voice-hearer vehicle or not. They will not distinguish the self-enlightened one vehicle and the unsurpassed vehicle as with arising or not, nor will they distinguish between arising and nonarising as the self-enlightened one vehicle and the unsurpassed vehicle or not. They will not distinguish the voice-hearer vehicle as with extinction or not, nor will they distinguish between extinction and nonextinction as the voice-hearer vehicle or not. They will not distinguish the self-enlightened one vehicle and the unsurpassed vehicle as with extinction or not, nor will they distinguish between extinction and nonextinction as the self-enlightened one vehicle and the unsurpassed vehicle or not. They will not distinguish the voice-hearer vehicle as tranquil or not, nor will they distinguish between tranquility and nontranquility as the voice-hearer vehicle or not. They will not distinguish the self-

enlightened one vehicle and the unsurpassed vehicle as tranquil or not, nor will they distinguish between tranquility and nontranquility as the self-enlightened one vehicle and the unsurpassed vehicle or not. They will not distinguish the voice-hearer vehicle as far away or not, nor will they distinguish between farawayness and nonfarawayness whether they the voice-hearer vehicle or not. They will not distinguish the self-enlightened one vehicle and the unsurpassed vehicle as far away or not, nor will they distinguish between farawayness and nonfarawayness as the self-enlightened one vehicle and the unsurpassed vehicle or not.

“These people will not distinguish the stream-enterers as empty or not, nor will they distinguish between emptiness and nonemptiness as the stream-enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as empty or not, nor will they distinguish between emptiness and nonemptiness as the once-returners, nonreturners, and arhats or not. They will not distinguish the stream-enterers as with form or not, nor will they distinguish between form and formlessness as the stream-enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as with form or not, nor will they distinguish between form and formlessness as the once-returners, nonreturners, and arhats or not. They will not distinguish the stream-enterers as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the stream-enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the once-returners, nonreturners, and arhats or not. They will not distinguish the stream-enterers as with arising or not, nor will they distinguish between arising and nonarising as the stream-enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as with arising or not, nor will they distinguish between arising and nonarising as the once-returners, nonreturners, and arhats or not. They will not distinguish the stream-enterers as with extinction or not, nor will they distinguish between extinction and nonextinction as the stream-enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as with extinction or not, nor will they distinguish between extinction and nonextinction as the once-returners, nonreturners, and arhats or not. They will not distinguish the stream-enterers as tranquil or not, nor will they distinguish between tranquility and nontranquility as the stream-

enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as tranquil or not, nor will they distinguish between tranquility and nontranquility as the once-returners, nonreturners, and arhats or not. They will not distinguish the stream-enterers as far away or not, nor will they distinguish between farawayness and nonfarawayness as the stream-enterers or not. They will not distinguish the once-returners, nonreturners, and arhats as far away or not, nor will they distinguish between farawayness and nonfarawayness as the once-returners, nonreturners, and arhats or not.

“These people will not distinguish the stream-entry aspiration and effect as empty or not, nor will they distinguish between emptiness and nonemptiness as the stream-entry aspiration and effect or not. They will not distinguish the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect as empty or not, nor will they distinguish between emptiness and nonemptiness as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not. They will not distinguish the stream-entry aspiration and effect as with form or not, nor will they distinguish between form and formlessness as the stream-entry aspiration and effect or not. They will not distinguish the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect as with form or not, nor will they distinguish between form and formlessness as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not. They will not distinguish the stream-entry aspiration and effect as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the stream-entry aspiration and effect or not. They will not distinguish the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not. They will not distinguish the stream-entry aspiration and effect as with arising or not, nor will they distinguish between arising and nonarising as the stream-entry aspiration and aspiration or not. They will not distinguish the once-returner aspiration and effect, nonreturner aspiration and effect, and arhat aspiration and effect as with arising or not, nor will they distinguish between arising and nonarising as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not. They will not

distinguish the stream-entry aspiration and effect as with extinction or not, nor will they distinguish between extinction and nonextinction as the stream-entry aspiration and effect or not. They will not distinguish the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect as with extinction or not, nor will they distinguish between extinction and nonextinction as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not. They will not distinguish the stream-entry aspiration and effect as tranquil or not, nor will they distinguish between tranquility and nontranquility as the stream-entry aspiration and effect or not. They will not distinguish the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect as tranquil or not, nor will they distinguish between tranquility and nontranquility as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not. They will not distinguish the stream-entry aspiration and effect as far away or not, nor will they distinguish between farawayness and nonfarawayness as the stream-entry aspiration and effect or not. They will not distinguish the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect as far away or not, nor will they distinguish between farawayness and nonfarawayness as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or not.

“These people will not distinguish the self-enlightened ones as empty or not, nor will they distinguish between emptiness and nonemptiness as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and self-enlightenment effect as empty or not, nor will they distinguish between emptiness and nonemptiness as the self-enlightenment aspiration and effect or not. They will not distinguish the self-enlightened ones as with form or not, nor will they distinguish between form and formlessness as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and effect as with form or not, nor will they distinguish between form and formlessness as the self-enlightenment aspiration and effect or not. They will not distinguish the self-enlightened ones as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and effect as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the self-

enlightenment aspiration and effect or not. They will not distinguish the self-enlightened ones as with arising or not, nor will they distinguish between arising and nonarising as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and effect as with arising or not, nor will they distinguish between arising and nonarising as the self-enlightenment aspiration and effect or not. They will not distinguish the self-enlightened ones as with extinction or not, nor will they distinguish between extinction and nonextinction as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and effect as with extinction or not, nor will they distinguish between extinction and nonextinction as the self-enlightenment aspiration and effect or not. They will not distinguish the self-enlightened ones as tranquil or not, nor will they distinguish between tranquility and nontranquility as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and effect as tranquil or not, nor will they distinguish between tranquility and nontranquility as the self-enlightenment aspiration and effect or not. They will not distinguish the self-enlightened ones as far away or not, nor will they distinguish between farawayness and nonfarawayness as the self-enlightened ones or not. They will not distinguish the self-enlightenment aspiration and effect as far away or not, nor will they distinguish between farawayness and nonfarawayness as the self-enlightenment aspiration and effect or not.

“These people will not distinguish the great bodhisattvas as empty or not, nor will they distinguish between emptiness and nonemptiness as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is empty or not, nor will they distinguish between emptiness and nonemptiness as samyak-sambuddha or not. They will not distinguish the great bodhisattvas as with form or not, nor will they distinguish between form and formlessness as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is with form or not, nor will they distinguish between form and formlessness as samyak-sambuddha or not. They will not distinguish the great bodhisattvas as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is with aspiration or not, nor will they distinguish between aspiration and nonaspiration as samyak-sambuddha or not. They will not distinguish the great bodhisattvas as with arising or not, nor will they distinguish between arising and

nonarising as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is with arising or not, nor will they distinguish between arising and nonarising as samyak-sambuddha or not. They will not distinguish the great bodhisattvas as with extinction or not, nor will they distinguish between extinction and nonextinction as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is with extinction or not, nor will they distinguish between extinction and nonextinction as samyak-sambuddha or not. They will not distinguish the great bodhisattvas as tranquil or not, nor will they distinguish between tranquility and nontranquility as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is tranquil or not, nor will they distinguish between tranquility and nontranquility as samyak-sambuddha or not. They will not distinguish the great bodhisattvas as far away or not, nor will they distinguish between farawayness and nonfarawayness as the great bodhisattvas or not. They will not distinguish samyak-sambuddha whether he is far away or not, nor will they distinguish between farawayness and nonfarawayness as samyak-sambuddha or not.

“These people will not distinguish the dharma of the great bodhisattva as empty or not, nor will they distinguish between emptiness and nonemptiness as the dharma of the great bodhisattva or not. They will not distinguish the unsurpassed, perfect, and universal bodhi as empty or not, nor will they distinguish between emptiness and nonemptiness as the unsurpassed, perfect, and universal bodhi or not. They will not distinguish the dharma of the great bodhisattva as with form or not, nor will they distinguish between form and formlessness as the dharma of the great bodhisattva or not. They will not distinguish the unsurpassed, perfect, and universal bodhi as with form or not, nor will they distinguish between form and formlessness as the unsurpassed, perfect, and universal bodhi or not. They will not distinguish the dharma of the great bodhisattva as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the dharma of the great bodhisattva or not. They will not distinguish the unsurpassed, perfect, and universal bodhi as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the unsurpassed, perfect, and universal bodhi or not. They will not distinguish the dharma of the great bodhisattva as with arising or not, nor will they distinguish between arising and nonarising as the dharma of the great bodhisattva or

not. They will not distinguish the unsurpassed, perfect, and universal bodhi as with arising or not, nor will they distinguish between arising and nonarising as the unsurpassed, perfect, and universal bodhi or not. They will not distinguish the dharma of the great bodhisattva as with extinction or not, nor will they distinguish between extinction and nonextinction as the dharma of the great bodhisattva or not. They will not distinguish the unsurpassed, perfect, and universal bodhi as with extinction or not, nor will they distinguish between extinction and nonextinction as the unsurpassed, perfect, and universal bodhi or not. They will not distinguish the dharma of the great bodhisattva as tranquil or not, nor will they distinguish between tranquility and nontranquility as the dharma of the great bodhisattva or not. They will not distinguish the unsurpassed, perfect, and universal bodhi as tranquil or not, nor will they distinguish between tranquility and nontranquility as the unsurpassed, perfect, and universal bodhi or not. They will not distinguish the dharma of the great bodhisattva as far away or not, nor will they distinguish between farawayness and nonfarawayness as the dharma of the great bodhisattva or not. They will not distinguish the unsurpassed, perfect, and universal bodhi as far away or not, nor will they distinguish between farawayness and nonfarawayness as the unsurpassed, perfect, and universal bodhi or not.

“These people will not distinguish the stage of ecstasy as empty or not, nor will they distinguish between emptiness and nonemptiness as the stage of ecstasy or not. They will not distinguish the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud as empty or not, nor will they distinguish between emptiness and nonemptiness as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the stage of ecstasy as with form or not, nor will they distinguish between form and formlessness as the stage of ecstasy or not. They will not distinguish the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with form or not, nor will they distinguish between form and formlessness as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the stage of ecstasy as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the stage of ecstasy or not. They will not

distinguish the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the stage of ecstasy as with arising or not, nor will they distinguish between arising and nonarising as the stage of ecstasy or not. They will not distinguish the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with arising or not, nor will they distinguish between arising and nonarising as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the stage of ecstasy as with extinction or not, nor will they distinguish between extinction and nonextinction as the stage of ecstasy or not. They will not distinguish the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with extinction or not, nor will they distinguish between extinction and nonextinction as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the stage of ecstasy as tranquil or not, nor will they distinguish between tranquility and nontranquility as the stage of ecstasy or not. They will not distinguish the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as tranquil or not, nor will they distinguish between tranquility and nontranquility as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the stage of ecstasy as far away or not, nor will they distinguish between farawayness and nonfarawayness as the stage of ecstasy or not. They will not distinguish the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as far away or not, nor will they distinguish between farawayness and nonfarawayness as the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not.”

Fascicle 84
 Chapter 24
 Accepting the Teachings
 Section 3
 (In the First Assembly)

“These people will not distinguish the dharma of the stage of ecstasy as empty or not, nor will they distinguish between emptiness and nonemptiness as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud as empty or not, nor will they distinguish between emptiness and nonemptiness as the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the dharma of the stage of ecstasy as with form or not, nor will they distinguish between form and formlessness as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with form or not, nor will they distinguish between form and formlessness as the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the dharma of the stage of ecstasy as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the dharma of the stage of ecstasy as with arising or not, nor will they distinguish between arising and nonarising as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with arising or not, nor will they distinguish between arising and nonarising as the dharmas of the stages of freedom from

defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the dharma of the stage of ecstasy as with extinction or not, nor will they distinguish between extinction and nonextinction as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as with extinction or not, nor will they distinguish between extinction and nonextinction as the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the dharma of the stage of ecstasy as tranquil or not, nor will they distinguish between tranquility and nontranquility as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as tranquil or not, nor will they distinguish between tranquility and nontranquility as the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not. They will not distinguish the dharma of the stage of ecstasy as far away or not, nor will they distinguish between farawayness and nonfarawayness as the dharma of the stage of ecstasy or not. They will not distinguish the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud as far away or not, nor will they distinguish between farawayness and nonfarawayness as the dharmas of the stages of freedom from defilements, emitting light, and so forth, and dharma cloud or not.

“These people will not distinguish the stage of ordinary sentient being as empty or not, nor will they distinguish between emptiness and nonemptiness as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come as empty or not, nor will they distinguish between emptiness and nonemptiness as the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Come or not. They will not distinguish the stage of ordinary sentient being as with form or not, nor will they distinguish between form and formlessness as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Come as with form or not, nor will they distinguish between form and formlessness as the stages of embryonic Buddha nature, eight-

forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the stage of ordinary sentient being as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the stage of ordinary sentient being as with arising or not, nor will they distinguish between arising and nonarising as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with arising or not, nor will they distinguish between arising and nonarising as the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the stage of ordinary sentient being as with extinction or not, nor will they distinguish between extinction and nonextinction as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with extinction or not, nor will they distinguish between extinction and nonextinction as the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the stage of ordinary sentient being as tranquil or not, nor will they distinguish between tranquility and nontranquility as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as tranquil or not, nor will they distinguish between tranquility and nontranquility as the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the stage of ordinary sentient being as far away or not, nor will they distinguish between farawayness and nonfarawayness as the stage of ordinary sentient being or not. They will not distinguish the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as far away or not, nor will they distinguish between farawayness and nonfarawayness as the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-

Comer or not.

“These people will not distinguish the dharma of the stage of ordinary sentient being as empty or not, nor will they distinguish between emptiness and nonemptiness as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as empty or not, nor will they distinguish between emptiness and nonemptiness as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the dharma of the stage of ordinary sentient being as with form or not, nor will they distinguish between form and formlessness as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with form or not, nor will they distinguish between form and formlessness as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the dharma of the stage of ordinary sentient being as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the dharma of the stage of ordinary sentient being as with arising or not, nor will they distinguish between arising and nonarising as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with arising or not, nor will they distinguish between arising and nonarising as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the dharma of the stage of ordinary sentient being as with extinction or not, nor will they distinguish between extinction and nonextinction as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of

embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as with extinction or not, nor will they distinguish between extinction and nonextinction as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the dharma of the stage of ordinary sentient being as tranquil or not, nor will they distinguish between tranquility and nontranquility as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as tranquil or not, nor will they distinguish between tranquility and nontranquility as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not. They will not distinguish the dharma of the stage of ordinary sentient being as far away or not, nor will they distinguish between farawayness and nonfarawayness as the dharma of the stage of ordinary sentient being or not. They will not distinguish the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer as far away or not, nor will they distinguish between farawayness and nonfarawayness as the dharmas of the stages of embryonic Buddha nature, eight-forbearance, and so forth, and bodhisattva and Thus-Comer or not.

“These people will not distinguish the conditioned realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the conditioned realm or not. They will not distinguish the unconditioned realm as empty or not, nor will they distinguish between emptiness and nonemptiness as the unconditioned realm or not. They will not distinguish the conditioned realm as with form or not, nor will they distinguish between form and formlessness as the conditioned realm or not. They will not distinguish the unconditioned realm as with form or not, nor will they distinguish between form and formlessness as the unconditioned realm or not. They will not distinguish the conditioned realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the conditioned realm or not. They will not distinguish the unconditioned realm as with aspiration or not, nor will they distinguish between aspiration and nonaspiration as the unconditioned realm or not. They will not distinguish the conditioned realm as with arising or not, nor will they distinguish between arising and

nonarising as the conditioned realm or not. They will not distinguish the unconditioned realm as with arising or not, nor will they distinguish between arising and nonarising as the unconditioned realm or not. They will not distinguish the conditioned realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the conditioned realm or not. They will not distinguish the unconditioned realm as with extinction or not, nor will they distinguish between extinction and nonextinction as the unconditioned realm or not. They will not distinguish the conditioned realm as tranquil or not, nor will they distinguish between tranquility and nontranquility as the conditioned realm or not. They will not distinguish the unconditioned realm as tranquil or not, nor will they distinguish between tranquility and nontranquility as the unconditioned realm or not. They will not distinguish the conditioned realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the conditioned realm or not. They will not distinguish the unconditioned realm as far away or not, nor will they distinguish between farawayness and nonfarawayness as the unconditioned realm or not.”

At that time, the long-lived sage Well-Appearing One said to the heavenly sons, “Prajna paramita is so fathomless that it is difficult to see and awaken to. It is beyond reflection and investigation. It is the subtlest, most exquisite, most tranquil, and the supreme of all dharmas. Only very few holy ones can realize it from within, while the intelligent people of the world cannot imagine or measure it. In prajna paramita, there is nothing that one can really believe in and accept. Why? In it, all dharmas cannot be manifested or demonstrated, so no one truly believe and accept it.”

Meanwhile, Sariputra asked Well-Appearing One, “Does the fathomless prajna paramita teach extensively the dharmas of the three vehicles, namely, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle? Does it extensively teach the path to absorb the great bodhisattvas since beginning to aspire to the bodhi until achieving the tenth stage of bodhisattva, including giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? Does it extensively teach internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness

of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature? Does it extensively teach realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable? Does it extensively teach the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; and all dharani gates and all samadhi gates? Does it extensively teach the merits, virtues, and superior things for absorbing the great bodhisattvas? Does it teach that because the great bodhisattvas have cultivated prajna paramita diligently, they will be reborn through transformation; they will stay in nonregression in playing supernatural powers freely and at ease, travel from one Buddha land to the other, and make offerings respectfully to and acclaim the Buddhas, the World-Honored Ones; they will be fond of cultivating and learning various virtuous roots, and will fulfill them perfectly and quickly; they will not forget, lose, or become tired of the correct dharma, and so forth, as well as the unsurpassed, perfect, and universal bodhi that they have heard from the Buddhas; and they will always stay in superior concentrations and stay away from restless and distracted minds? Does it teach that because of these conditions, the great bodhisattvas will attain unhindered talent of debate, uninterrupted debate, the ability of debate without errors and imperfection, quick debate, perfect defense and response in

debate, fluent lecture with rich meanings and tastes, and the most wonderful and superior debate in the world?”

Well-Appearing One replied, “Yes, it does. In this fathomless teaching of prajna paramita, the three vehicles, namely, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle, are extensively taught. In the fathomless teaching of prajna paramita, the path for absorbing the great bodhisattvas since the time of beginning to aspire to the bodhi until achieving the tenth stage, including giving paramita, pure-precept paramita, and so forth, and all samadhi gates, is also extensively taught. In prajna paramita, the merits, virtues, and the superior things for absorbing the great bodhisattvas are extensively taught; namely, it will teach that because the great bodhisattvas have cultivated prajna paramita diligently, they will be reborn through transformation, and so forth, and will attain the most wonderful and superior talent of debate in the world. The fathomless teaching of prajna paramita has always adopted nonattainment as skillful means in whatever it teaches.”

Sariputra asked, “In what dharmas does the fathomless teaching of prajna paramita adopt nonattainment as skillful means?”

Well-Appearing One replied, “Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in matter, feeling, thinking, action, and consciousness.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the eye, ear, nose, tongue, body, and conscious spheres.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the sight, sound, smell, taste, touch, and mental-image spheres.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as

skillful means in the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the earth, water, fire, wind, space, and consciousness realms.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in ignorance, action, consciousness, name and form, six senses spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the four meditations, four immeasurable minds, and four formless concentrations.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the four bases of mindfulness, four correct endeavors, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the liberation gates of emptiness, formlessness, and nonaspiration.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the five eyes and six supernatural powers.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the Buddha’s ten abilities, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in staying in correct mindfulness and dwelling in equanimity at all times.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in all dharani gates and all samadhi gates.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the perfect knowledge of everything, the perfect knowledge of the forms

of the paths, and the perfect knowledge of all phenomena.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the stream-enterer, once-returner, nonreturner, and arhat.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the self-enlightened one, self-enlightenment-bodhi aspiration, and self-enlightenment bodhi.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in great bodhisattva and samyak-sambuddha.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the dharmas of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the stages of ordinary sentient being, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Comer.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the dharmas of the stages of ordinary sentient being, embryonic Buddha

nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come.

“Sariputra, the fathomless teaching of prajna paramita adopts nonattainment as skillful means in the conditioned realm and unconditioned realm.”

Meanwhile, Sariputra asked Well-Appearing One again, “Based on what cause and condition do you say that in the fathomless teaching of prajna paramita, the three vehicles, namely, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle, are extensively taught? Based on what cause and condition do you say that in the fathomless teaching of prajna paramita, the path for absorbing the great bodhisattvas since the time of beginning to aspire to the bodhi until achieving the tenth stage, including giving paramita, pure-precept paramita, and so forth, and all samadhi gates, is extensively taught? Based on what cause and condition do you say that the merits, virtues, and the superior things for absorbing the great bodhisattvas, namely, because the great bodhisattvas have cultivated diligently prajna paramita, they will be reborn through transformation, and so forth, and will attain the most wonderful and superior talent of debate, are also extensively taught in prajna paramita?”

Well-Appearing One replied, “Sariputra, it is because of internal emptiness that in this fathomless teaching of prajna paramita, the three vehicles, namely, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicles, are extensively taught by adopting nonattainment as skillful means. Sariputra, it is because of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature that in this fathomless teaching of prajna paramita, the three vehicles, namely, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle, are extensively taught by adopting nonattainment as skillful means.

“Sariputra, it is because of internal emptiness that in the fathomless teaching of

prajna paramita, the path for absorbing the great bodhisattvas since the time of beginning to aspire to the bodhi until achieving the tenth stage, including giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; and all dharani gates and all samadhi gates, is extensively taught. It is because of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature that in the fathomless teaching of prajna paramita, the path for absorbing the great bodhisattvas since the time of beginning to aspire to the bodhi until achieving the tenth stage, including giving paramita, pure-precept paramita, and so forth, and all samadhi gates, is extensively taught.

“Sariputra, it is because of internal emptiness that in this fathomless teaching of

prajna paramita, the merits, virtues, and the superior things for absorbing the great bodhisattvas are extensively taught by adopting nonattainment as skillful means. It means that because the great bodhisattvas have cultivated prajna paramita diligently, they will be reborn through transformation; they will stay in nonregression to play supernatural powers freely and at ease, travel from one Buddha land to the other, and make offerings respectfully to and acclaim the Buddhas, the World-Honored Ones; they will be fond of cultivating and learning various virtuous roots, and will fulfill them perfectly and quickly; they will not forget, lose, or become tired of the correct dharma, and so forth, and the unsurpassed, perfect, and universal bodhi that they have heard from the Buddhas; they will always stay in superior concentrations and stay away from restless and distracted minds; and they will attain unhindered talent of debate, uninterrupted debate, debate without errors and imperfection, quick debate, perfect defense and response in debate, fluent lecture with rich meanings and tastes, and the most wonderful and superior debate of the world.

“Sariputra, it is because of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature that in this fathomless teaching of prajna paramita, the merits, virtues, and the superior things for absorbing the great bodhisattvas, namely, because the great bodhisattvas have cultivated prajna paramita diligently, they will be reborn through transformation, and so forth, and will attain the most wonderful and superior talent of debate, are also extensively taught by adopting nonattainment as skillful means.”

Chapter 25

Dispersing Flowers

(In the First Assembly)

At that time, Heavenly Emperor Indra and all the kings of the heavens, namely, the kings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller

Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Lesser Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and the Heaven of Ultimate Form, thought to themselves, “Today the venerable Well-Appearing One is showering with the support of the Buddha’s supernatural powers the great dharma rain on all sentient beings. We should make various exquisite heavenly flowers as offerings to spread on Sakyamuni Thus-Comer, great bodhisattvas, bhiksus, and the venerable Well-Appearing One, as well as on the fathomless prajna paramita that is taught.”

After having this thought, the kings of the heavens made varied transformed wonderful and fragrant heavenly flowers, and strewed them on the Thus-Comer, the great bodhisattvas, and so on. At that time, this large threefold thousand-world is filled with all kinds of flowers. Owing to the supernatural powers of the Buddha, these flowers formed floral platforms, hanging high up in the empty sky to cover the entire large threefold thousand-world. All looked so magnificent and dignified.

After viewing this, the long-lived sage Well-Appearing One thought to himself, “I have never seen such exquisite heavenly flowers before. They must not be grown in waters or on the ground; they must be transformed by the heavenly kings from their own minds in order to make offerings to the Buddha and so forth.”

Heavenly Emperor Indra could read Well-Appearing One’s mind, so he said, “All these flowers were not grown in waters or on the ground. They were not transformed from the mind either. They just appeared.”

The long-lived sage Well-Appearing One said to Heavenly Emperor Indra, “If the flowers did not arise from something, they should not be flowers.”

In the meantime, Heavenly Emperor Indra asked Well-Appearing One, “Are only the flowers without arising? Are all other dharmas also without arising?”

Well-Appearing One replied, “It is not only the flowers, but all dharmas are

without arising. Why?”

“Kausika, matter is without arising, so it is not matter; feeling, thinking, action, and consciousness are without arising, so they are not feeling, thinking, action, and consciousness. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as matter, feeling, and so forth.

“Kausika, as the eye sphere is without arising, it is not the eye sphere; as the ear, nose, tongue, body, and conscious spheres are without arising, they are not the ear, nose, tongue, body, and conscious spheres. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the eye sphere, ear sphere, and so forth.

“Kausika, as the sight sphere is without arising, it is not the sight sphere; as the sound, smell, taste, touch, and mental-image spheres are without arising, they are not the sound, smell, taste, touch, and mental-image spheres. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the sight sphere, sound sphere, and so forth.

“Kausika, as the eye realm is without arising, it is not the eye realm; as the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without arising, they are not the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the eye realm, sight realm, and so forth.

“Kausika, as the ear realm is without arising, it is not the ear realm; as the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without arising, they are not the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the ear realm, sound realm, and so forth.

“Kausika, as the nose realm is without arising, it is not the nose realm; as the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without arising, they are not the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? Apart from nonsensical

arguments, the dharmas of nonarising should not be established as the nose realm, smell realm, and so forth.

“Kausika, as the tongue realm is without arising, it is not the tongue realm; as the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without arising, they are not the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the tongue realm, taste realm, and so forth.

“Kausika, as the body realm is without arising, it is not the body realm; as the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without arising, they are not the touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the body realm, touch realm, and so forth.

“Kausika, as the conscious realm is without arising, it is not the conscious realm; as the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without arising, they are not the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the conscious realm, mental-image realm, and so forth.

“Kausika, as the earth realm is without arising, it is not the earth realm; as the water, fire, wind, space, and consciousness realms are without arising, they are not the water, fire, wind, space, and consciousness realms. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the earth realm, water realm, and so forth.

“Kausika, as the noble truth of suffering is without arising, it is not the noble truth of suffering; as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising, they are not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the noble truths.

“Kausika, as ignorance is without arising, it is not ignorance; as action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without arising, they are not action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as ignorance, action, and so forth.

“Kausika, as internal emptiness is without arising, it is not internal emptiness; as external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are without arising, they are not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Why? Apart from nonsensical arguments, the dharmas of nonarising should be established as internal emptiness, external emptiness, and so forth.

“Kausika, as realness is without arising, it is not realness; as dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are without arising, they are not dharma realm, dharma nature, and so forth, and the realm of the inconceivable. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as realness, dharma realm, and so forth.

“Kausika, as giving paramita is without arising, it is not giving paramita; as pure precept, forbearance, diligence, meditation, and prajna paramitas are without arising, they are not pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as giving paramita, pure-precept paramita, and so forth.

“Kausika, as the four meditations are without arising, they are not the four meditations; as the four immeasurable minds and four formless concentrations are

without arising, they are not the four immeasurable minds and four formless concentrations. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, as the eight liberations are without arising, they are not the eight liberations; as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without arising, they are not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the eight liberations, eight vexation-overcoming meditations, and so forth.

“Kausika, as the four bases of mindfulness are without arising, they are not the four bases of mindfulness; as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without arising, they are not the four correct endeavors, four bases of power, and so forth, and the noble eightfold path. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the four bases of mindfulness, four correct endeavors, and so forth.

“Kausika, as the liberation gate of emptiness is without arising, it is not the liberation gate of emptiness; as the liberation gates of formlessness and nonaspiration are without arising, they are not the liberation gates of formlessness and nonaspiration. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, as the five eyes are without arising, they are not the five eyes; as the six supernatural powers are without arising, they are not the six supernatural powers. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the five eyes and the six supernatural powers.

“Kausika, as the Buddha’s ten abilities are without arising, they are not the Buddha’s ten abilities; as the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are without arising, they are not the

four kinds of fearlessness, four unhindered understandings, and so forth. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the Buddha's ten abilities, four kinds of fearlessness, and so forth.

“Kausika, as staying in correct mindfulness is without arising, it is not staying in correct mindfulness; as dwelling in equanimity at all times is without arising, it is not dwelling in equanimity at all times. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, as the perfect knowledge of everything is without arising, it is not the perfect knowledge of everything; as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are without arising, they are not the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, as all dharani gates are without arising, they are not dharani gates; as all samadhi gates are without arising, they are not samadhi gates. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as all dharani gates and all samadhi gates.

“Kausika, as the stream-enterers are without arising, they are not the stream-enterers; as the once-returners, nonreturners, and arhats are without arising, they are not the once-returners, nonreturners, or arhats. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the stream-enterers, once-returners, and so forth.

“Kausika, as the stream-entry aspiration and effect are without arising, they are not the stream-entry aspiration and effect; as the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are without arising, they are not the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the stream-entry aspiration and effect, once-return aspiration and effect, and so forth.

“Kausika, as the self-enlightened ones are without arising, they are not the self-enlightened ones; as the self-enlightenment aspiration and effect are without arising, they are not the self-enlightenment aspiration and effect. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the self-enlightened ones, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, as the great bodhisattvas are without arising, they are not the great bodhisattvas; as samyak-sambuddha is without arising, he is not samyak-sambuddha. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as great bodhisattva and samyak-sambuddha.

“Kausika, as the dharma of the great bodhisattva is without arising, it is not the dharma of the great bodhisattva; as the unsurpassed, perfect, and universal bodhi is without arising, it is not the unsurpassed, perfect, and universal bodhi. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, as the voice-hearer vehicle is without arising, it is not the voice-hearer vehicle; as the self-enlightened one vehicle and the unsurpassed vehicle are without arising, they are not the self-enlightened one vehicle and the unsurpassed vehicle. Why? Apart from nonsensical arguments, the dharmas of nonarising should not be established as the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.”

Fascicle 85
Chapter 26
Learning Prajna
Section 1
(In the First Assembly)

At that time, Heavenly Emperor Indra thought, “The venerable Well-Appearing One has very profound wisdom, so he can speak of dharma nature without destroying its provisional name.”

The Buddha could read his mind, so he approved what he thought, “As Kausika says, the long-lived sage Well-Appearing One has fathomless wisdom, so he can speak of dharma nature without destroying its provisional name.”

In the meantime, Heavenly Emperor Indra asked the Buddha, “Of what dharmas does the venerable Well-Appearing One not destroy the names when speaking of dharma nature?”

The Buddha replied, “Matter is only a provisional name, and feeling, thinking, action, and consciousness are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of matter, feeling, and so forth without destroying the provisional names of matter, feeling, and so forth. Why? The dharma natures of matter, feeling, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the eye sphere is only a provisional name, and the ear, nose, tongue, body, and conscious spheres are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the eye sphere, ear sphere, and so forth without destroying the provisional names of the eye sphere, ear sphere, and so forth. Why? The dharma natures of the eye sphere, ear sphere, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the sight sphere is only a provisional name, and the sound, smell, taste,

touch, and mental-image spheres are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the sight sphere, sound sphere, and so forth without destroying the provisional names of the sight sphere, sound sphere, and so forth. Why? The dharma natures of the sight sphere, sound sphere, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the eye realm is only a provisional name, and the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the eye realm, sight realm, and so forth without destroying the provisional names of the eye realm, sight realm, and so forth. Why? The dharma natures of the eye realm, sight realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the ear realm is only a provisional name, and the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the ear realm, sound realm, and so forth without destroying the provisional names of the ear realm, sound realm, and so forth. Why? The dharma natures of the ear realm, sound realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the nose realm is only a provisional name, and the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the nose realm, smell realm, and so forth without destroying the provisional names of the nose realm, smell realm, and so forth. Why? The dharma natures of the nose realm, smell realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the tongue realm is only a provisional name, and the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the tongue realm, taste realm, and so forth without destroying the provisional names of the tongue realm, taste realm, and so forth. Why? The dharma natures of the tongue realm, taste realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the body realm is only a provisional name, and the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the body realm, touch realm, and so forth without destroying the provisional names of the body realm, touch realm, and so forth. Why? The dharma natures of the body realm, touch realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the conscious realm is only a provisional name, and the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the conscious realm, mental-image and so forth without destroying the provisional names of the conscious realm, mental-image realm, and so forth. Why? The dharma natures of the conscious realm, mental-image realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the earth realm is only a provisional name, and the water, fire, wind, space, and consciousness realms are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the earth realm, water realm, and so forth without destroying the provisional names of the earth realm, water realm, and so forth. Why? The dharma natures of the earth realm, water realm, and so forth are neither destructible nor

indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the noble truth of suffering is only a provisional name, and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the noble truths without destroying the provisional names of the noble truths. Why? The dharma natures of the noble truths are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, ignorance is only a provisional name, and action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of ignorance, action, and so forth without destroying the provisional names of ignorance, action, and so forth. Why? The dharma natures of ignorance, action, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, internal emptiness is only a provisional name, and external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of internal emptiness, external emptiness, and so forth without destroying the provisional names of internal emptiness, external emptiness, and so forth. Why? The dharma natures of internal emptiness, external emptiness, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, realness is only a provisional name, and dharma realm, dharma nature,

the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of realness, dharma realm, and so forth without destroying the provisional names of realness, dharma realm, and so forth. Why? The dharma natures of realness, dharma realm, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, giving paramita is only a provisional name, and pure precept, forbearance, diligence, meditation, and prajna paramitas are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of giving paramita, pure-precept paramita, and so forth without destroying the provisional names of giving paramita, pure-precept paramita, and so forth. Why? The dharma natures of giving paramita, pure-precept paramita, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the four meditations is only a provisional name, and the four immeasurable minds and the four formless concentrations are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the four meditations, four immeasurable minds, and four formless concentrations without destroying the provisional names of the four meditations, four immeasurable minds, and four formless concentrations. Why? The dharma natures of the four meditations, four immeasurable minds, and four formless concentrations are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the eight liberations is only a provisional name, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the eight liberations, eight vexation-overcoming meditations, and so forth without destroying the provisional names of the eight liberations, eight vexation-

overcoming meditations, and so forth. Why? The dharma natures of the eight liberations, eight vexation-overcoming meditations, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the four bases of mindfulness is only a provisional name, and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the four bases of mindfulness, four correct endeavors, and so forth without destroying the provisional names of the four bases of mindfulness, four correct endeavors, and so forth. Why? The dharma natures of the four bases of mindfulness, four correct endeavors, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the liberation gate of emptiness is only a provisional name, and the liberation gates of formlessness and nonaspiration are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the liberation gates of emptiness, formlessness, and nonaspiration without destroying the provisional names of the liberation gates of emptiness, formlessness, and nonaspiration. Why? The dharma natures of the liberation gates of emptiness, formlessness, and nonaspiration are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the five eyes is only a provisional name, and the six supernatural powers is only a provisional name too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the five eyes and the six supernatural powers without destroying the provisional names of the five eyes and the six supernatural powers. Why? The dharma natures of the five eyes and the six supernatural powers are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the Buddha’s ten abilities is only a provisional name, and the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion,

great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth without destroying the provisional names of the Buddha's ten abilities, four kinds of fearlessness, and so forth. Why? The dharma natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, staying in correct mindfulness is only a provisional name, and dwelling in equanimity at all times is only a provisional name too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of staying in correct mindfulness and dwelling in equanimity at all times without destroying the provisional names of staying in correct mindfulness and dwelling in equanimity at all times. Why? The dharma natures of staying in correct mindfulness and dwelling in equanimity at all times are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the perfect knowledge of everything is only a provisional name, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena without destroying the provisional names of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? The dharma natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, all dharani gates is only a provisional name, and all samadhi gates is only a provisional name too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of all dharani gates and all samadhi gates without destroying the provisional names of all

dharani gates and samadhi gates. Why? The dharma natures of all dharani gates and all samadhi gates are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the stream-enterer is only a provisional name, and the once-returner, nonreturner, and arhat are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the stream-enterer, once-returner, and so forth without denying the provisional names of the stream-enterer, once-returner, and so forth. Why? The dharma natures of the stream-enterer, once-returner, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the stream-entry aspiration and stream-entry effect is only a provisional name, and the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the stream-entry aspiration and effect, once-return aspiration and effect, and so forth without denying the provisional names of the stream-entry aspiration and effect, once-return aspiration and effect, and so forth. Why? The dharma natures of the stream-entry aspiration and effect, once-return aspiration and effect, and so forth are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the self-enlightened one is only a provisional name, and the self-enlightenment aspiration and self-enlightenment effect are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect without destroying the provisional names of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. Why? The dharma natures of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the great bodhisattva is only a provisional name, and samyak-sambuddha is only a provisional name too. These provisional names are not separate

from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the great bodhisattva and samyak-sambuddha without destroying the provisional names of the great bodhisattva and samyak-sambuddha. Why? The dharma natures of the great bodhisattva and samyak-sambuddha are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the dharma of the great bodhisattva is only a provisional name, and the unsurpassed, perfect, and universal bodhi is only a provisional name too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi without destroying the provisional names of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. Why? The dharma natures of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the voice-hearer vehicle is only a provisional name, and the self-enlightened one vehicle and the unsurpassed vehicle are only provisional names too. These provisional names are not separate from dharma nature. The long-lived sage Well-Appearing One can speak of the dharma natures of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle without destroying the provisional names of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. Why? The dharma natures of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are neither destructible nor indestructible, so what Well-Appearing One says is neither destructible nor indestructible.

“Kausika, the long-lived sage Well-Appearing One has thus spoken of the dharma nature without destroying the provisional names.”

The long-lived sage Well-Appearing One said to Heavenly Emperor Indra, “Kausika, as the Buddha says, all dharmas are only provisional names. Kausika, after knowing that all dharmas are only provisional names, the great bodhisattvas should learn prajna paramita.

“Kausika, when learning in this way, the great bodhisattvas will not learn matter, feeling, thinking, action, and consciousness. Why? Kausika, the great bodhisattvas do not

see that they can learn matter, feeling, thinking, action, and consciousness.

“Kausika, when learning in this way, the great bodhisattvas will not learn the eye, ear, nose, tongue, body, and conscious spheres. Why? Kausika, the great bodhisattvas do not see that they can learn the eye, ear, nose, tongue, body, and conscious spheres.

Kausika, when learning in this way, the great bodhisattvas will not learn the sight, sound, smell, taste, touch, and mental-image spheres. Why? Kausika, the great bodhisattvas do not see that they can learn the sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, when learning in this way, the great bodhisattvas will not learn the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? Kausika, the great bodhisattvas do see that they can the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Kausika, when learning in this way, the great bodhisattvas will not learn the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why? Kausika, the great bodhisattvas do not see that they can learn the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

Kausika, when learning in this way, the great bodhisattvas will not learn the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? Kausika, the great bodhisattvas do not see that they can learn the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Kausika, when learning in this way, the great bodhisattvas will not learn the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? Kausika, the great bodhisattvas do not see that they can learn the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Kausika, when learning in this way, the great bodhisattvas will not learn the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? Kausika, the great bodhisattvas do not see that they can

learn the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Kausika, when learning in this way, the great bodhisattvas will not learn the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? Kausika, the great bodhisattvas will not see that they can learn the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“Kausika, when learning in this way, the great bodhisattvas will not learn the earth, water, fire, wind, space, and consciousness realms. Why? Kausika, the great bodhisattvas do not see that they can learn the earth, water, fire, wind, space, and consciousness realms.

“Kausika, when learning in this way, the great bodhisattvas will not learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? Kausika, the great bodhisattvas do not see that they can learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, when learning in this way, the great bodhisattvas will not learn ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? Kausika, the great bodhisattvas do not see that they can learn ignorance, action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Kausika, when learning in this way, the great bodhisattvas will not learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Why? Kausika, the great bodhisattvas do not see that they can learn internal emptiness, external

emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, when learning in this way, the great bodhisattvas will not learn realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. Why? Kausika, the great bodhisattvas do not see that they can learn realness, dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Kausika, when learning in this way, the great bodhisattvas will not learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Kausika, the great bodhisattvas do not see that they can learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Kausika, when learning in this way, the great bodhisattvas will not learn the four meditations, four immeasurable minds, and four formless concentrations. Why? Kausika, the great bodhisattvas do not see that they can learn the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, when learning in this way, the great bodhisattvas will not learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Kausika, the great bodhisattvas do not see that they can learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, when learning in this way, the great bodhisattvas will not learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? Kausika, the great bodhisattvas do not see that they can learn the four bases of mindfulness, four correct endeavors, four bases of power, and so forth.

“Kausika, when learning in this way, the great bodhisattvas will not learn the liberation gates of emptiness, formlessness, and nonaspiration. Why? Kausika, the great bodhisattvas do not see that they can learn the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, when learning in this way, the great bodhisattvas will not learn the five eyes and the six supernatural powers. Why? Kausika, the great bodhisattvas do not see

that they can learn the five eyes and the six supernatural powers.

“Kausika, when learning in this way, the great bodhisattvas will not learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power. Why? Kausika, the great bodhisattvas do not see that they can learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and so forth.

“Kausika, when learning in this way, the great bodhisattvas will not learn to stay in correct mindfulness or dwell in equanimity at all times. Why? Kausika, the great bodhisattvas do not see that they can learn to stay in correct mindfulness or dwell in equanimity at all times.

“Kausika, when learning in this way, the great bodhisattvas will not learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Why? Kausika, the great bodhisattvas do not see that they can learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, when learning in this way, the great bodhisattvas will not learn all dharani gates and all samadhi gates. Why? Kausika, the great bodhisattvas do not see that they can learn all dharani gates and all samadhi gates.

“Kausika, when learning in this way, the great bodhisattvas will not learn the stream-enterer, or once-returner, nonreturner, and the arhat. Why? Kausika, the great bodhisattvas do not see that they can learn the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, when learning in this way, the great bodhisattvas will not learn the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? Kausika, the great bodhisattvas do not see that they can learn the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Kausika, when learning in this way, the great bodhisattvas will not learn the self-enlightened one and the self-enlightenment aspiration and effect. Why? Kausika, the great bodhisattvas do not see that they can learn the self-enlightened one and the self-

enlightenment aspiration and effect.

“Kausika, when learning in this way, the great bodhisattvas will not learn the great bodhisattva and samyak-sambuddha. Why? Kausika, the great bodhisattvas do not see that they can learn the great bodhisattva and samyak-sambuddha.

“Kausika, when learning in this way, the great bodhisattvas will not learn the dharma of the great bodhisattva or the unsurpassed, perfect, and universal bodhi. Why? Kausika, the great bodhisattvas do not see that they can learn the dharma of the great bodhisattva or the unsurpassed, perfect, and universal bodhi.

“Kausika, when learning in this way, the great bodhisattvas will not learn the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. Why? Kausika, the great bodhisattvas do not see that they can learn the voice-hearer vehicle, the self-enlightened one vehicle, or the unsurpassed vehicle.”

At that time, Heavenly Emperor Indra asked Well-Appearing One, “Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn matter, feeling, thinking, action, and consciousness?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the eye, ear, nose, tongue, body, and conscious spheres?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the sight, sound, smell, taste, touch, and mental-image spheres?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the tongue realm, taste realm, tongue consciousness realm,

tongue contact, and the feelings produced by tongue contact?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see they can learn the earth, water, fire, wind, space, and consciousness realms?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable?

“Great virtuous one, based on what cause and condition do the great bodhisattvas

not see that they can learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the four meditations, four immeasurable minds, and four formless concentrations?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the liberation gates of emptiness, formlessness, and nonaspiration?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the five eyes and six supernatural powers?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn to stay in correct mindfulness and dwell in equanimity at all times?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn all dharani gates and all samadhi gates?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the stream-enterer, once-returner, nonreturner, and the arhat?

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect?”

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect?”

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the great bodhisattva and samyak-sambuddha?”

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi?”

“Great virtuous one, based on what cause and condition do the great bodhisattvas not see that they can learn the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle?”

Well-Appearing One replied, “Kausika, because matter and the nature of matter are empty, the great bodhisattvas cannot see matter; because feeling, thinking, action, and consciousness and their natures are empty, the great bodhisattvas cannot see feeling, thinking, action, and consciousness. Kausika, because the great bodhisattvas cannot see matter, they will not learn matter; because the great bodhisattvas cannot see feeling, thinking, action, and consciousness, they will not learn feeling, thinking, action, and consciousness. Why? Kausika, they cannot learn matter when matter is empty; they cannot learn feeling, thinking, action, and consciousness when feeling, thinking, action, and consciousness are empty.

“Kausika, because the eye sphere and the nature of the eye sphere are empty, the great bodhisattvas cannot see the eye sphere; because the ear, nose, tongue, body, and the conscious spheres and their natures are empty, the great bodhisattvas cannot see the ear, nose, tongue, body, and conscious spheres. Kausika, because the great bodhisattvas cannot see the eye sphere, they will not learn the eye sphere; because the great bodhisattvas cannot see the ear, nose, tongue, body, and conscious spheres, they will not learn the ear, nose, tongue, body, and conscious spheres. Why? Kausika, they cannot learn the eye sphere when the eye sphere is empty; they cannot learn the ear, nose,

tongue, body, and conscious spheres when the ear, nose, tongue, body, and conscious spheres are empty.

“Kausika, because the sight sphere and the nature of the sight sphere are empty, the great bodhisattvas cannot see the sight sphere; because the sound, smell, taste, touch, and mental-image spheres and their natures are empty, the great bodhisattvas cannot see the sound, smell, taste, touch, and mental-image spheres. Kausika, because the great bodhisattvas cannot see the sight sphere, they will not learn the sight sphere; because the great bodhisattvas cannot see the sound, smell, taste, touch, and mental-image spheres, they will not learn the sound, smell, taste, touch, and mental-image spheres. Why? Kausika, they cannot learn the sight sphere when the sight sphere is empty; they cannot learn the sound, smell, taste, touch, and mental-image spheres when the sound, smell, taste, touch, and mental-image spheres are empty.

“Kausika, because the eye realm and the nature of the eye realm are empty, the great bodhisattvas cannot see the eye realm; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact and their natures are empty, the great bodhisattvas cannot see the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Kausika, because the great bodhisattvas cannot see the eye realm, they will not learn the eye realm; because the great bodhisattvas cannot see the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they will not learn the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? Kausika, they cannot learn the eye realm when the eye realm is empty; they cannot learn the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact when the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are empty.

“Kausika, because the ear realm and the nature of the ear realm are empty, the great bodhisattvas cannot see the ear realm; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact and their natures are empty, the great bodhisattvas cannot see the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Kausika, because the great bodhisattvas cannot see the ear realm, they will not learn the ear realm; because the great bodhisattvas cannot see the sound realm, ear consciousness realm, ear contact, and the feelings produced by

ear contact, they will not learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why? Kausika, they cannot learn the ear realm when the ear realm is empty; they cannot learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact when the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are empty.

“Kausika, because the nose realm and the nature of the nose realm are empty, the great bodhisattvas cannot see the nose realm; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact and their natures are empty, the great bodhisattvas cannot see the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Kausika, because the great bodhisattvas cannot see the nose realm, they will not learn the nose realm; because the great bodhisattvas cannot see the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they will not learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? Kausika, they cannot learn the nose realm when the nose realm is empty; they cannot learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact when the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are empty.

“Kausika, because the tongue realm and the nature of the tongue realm are empty, the great bodhisattvas cannot see the tongue realm; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact and their natures are empty, the great bodhisattvas cannot see the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Kausika, because the great bodhisattvas cannot see the tongue realm, they will not learn the tongue realm; because the great bodhisattvas cannot see the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they will not learn the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? Kausika, they cannot learn the tongue realm when the tongue realm is empty; they cannot learn the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact when the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact

are empty.

“Kausika, because the body realm and the nature of the body realm are empty, the great bodhisattvas cannot see the body realm; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact and their natures are empty, the great bodhisattvas cannot see the touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Kausika, because the great bodhisattvas cannot see the body realm, they will not learn the body realm; because the great bodhisattvas cannot see the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they will not learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? Kausika, they cannot learn the body realm when the body realm is empty; they cannot learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact when the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are empty.

“Kausika, because the conscious realm and the nature of the conscious realm are empty, the great bodhisattvas cannot see the conscious realm; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact and their natures are empty, the great bodhisattvas cannot see the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Kausika, because the great bodhisattvas cannot see the conscious realm, they will not learn the conscious realm; because the great bodhisattvas cannot see the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they will not learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? Kausika, they cannot learn the conscious realm when the conscious realm is empty; they cannot learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact when the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are empty.

“Kausika, because the earth realm and the nature of the earth realm are empty, the great bodhisattvas cannot see the earth realm; because the water, fire, wind, space, and

consciousness realms and their natures are empty, the great bodhisattvas cannot see the water, fire, wind, space, and consciousness realms. Kausika, because the great bodhisattvas cannot see the earth realm, they will not learn the earth realm; because the great bodhisattvas cannot see the water, fire, wind, space, and consciousness realms, they will not learn the water, fire, wind, space, and consciousness realms. Why? Kausika, they cannot learn the earth realm when the earth realm is empty; they cannot learn the water, fire, wind, space, and consciousness realms when the water, fire, wind, space, and consciousness realms are empty.”

Fascicle 86
Chapter 26
Learning Prajna
Section 2
(In the First Assembly)

“Kausika, because the noble truth of suffering and the nature of the noble truth of suffering are empty, the great bodhisattvas cannot see the noble truth of suffering; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and their natures are empty, the great bodhisattvas cannot see the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Kausika, because the great bodhisattvas cannot see the noble truth of suffering, they will not learn the noble truth of suffering; because the great bodhisattvas cannot see the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will not learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? Kausika, they cannot learn the noble truth of suffering when the noble truth of suffering is empty; they cannot learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering when the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty.

“Kausika, because ignorance and the nature of ignorance are empty, the great bodhisattvas cannot see ignorance; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and their natures are empty, the great bodhisattvas cannot see action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. Kausika, because the great bodhisattvas cannot see ignorance, they will not learn ignorance; because the great bodhisattvas cannot see action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, they will not learn action, consciousness, and so forth, old age, death, worry, sorrow,

misery, anxiety, and upset. Why? Kausika, they cannot learn ignorance when ignorance is empty; they cannot learn action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset when action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are empty.

“Kausika, because internal emptiness and the nature of internal emptiness are empty, the great bodhisattvas cannot see internal emptiness; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and their natures are empty, the great bodhisattvas cannot see external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Kausika, because the great bodhisattvas cannot see internal emptiness, they will not learn internal emptiness; because they cannot see external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, they will not learn external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Why? Kausika, they cannot learn internal emptiness when internal emptiness is empty; they cannot learn external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature when external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are empty.

“Kausika, because realness and the nature of realness are empty, the great bodhisattvas cannot see realness; because dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and their natures are empty, the great bodhisattvas cannot see dharma realm, dharma nature, and so forth, and the realm of the inconceivable. Kausika, because the great bodhisattvas cannot see realness, they will not learn realness; because they cannot see dharma realm, dharma nature, and so forth, and the realm of the inconceivable, they will not learn dharma realm, dharma nature, and so forth, and the

realm of the inconceivable. Why? Kausika, they cannot learn realness when realness is empty; they cannot learn dharma realm, dharma nature, and so forth, and the realm of the inconceivable when dharma realm, dharma nature, and so forth, and the realm of the inconceivable are empty.

“Kausika, because giving paramita and the nature of giving paramita are empty, the great bodhisattvas cannot see giving paramita; because pure precept, forbearance, diligence, meditation, and prajna paramitas and their natures are empty, the great bodhisattvas cannot see pure precept, forbearance, diligence, meditation, and prajna paramitas. Kausika, because the great bodhisattvas cannot see giving paramita, they will not learn giving paramita; because they cannot see pure precept, forbearance, diligence, meditation, and prajna paramitas, they will not learn pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Kausika, they cannot learn giving paramita when giving paramita is empty; they cannot learn pure precept, forbearance, diligence, meditation, and prajna paramitas when pure precept, forbearance, diligence, meditation, and prajna paramitas are empty.

“Kausika, because the four meditations and their natures are empty, the great bodhisattvas cannot see the four meditations; because the four immeasurable minds and four formless concentrations and their natures are empty, the great bodhisattvas cannot see the four immeasurable minds and four formless concentrations. Kausika, because the great bodhisattvas cannot see the four meditations, they will not learn the four meditations; because they cannot see the four immeasurable minds and four formless concentrations, they will not learn the four immeasurable minds and four formless concentrations. Why? Kausika, they cannot learn the four meditations when the four meditations are empty; they cannot learn the four immeasurable minds and four formless concentrations when the four immeasurable minds and four formless concentrations are empty.

“Kausika, because the eight liberations and their natures are empty, the great bodhisattvas cannot see the eight liberations; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their natures are empty, the great bodhisattvas cannot see the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Kausika,

because the great bodhisattvas cannot see the eight liberations, they will not learn the eight liberations; because they cannot see the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will not learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Kausika, they cannot learn the eight liberations when the eight liberations are empty; they cannot learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations when the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty.

“Kausika, because the four bases of mindfulness and their natures are empty, the great bodhisattvas cannot see the four bases of mindfulness; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their natures are empty, the great bodhisattvas cannot see the four correct endeavors, four bases of power, and so forth, and the noble eightfold path. Kausika, because the great bodhisattvas cannot see the four bases of mindfulness, they will not learn the four bases of mindfulness; because they cannot see the four correct endeavors, four bases of power, and so forth, and the noble eightfold path, they will not learn the four correct endeavors, four bases of power, and so forth, and the noble eightfold path. Why? Kausika, they cannot learn the four bases of mindfulness when the four bases of mindfulness are empty; they cannot learn the four correct endeavors, four bases of power, and so forth, and the noble eightfold path when the four correct endeavors, four bases of power, and so forth, and the noble eightfold path are empty.

“Kausika, because the liberation gate of emptiness and its nature are empty, the great bodhisattvas cannot see the liberation gate of emptiness; because the liberation gates of formlessness and nonaspiration and their natures are empty, the great bodhisattvas cannot see the liberation gates of formlessness and nonaspiration. Kausika, because the great bodhisattvas cannot see the liberation gate of emptiness, they will not learn the liberation gate of emptiness; because they cannot see the liberation gates of formlessness and nonaspiration, they will not learn the liberation gates of formlessness and nonaspiration. Why? Kausika, they cannot learn the liberation gate of emptiness when the liberation gate of emptiness is empty; they cannot learn the liberation gates of

formlessness and nonaspiration when the liberation gates of formlessness and nonaspiration are empty.

“Kausika, because the five eyes and their natures are empty, the great bodhisattvas cannot see the five eyes; because the six supernatural powers and their natures are empty, the great bodhisattvas cannot see the six supernatural powers. Kausika, because the great bodhisattvas cannot see the five eyes, they will not learn the five eyes; because they cannot see the six supernatural powers, they will not learn the six supernatural powers. Why? Kausika, they cannot learn the five eyes when the five eyes are empty; they cannot learn the six supernatural powers when the six supernatural powers are empty.

“Kausika, because the Buddha’s ten abilities and their natures are empty, the great bodhisattvas cannot see the Buddha’s ten abilities; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power and their natures are empty, the great bodhisattvas cannot see the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. Kausika, because the great bodhisattvas cannot see the Buddha’s ten abilities, they will not learn the Buddha’s ten abilities; because they cannot see the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they will not learn the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. Why? Kausika, they cannot learn the Buddha’s ten abilities when the Buddha’s ten abilities are empty; they cannot learn the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power when the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power are empty.

“Kausika, because staying in correct mindfulness and its nature are empty, the great bodhisattvas cannot see staying in correct mindfulness; because dwelling in equanimity at all times and its nature are empty, the great bodhisattvas cannot see dwelling in equanimity at all times. Kausika, because the great bodhisattvas cannot see

staying in correct mindfulness, they will not learn staying in correct mindfulness; because they cannot see dwelling in equanimity at all times, they will not learn dwelling in equanimity at all times. Why? Kausika, they cannot learn staying in correct mindfulness when staying in correct mindfulness is empty; they cannot learn dwelling in equanimity at all times when dwelling in equanimity at all times is empty.

“Kausika, because the perfect knowledge of everything and its nature are empty, the great bodhisattvas cannot see the perfect knowledge of everything; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena and their natures are empty, the great bodhisattvas cannot see the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Kausika, because the great bodhisattvas cannot see the perfect knowledge of everything, they will not learn the perfect knowledge of everything; because they cannot see the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, they will not learn the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? Kausika, they cannot learn the perfect knowledge of everything when the perfect knowledge of everything is empty; they cannot learn the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena when the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are empty.

“Kausika, because all dharani gates and their natures are empty, the great bodhisattvas cannot see all dharani gates; because all samadhi gates and their natures are empty, the great bodhisattvas cannot see all samadhi gates. Kausika, because the great bodhisattvas cannot see all dharani gates, they will not learn all dharani gates; because they cannot see all samadhi gates, they will not learn all samadhi gates. Why? Kausika, they cannot learn all dharani gates when all dharani gates are empty; they cannot learn all samadhi gates when all samadhi gates are empty.

“Kausika, because the stream-enterer and the nature of the stream-enterer are empty, the great bodhisattvas cannot see the stream-enterer; because the once-returner, nonreturner, and arhat and their natures are empty, the great bodhisattvas cannot see the once-returner, nonreturner, and arhat. Kausika, because the great bodhisattvas cannot see the stream-enterer, they will not learn the stream-enterer; because they cannot see the once-returner, nonreturner, and arhat, they will not learn the once-returner, nonreturner,

and arhat. Why? Kausika, they cannot learn the stream-enterer when the stream-enterer is empty; they cannot learn the once-returner, nonreturner, and arhat when the once-returner, nonreturner, and arhat are empty.

“Kausika, because the stream-entry aspiration and effect and their natures are empty, the great bodhisattvas cannot see the stream-entry aspiration and effect; because the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect and their natures are empty, the great bodhisattvas cannot see the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Kausika, because the great bodhisattvas cannot see the stream-entry aspiration and effect, they will not learn the stream-entry aspiration and effect; because they cannot see the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect, they will not learn the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? Kausika, they cannot learn the stream-entry aspiration and effect when the stream-entry aspiration and effect are empty; they cannot learn the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect when the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are empty.

“Kausika, because the self-enlightened one and the nature of the self-enlightened one are empty, the great bodhisattvas cannot see the self-enlightened one; because the self-enlightenment aspiration and effect and the natures of the self-enlightenment aspiration and effect are empty, the great bodhisattvas cannot see the self-enlightenment aspiration and effect. Kausika, because the great bodhisattvas cannot see the self-enlightened one, they will not learn the self-enlightened one; because they cannot see the self-enlightenment aspiration and effect, they will not learn the self-enlightenment aspiration and effect. Why? Kausika, they cannot learn the self-enlightened one when the self-enlightened one is empty; they cannot learn the self-enlightenment aspiration and effect when the self-enlightenment aspiration and effect are empty.

“Kausika, because the great bodhisattva and the nature of the great bodhisattva are empty, the great bodhisattvas cannot see the great bodhisattva; because samyak-sambuddha and the nature of samyak-sambuddha are empty, the great bodhisattvas cannot see samyak-sambuddha. Kausika, because the great bodhisattvas cannot see the

great bodhisattva, they will not learn the great bodhisattva; because they cannot see samyak-sambuddha, they will not learn samyak-sambuddha. Why? Kausika, they cannot learn the great bodhisattva when the great bodhisattva is empty; they cannot learn samyak-sambuddha when samyak-sambuddha is empty.

“Kausika, because the dharma of the great bodhisattva and its nature are empty, the great bodhisattvas cannot see the dharma of the great bodhisattva; because the unsurpassed, perfect, and universal bodhi and its nature are empty, the great bodhisattvas cannot see the unsurpassed, perfect, and universal bodhi. Kausika, because the great bodhisattvas cannot see the dharma of the great bodhisattva, they will not learn the dharma of the great bodhisattva; because they cannot see the unsurpassed, perfect, and universal bodhi, they will not learn the unsurpassed, perfect, and universal bodhi. Why? Kausika, they cannot learn the dharma of the great bodhisattva when the dharma of the great bodhisattva is empty; they cannot learn the unsurpassed, perfect, and universal bodhi when the unsurpassed, perfect, and universal bodhi is empty.

“Kausika, because the voice-hearer vehicle and the nature of the voice-hearer vehicle are empty, the great bodhisattvas cannot see the voice-hearer vehicle; because the self-enlightened one vehicle and the unsurpassed vehicle and their natures are empty, the great bodhisattvas cannot see the self-enlightened one vehicle and the unsurpassed vehicle. Kausika, because the great bodhisattvas cannot see the voice-hearer vehicle, they will not learn the voice-hearer vehicle; because they cannot see the self-enlightened one vehicle and the unsurpassed vehicle, they will not learn the self-enlightened one vehicle and the unsurpassed vehicle. Why? Kausika, they cannot learn the voice-hearer vehicle when the voice-hearer vehicle is empty; they cannot learn the self-enlightened one vehicle and the unsurpassed vehicle when the self-enlightened one vehicle and the unsurpassed vehicle are empty.

“Kausika, when the great bodhisattvas do not learn emptiness, they do learn emptiness. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of matter, they do learn the emptiness of matter; when they do not learn the emptiness of feeling, thinking, action, and consciousness, they do learn the emptiness of feeling, thinking, action, and consciousness. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the eye sphere, they do learn the emptiness of the eye sphere; when they do not learn the emptiness of the ear, nose, tongue, body, and conscious spheres, they do learn the emptiness of the ear, nose, tongue, body, and conscious spheres. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the sight sphere, they do learn the emptiness of the sight sphere; when they do not learn the emptiness of the sound, smell, taste, touch, and mental-image spheres, they do learn the emptiness of the sound, smell, taste, touch, and mental-image spheres. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the eye realm, they do learn the emptiness of the eye realm; when they do not learn the emptiness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do learn the emptiness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the ear realm, they do learn the emptiness of the ear realm; when they do not learn the emptiness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do learn the emptiness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the nose realm, they do learn the emptiness of the nose realm; when they do not learn the emptiness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do learn the emptiness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the tongue realm, they do learn the emptiness of the tongue realm; when they do not learn the emptiness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do learn the emptiness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the body realm, they do learn the emptiness of the body realm; when they do not learn the emptiness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do learn the emptiness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the conscious realm, they do learn the emptiness of the conscious realm; when they do not learn the emptiness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do learn the emptiness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the earth realm, they do learn the emptiness of the earth realm; when they do not learn the emptiness of the water, fire, wind, space, and the consciousness realms, they do learn the emptiness of the water, fire, wind, space, and the consciousness realms. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the noble truth of suffering, they do learn the emptiness of the noble truth of suffering; when they do not learn the emptiness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do learn the emptiness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of ignorance, they do learn the emptiness of ignorance; when they do not learn the emptiness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do learn the emptiness of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of internal

emptiness, they do learn the emptiness of internal emptiness; when they do not learn the emptiness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do learn the emptiness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of realness, they do learn the emptiness of realness; when they do not learn the emptiness of dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they do learn the emptiness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of giving paramita, they do learn the emptiness of giving paramita; when they do not learn the emptiness of pure precept, forbearance, diligence, meditation, and prajna paramitas, they do learn the emptiness of pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the four meditations, they do learn the emptiness of the four meditations; when they do not learn the emptiness of the four immeasurable minds and four formless concentrations, they do learn the emptiness of the four immeasurable minds and four formless concentrations. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the eight liberations, they do learn the emptiness of the eight liberations; when they do not learn the emptiness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do learn the emptiness of the eight

vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the four bases of mindfulness, they do learn the emptiness of the four bases of mindfulness; when they do not learn the emptiness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do learn the emptiness of the four correct endeavors, four bases of power, and so forth, and the noble eightfold path. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the liberation gate of emptiness, they do learn the emptiness of the liberation gate of emptiness; when they do not learn the emptiness of the liberation gates of formlessness and nonaspiration, they do learn the emptiness of the liberation gates of formlessness and nonaspiration. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the five eyes, they do learn the emptiness of the five eyes; when they do not learn the emptiness of the six supernatural powers, they do learn the emptiness of the six supernatural powers. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the Buddha’s ten abilities, they do learn the emptiness of the Buddha’s ten abilities; when they do not learn the emptiness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they do learn the emptiness of the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of staying in correct mindfulness, they do learn the emptiness of staying in correct mindfulness; when they do not learn the emptiness of dwelling in equanimity at all times, they do learn the emptiness of dwelling in equanimity at all times. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the perfect knowledge of everything, they do learn the emptiness of the perfect knowledge of

everything; when they do not learn the emptiness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, they do learn the emptiness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of all dharani gates, they do learn the emptiness of all dharani gates; when they do not learn the emptiness of all samadhi gates, they do learn the emptiness of all samadhi gates. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the stream-enterer, they do learn the emptiness of the stream-enterer; when they do not learn the emptiness of the once-returner, nonreturner, and arhat, they do learn the emptiness of the once-returner, nonreturner, and arhat. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the stream-entry aspiration and effect, they do learn the emptiness of the stream-entry aspiration and effect; when they do not learn the emptiness of the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect, they do learn the emptiness of the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the self-enlightened one, they do learn the emptiness of the self-enlightened one; when they do not learn the emptiness of the self-enlightenment aspiration and effect, they do learn the emptiness of the self-enlightenment aspiration and effect. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the great bodhisattva, they do learn the emptiness of the great bodhisattva; when they do not learn the emptiness of samyak-sambuddha, they do learn the emptiness of samyak-sambuddha. Why? It is because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the dharma of the great bodhisattva, they do learn the emptiness of the dharma of the great bodhisattva; when they do not learn the emptiness of the unsurpassed, perfect, and universal bodhi, they do learn the emptiness of the unsurpassed, perfect, and universal bodhi. Why? It is

because there is no duality.

“Kausika, when the great bodhisattvas do not learn the emptiness of the voice-hearer vehicle, they do learn the emptiness of the voice-hearer vehicle; when they do not learn the emptiness of the self-enlightened one vehicle and the unsurpassed vehicle, they do learn the emptiness of the self-enlightened one vehicle and the unsurpassed vehicle. Why? It is because there is no duality.

“Kausika, the great bodhisattvas should learn the emptiness of matter based on nonduality; they should learn the emptiness of feeling, thinking, action, and consciousness based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the eye sphere based on nonduality; they should learn the emptiness of the ear, nose, tongue, body, and the conscious spheres based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the sight sphere based on nonduality; they should learn the emptiness of the sound, smell, taste, touch, and mental-image spheres based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the eye realm based on nonduality; they should learn the emptiness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the ear realm based on nonduality; they should learn the emptiness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the nose realm based on nonduality; they should learn the emptiness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the tongue realm based on nonduality; they should learn the emptiness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the body realm

based on nonduality; they should learn the emptiness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the conscious realm based on nonduality; they should learn the emptiness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the earth realm based on nonduality; they should learn the emptiness of the water, fire, wind, space, and consciousness realms based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the noble truth of suffering based on nonduality; they should learn the emptiness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of ignorance based on nonduality; they should learn the emptiness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, anxiety, and upset based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of internal emptiness based on nonduality; they should learn the emptiness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of realness based on nonduality; they should learn the emptiness of dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space,

and the realm of the inconceivable based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of giving paramita based on nonduality; they should learn the emptiness of pure precept, forbearance, diligence, meditation, and prajna paramitas based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the four meditations based on of nonduality; they should learn the emptiness of the four immeasurable minds and four formless concentrations based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the eight liberations based on nonduality; they should learn the emptiness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the four bases of mindfulness based on nonduality; they should learn the emptiness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the liberation gate of emptiness based on nonduality; they should learn the emptiness of the liberation gates of formlessness and nonaspiration based on nonduality.

“Kausika! The great bodhisattvas should learn the emptiness of the five eyes based on nonduality; they should learn the emptiness of the six supernatural powers based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the Buddha’s ten abilities based on nonduality; they should learn the emptiness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of staying in correct mindfulness based on nonduality; they should learn the emptiness of dwelling in equanimity at all times based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the perfect knowledge of everything based on nonduality; they should learn the emptiness of the

perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of all dharani gates based on nonduality; they should learn the emptiness of all samadhi gates based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the stream-enterer based on nonduality; they should learn the emptiness of the once-returner, nonreturner, and arhat based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the stream-entry aspiration and effect based on nonduality; they should learn the emptiness of the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the self-enlightened one based on nonduality; they should learn the emptiness of the self-enlightenment aspiration and effect based on nonduality.

“Kausika, the great bodhisattvas learn the emptiness of the great bodhisattva based on nonduality; they should learn the emptiness of samyak-sambuddha based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the dharma of the great bodhisattva based on nonduality; they should learn the emptiness of the unsurpassed, perfect, and universal bodhi based on nonduality.

“Kausika, the great bodhisattvas should learn the emptiness of the voice-hearer vehicle based on nonduality; they learn the emptiness of the self-enlightened one vehicle and the unsurpassed vehicle based on nonduality.

“Kausika, the great bodhisattvas can learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular

characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the four meditations, four immeasurable minds, and four formless concentrations. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the liberation gates of emptiness, formlessness, and nonaspiration. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the five eyes and six supernatural powers. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn to stay in correct mindfulness and dwell in equanimity at all times. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn all dharani gates and all samadhi gates. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the stream-enterer, once-returner, nonreturner, and arhat. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the great bodhisattva and samyak-sambuddha. Why? It is because of nonduality.

“Kausika, these great bodhisattvas can learn the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. Why? It is because of nonduality.

“Kausika, the great bodhisattvas can learn the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. Why? It is because of nonduality.”

Chapter 26
Learning Prajna
Section 3
(In the First Assembly)

“Kausika, if the great bodhisattvas can learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the four meditations, four immeasurable minds, and four formless concentrations because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the liberation gates of emptiness, formlessness, and nonaspiration because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the five eyes and the six supernatural powers because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn to stay in correct mindfulness and dwell in equanimity at all times because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha

dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn all dharani gates and all samadhi gates because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the stream-enterer, once-returner, nonreturner, and arhat because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the great bodhisattva and samyak-sambuddha because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, if the great bodhisattvas can learn the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle because of nonduality, then these great bodhisattvas are also able to learn numberless, countless, and boundless inconceivable pure Buddha dharma. Why? It is because of nonduality.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because matter, feeling, thinking, action, and consciousness increase or decrease. Why? Matter, feeling, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the eye, ear, nose, tongue, body, and the conscious spheres increase or decrease. Why? The eye sphere, ear sphere, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the sight, sound, smell, taste, touch, and the mental-image spheres increase or decrease. Why? The sight sphere, sound sphere, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not learn because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact increase or decrease. Why? The eye realm, sight realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact increase or decrease. Why? The ear realm, sound realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact increase or decrease. Why? The nose realm, smell realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact increase or decrease. Why? The tongue realm, taste realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact increase or decrease. Why? The body realm, touch realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact increase or decrease. Why? The conscious realm, mental-image realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the earth, water, fire, wind, space, and consciousness realms increase or decrease. Why? The earth realm, water realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering increase or decrease. Why? The noble truths are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, anxiety, and upset increase or decrease. Why? Ignorance, action, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature increase or decrease. Why? Internal emptiness, external emptiness,

and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable increase or decrease. Why? Realness, dharma realm, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas increase or decrease. Why? Giving paramita, pure-precept paramita, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the four meditations, four immeasurable minds, and four formless concentrations increase or decrease. Why? The four meditations, four immeasurable minds, and four formless concentrations are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations increase or decrease. Why? The eight liberations, eight vexation-overcoming meditations, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path increase or decrease. Why? The four bases of mindfulness, four correct endeavors, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the liberation gates of emptiness, formlessness, and nonaspiration increase or decrease. Why? The liberation gates of emptiness, formlessness, and nonaspiration are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the five eyes and six supernatural powers

increase or decrease. Why? The five eyes and six supernatural powers are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power increase or decrease. Why? The Buddha’s ten abilities, four kinds of fearlessness, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because staying in correct mindfulness and dwelling in equanimity at all times increase or decrease. Why? Staying in correct mindfulness and dwelling in equanimity at all times are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena increase or decrease. Why? The perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because all dharani gates and all samadhi gates increase or decrease. Why? All dharani gates and all samadhi gates are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the stream-enterer, once-returner, nonreturner, and arhat increase or decrease. Why? The stream-enterer, once-returner, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect increase or decrease. Why? The stream-entry aspiration and effect, once-return aspiration and effect, and so forth are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma but not because the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect increase or decrease. Why? The

self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the great bodhisattva and samyak-sambuddha increase or decrease. Why? The great bodhisattva and samyak-sambuddha are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi increase or decrease. Why? The dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are not dualistic.

“Kausika, the great bodhisattvas will learn numberless, countless, and boundless inconceivable pure Buddha dharma not because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle increase or decrease. Why? The voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are not dualistic.

“Kausika, if the great bodhisattvas learn not because matter, feeling, thinking, action, and consciousness increase or decrease, but because of nonduality, then they will learn not because matter, feeling, thinking, action, and consciousness absorb, decay, and extinguish. Why? Matter, feeling, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the eye, ear, nose, tongue, body, and the conscious spheres increase or decrease, but because of nonduality, then they will learn not because the eye, ear, nose, tongue, body, and the conscious spheres absorb, decay, and extinguish. Why? The eye sphere, ear sphere, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the sight, sound, smell, taste, touch, and mental-image spheres increase or decrease, but because of nonduality, then they will learn not because the sight, sound, smell, taste, touch, and mental-image spheres absorb, decay, and extinguish. Why? The sight sphere, sound sphere, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact increase

or decrease, but because of nonduality, then they will learn not because the eye realm, sight realm, and so forth, and the feelings produced by eye contact absorb, decay, and extinguish. Why? The eye realm, sight realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact increase or decrease, but because of nonduality, then they will learn not because the ear realm, sound realm, and so forth, and the feelings produced by ear contact absorb, decay, and extinguish. Why? The ear realm, sight realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact increase or decrease, but because of nonduality, then they will learn not because the nose realm, smell realm, and so forth, and the feelings produced by nose contact absorb, decay, and extinguish. Why? The nose realm, smell realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact increase or decrease, but because of nonduality, then they will learn not because the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact absorb, decay, and extinguish. Why? The tongue realm, taste realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact increase or decrease, but because of nonduality, then they will learn not because the body realm, touch realm, and so forth, and the feelings produced by body contact absorb, decay, and extinguish. Why? It is because the body realm, touch realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact increase or decrease, but because of nonduality, then they will learn not because the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact absorb, decay, and extinguish. Why? The conscious realm, mental-image realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the earth, water, fire, wind, space, and consciousness realms increase or decrease, but because of nonduality, then they will learn not because the earth, water, fire, wind, space, and consciousness realms absorb, decay, and extinguish. Why? The earth realm, water realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering increase or decrease, but because of nonduality, then they will learn not because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering absorb, decay, and extinguish. Why? The noble truths are not dualistic.

“Kausika, if the great bodhisattvas learn not because ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, anxiety, and upset increase or decrease, but because of nonduality, then they will learn not because ignorance, action, and so forth, old age, death, worry, sorrow, anxiety, and upset absorb, decay, and extinguish. Why? Ignorance, action, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature increase or decrease, but because of nonduality, then they will learn not because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature absorb, decay, and extinguish. Why? Internal emptiness, external emptiness, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the

realm of empty space, and the realm of the inconceivable increase or decrease, but because of nonduality, then they will learn not because realness, dharma realm, and so forth, and the realm of the inconceivable absorb, decay, and extinguish. Why? Realness, dharma realm, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas increase or decrease, but because of nonduality, then they will learn not because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas absorb, decay, and extinguish. Why? Giving paramita, pure-precept paramita, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the four meditations, four immeasurable minds, and four formless concentrations increase or decrease, but because of nonduality, then they will learn not because the four meditations, four immeasurable minds, and four formless concentrations absorb, decay, and extinguish. Why? The four meditations, four immeasurable minds, and four formless concentrations are not dualistic.

“Kausika, if the great bodhisattvas learn not because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations increase or decrease, but because of nonduality, then they will learn not because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations absorb, decay, and extinguish. Why? The eight liberations, eight vexation-overcoming meditations, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path increase or decrease, but because of nonduality, then they will learn not because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path absorb, decay, and extinguish. Why? The four bases of mindfulness, four correct endeavors, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the liberation gates of emptiness, formlessness, and nonaspiration increase or decrease, but because of nonduality, then they will learn not because the liberation gates of emptiness, formlessness, and nonaspiration absorb, decay, and extinguish. Why? The liberation gates of emptiness, formlessness, and nonaspiration are not dualistic.

“Kausika, if the great bodhisattvas learn not because the five eyes and six supernatural powers increase or decrease, but because of nonduality, then they will learn not because the five eyes and six supernatural powers absorb, decay, and extinguish. Why? The five eyes and six supernatural powers are not dualistic.

“Kausika, if the great bodhisattvas learn not because the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power increase or decrease, but because of nonduality, then they will learn not because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power absorb, decay, and extinguish. Why? The Buddha’s ten abilities, four kinds of fearlessness, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because staying in correct mindfulness and dwelling in equanimity at all times increase or decrease, but because of nonduality, then they will learn not because staying in correct mindfulness and dwelling in equanimity at all times absorb, decay, and extinguish. Why? Staying in correct mindfulness and dwelling in equanimity at all times are not dualistic.

“Kausika, if the great bodhisattvas learn not because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena increase or decrease, but because of nonduality, then they will learn not because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena absorb, decay, and extinguish. Why? The perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are not dualistic.

“Kausika, if the great bodhisattvas learn not because all dharani gates and all samadhi gates increase or decrease, but because of nonduality, then they will learn not because all dharani gates and all samadhi gates absorb, decay, and extinguish. Why? All dharani gates and all samadhi gates are not dualistic.

“Kausika, if the great bodhisattvas learn not because the stream-enterer, once-returner, nonreturner, and arhat increase or decrease, but because of nonduality, then they will learn not because the stream-enterer, once-returner, nonreturner, and arhat absorb,

decay, and extinguish. Why? The stream-enterer, once-returner, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect increase or decrease, but because of nonduality, then they will learn not because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect absorb, decay, and extinguish. Why? The stream-entry aspiration and effect, once-return aspiration and effect, and so forth are not dualistic.

“Kausika, if the great bodhisattvas learn not because the self-enlightened one, the self-enlightenment aspiration, and the self-enlightenment effect increase or decrease, but because of nonduality, then they will learn not because the self-enlightened one, the self-enlightenment aspiration, and the self-enlightenment effect absorb, decay, and extinguish. Why? The self-enlightened one, the self-enlightenment aspiration, and the self-enlightenment effect are not dualistic.

“Kausika, if the great bodhisattvas learn not because the great bodhisattva and samyak-sambuddha increase or decrease, but because of nonduality, then they will learn not because the great bodhisattva and samyak-sambuddha absorb, decay, and extinguish. Why? The great bodhisattva and samyak-sambuddha are not dualistic.

“Kausika, if the great bodhisattvas learn not because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi increase or decrease, but because of nonduality, then they will learn not because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi absorb, decay, and extinguish. Why? The dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are not dualistic.

“Kausika, if the great bodhisattvas learn not because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle increase or decrease, but because of nonduality, then they will learn not because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle absorb, decay, and extinguish. Why? The voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are not dualistic.”

At that time, Sariputra asked Well-Appearing One, “Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because matter, feeling, thinking, action, and consciousness absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the eye, ear, nose, tongue, body, and conscious spheres absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the sight, sound, smell, taste, touch, and mental-image spheres absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the earth, water, fire, wind, space, and consciousness realms absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, anxiety, and upset absorb, decay and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the four meditations, four immeasurable minds, and four formless concentrations absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the liberation gates of emptiness, formlessness, and nonaspiration absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the five eyes and six supernatural powers absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because staying in correct mindfulness and dwelling in equanimity at all times absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because all dharani gates and all samadhi gates absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the stream-enterer, once-returner, nonreturner, and arhat absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the self-enlightened one, self-enlightenment aspiration, and self-

enlightenment effect absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the great bodhisattva and samyak-sambuddha absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi absorb, decay, and extinguish?

“Well-Appearing One, when learning in this way, do the great bodhisattvas learn not because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle absorb, decay and extinguish?”

Learning Prajna
Section 4
(In the First Assembly)

Well-Appearing One replied, “Sariputra, when learning in this way, the great bodhisattvas will learn not because matter, feeling, thinking, action, and consciousness absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the eye, ear, nose, tongue, body, and conscious spheres absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the sight, sound, smell, taste, touch, and mental-image spheres absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the conscious realm, mental-image realm, conscious consciousness realm,

conscious contact, and the feelings produced by conscious contact absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the earth, water, fire, wind, space, and consciousness realms absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the four meditations, four immeasurable minds, and four formless concentrations

absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the liberation gates of emptiness, formlessness, and nonaspiration absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the five eyes and the six supernatural powers absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because staying in correct mindfulness and dwelling in equanimity at all times absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because all dharani gates and all samadhi gates absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the stream-enterer, once-returner, nonreturner, and arhat absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect absorb, decay, or

extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the great bodhisattva and samyak-sambuddha absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi absorb, decay, or extinguish.

“Sariputra, when learning in this way, the great bodhisattvas will learn not because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle absorb, decay, or extinguish.”

At that time, Sariputra asked Well-Appearing One again, “Why do the great bodhisattvas learn not because matter, feeling, thinking, action, and consciousness absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the eye, ear, nose, tongue, body, and the conscious spheres absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the sight, sound, smell, taste, touch, and mental-image spheres absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the tongue

realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the earth, water, fire, wind, space, and consciousness realms absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age death, worry, sorrow, misery, anxiety, and upset absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling,

reality, the realm of empty space, and the realm of the inconceivable absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the four meditations, four immeasurable minds, and four formless concentrations absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the liberation gates of emptiness, formlessness, and nonaspiration absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the five eyes and six supernatural powers absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because staying in correct mindfulness and dwelling in equanimity at all times absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because all dharani gates and all samadhi gates absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the stream-enterer, once-returner, nonreturner, and arhat absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the great bodhisattva and samyak-sambuddha absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi absorb, decay, or extinguish when learning in this way?

“Well-Appearing One, why do the great bodhisattvas learn not because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle absorb, decay, or extinguish when learning in this way?”

The long-lived sage Well-Appearing One replied to Sariputra, “When learning in this way, the great bodhisattvas do not see that matter, feeling, thinking, action, and consciousness can be absorbed and destroyed, or that one can absorb and destroy matter, feeling, thinking, action, and consciousness. Why? Matter, feeling, and so forth are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the eye, ear, nose, tongue, body, and conscious spheres can be absorbed and destroyed, or that one can absorb and destroy the eye, ear, nose, tongue, body, and conscious spheres. Why? The eye sphere, ear sphere, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the sight, sound, smell, taste, touch, and mental-image spheres can be absorbed and destroyed, or that one can absorb and destroy the sight, sound, smell, taste, touch, and mental-image spheres. Why? The sight sphere, sound sphere, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact can be absorbed and destroyed, or that one can absorb and destroy the eye realm, sight realm, and so forth, and the feelings produced by eye contact. Why? The eye realm, sight realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact can be absorbed and destroyed, or that one can absorb and destroy the ear realm, sound realm, and so forth, and the feelings produced by ear contact. Why? The ear realm, sound realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact can be absorbed and destroyed, or that one can absorb and destroy the nose realm, smell realm, and so forth, and the feelings produced by nose contact. Why? The nose realm, smell realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact can be absorbed and destroyed, or that one can absorb and destroy the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. Why? The tongue realm, taste realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the body realm, touch realm, body consciousness realm, body contact, and the feelings

produced by body contact can be absorbed and destroyed, or that one can absorb and destroy the body realm, touch realm, and so forth, and the feelings produced by body contact. Why? The body realm, touch realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact can be absorbed and destroyed, or that one can absorb and destroy the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. Why? The conscious realm, mental-image realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the earth, water, fire, wind, space, and consciousness realms can be absorbed and destroyed, or that one can absorb and destroy the earth, water, fire, wind, space, and consciousness realms. Why? The earth realm, water realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering can be absorbed and destroyed, or that one can absorb and destroy the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? The noble truths and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset can be absorbed and destroyed, or that one can absorb and destroy ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? Ignorance, action, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not that see internal emptiness, external emptiness, internal-external emptiness, emptiness of

emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature can be absorbed and destroyed, or that one can absorb and destroy internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Why? Internal emptiness, external emptiness, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable can be absorbed and destroyed, or that one can absorb and destroy realness, dharma realm, and so forth, and the realm of the inconceivable. Why? Realness, dharma realm, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas can be absorbed and destroyed, or that one can absorb and destroy giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Giving paramita, pure-precept paramita, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the four meditations, four immeasurable minds, and four formless concentrations can be absorbed and destroyed, or that one can absorb and destroy the four meditations, four immeasurable minds, and four formless concentrations. Why? The four meditations, four immeasurable minds, and four formless concentrations and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the eight liberations, eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations can be absorbed and destroyed, or that one can absorb and destroy the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? The eight liberations, eight vexation-overcoming meditations, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path can be absorbed and destroyed, or that one can absorb and destroy the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. Why? The four bases of mindfulness, four correct endeavors, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the liberation gates of emptiness, formlessness, and nonaspiration can be absorbed and destroyed or that one can absorb and destroy the liberation gates of emptiness, formlessness, and nonaspiration. Why? The liberation gates of emptiness, formlessness, and nonaspiration and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the five eyes and six supernatural powers can be absorbed and destroyed or that one can absorb and destroy the five eyes and six supernatural powers. Why? The five eyes and six supernatural powers and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power can be absorbed and destroyed, or that one can absorb and destroy the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. Why? The Buddha’s ten abilities, four kinds of fearlessness, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that staying in correct mindfulness and dwelling in equanimity at all times can be absorbed and destroyed, or that one can absorb and destroy staying in correct mindfulness and dwelling in equanimity at all times. Why? Staying in correct mindfulness and dwelling in equanimity at all times and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena can be absorbed and destroyed, or that one can absorb and destroy the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Why? The perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that all dharani gates and all samadhi gates can be absorbed and destroyed or that one can absorb and destroy all dharani gates and all samadhi. Why? All dharani gates and all samadhi and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the stream-enterer, once-returner, nonreturner, and arhat can be absorbed and destroyed, or that one can absorb and destroy the stream-enterer, once-returner, nonreturner, and arhat. Why? The stream-enterer, once-returner, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the stream-enterer aspiration and effect, once-returner aspiration and effect, nonreturner aspiration and effect, and arhat aspiration and effect can be absorbed and destroyed, or that one can absorb and destroy the stream-enterer aspiration and effect, once-returner aspiration and effect, nonreturner aspiration and effect, and arhat aspiration and effect. Why? The stream-enterer aspiration and effect, once-return aspiration and effect, and so forth and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the

self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect can be absorbed and destroyed, or that one can absorb and destroy the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. Why? The self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the great bodhisattva and samyak-sambuddha can be absorbed and destroyed or that one can absorb and destroy the great bodhisattva and samyak-sambuddha. Why? The great bodhisattva and samyak-sambuddha and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi can be absorbed and destroyed or that one can absorb and destroy the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. Why? The dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning in this way, the great bodhisattvas do not see that the voice-hearer vehicle, the self-enlightenment vehicle, and the unsurpassed vehicle can be absorbed and destroyed, or that one can absorb and destroy the voice-hearer vehicle, the self-enlightenment vehicle, and the unsurpassed vehicle. Why? The voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle and the people are empty and unattainable inside, outside, or in between.

“Sariputra, when learning prajna paramita, if the great bodhisattvas do not see that matter, feeling, thinking, action, and consciousness can be absorbed and destroyed, or that one can absorb and destroy matter, feeling, thinking, action, and consciousness, then they will accomplish the perfect knowledge of all perfect knowledge. When learning prajna paramita, if the great bodhisattvas do not see that the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the nose realm, smell realm, nose

consciousness realm, nose contact, and the feelings produced by nose contact; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the earth, water, fire, wind, space, and consciousness realms; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; all dharani gates and

all samadhi gates; the stream-enterer, once-returner, nonreturner, and arhat; the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the great bodhisattva and samyak-sambuddha; the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; and the voice-hearer vehicle, the self-enlightenment vehicle, and the unsurpassed vehicle can be absorbed and destroyed, or that one can absorb and destroy the eye, ear, nose, tongue, body, and conscious spheres, and so forth, and the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle, then these great bodhisattvas will accomplish the perfect knowledge of all perfect knowledge.”

At that time, Sariputra asked Well-Appearing One again, “Will the great bodhisattvas be able to accomplish the perfect knowledge of all perfect knowledge if they learn prajna paramita in this way?”

Well-Appearing One replied, “If the great bodhisattvas learn prajna paramita in this way, they will be able to accomplish the perfect knowledge of all perfect knowledge. It is because they will be able to learn it expediently without thinking that all dharmas will absorb, decay, and extinguish.”

Sariputra asked again, “How will the great bodhisattvas accomplish the perfect knowledge of all perfect knowledge if they learn prajna paramita expediently without thinking that all dharmas will absorb, decay, and extinguish?”

Well-Appearing One replied, “Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of matter, feeling, thinking, action, and consciousness; the grasping and renunciation of matter, feeling, thinking, action, and consciousness; the contamination and purification of matter, feeling, thinking, action, and consciousness; the formation and disintegration of matter, feeling, thinking, action, and consciousness; and the increase and decrease of matter, feeling, thinking, action, and consciousness. Why? It is because the natures of the aggregates of matter, feeling, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the eye, ear, nose, tongue, body, and conscious spheres; the grasping and renunciation of the eye, ear, nose, tongue, body, and conscious spheres; the contamination and purification of the eye, ear, nose, tongue, body, and conscious spheres; the formation and disintegration of the eye, ear, nose, tongue, body, and conscious spheres; and the increase and decrease of the eye, ear, nose, tongue, body, and conscious spheres. Why? It is because the natures of the eye sphere, ear sphere, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the sight, sound, smell, taste, touch, and mental-image spheres; the grasping and renunciation of the sight, sound, smell, taste, touch, and mental-image spheres; the contamination and purification of the sight, sound, smell, taste, touch, and mental-image spheres; the formation and disintegration of the sight, sound, smell, taste, touch, and mental-image spheres; and the increase and decrease of the sight, sound, smell, taste, touch, and mental-image spheres. Why? It is because the natures of the sight sphere, sound sphere, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the grasping and renunciation of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the contamination and purification of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the formation and disintegration of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; and the increase and decrease of the eye realm, sight realm, and so forth, and the feelings produced by eye contact. Why? It is because the natures of the eye realm, sight realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted

nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the grasping and renunciation of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the contamination and purification of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the formation and disintegration of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; and the increase and decrease of the ear realm, sound realm, and so forth, and the feelings produced by ear contact. Why? It is because the natures of the ear realm, sound realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.”

Learning Prajna
Section 5
(In the First Assembly)

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the grasping and renunciation of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the contamination and purification of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the formation and disintegration of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; and the increase and decrease of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. Why? It is because the natures of the nose realm, smell realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the grasping and renunciation of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the contamination and purification of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the formation and disintegration of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; and the increase and decrease of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. Why? It is because the natures of the tongue realm, taste realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see

the arising and extinction of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the grasping and renunciation of the body realm, touch realm, and so forth, and the feelings produced by body contact; the contamination and purification of the body realm, touch realm, and so forth, and the feelings produced by body contact; the formation and disintegration of the body realm, touch realm, and so forth, and the feelings produced by body contact; and the increase and decrease of the body realm, touch realm, and so forth, and the feelings produced by body contact. Why? It is because the natures of the body realm, touch realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the grasping and renunciation of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the contamination and purification of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the formation and disintegration of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; and the increase and decrease of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. Why? It is because the natures of the conscious realm, mental-image realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the earth, water, fire, wind, space, and consciousness realms; the grasping and renunciation of the earth, water, fire, wind, space, and consciousness realms; the contamination and purification of the earth, water, fire, wind, space, and consciousness realms; the formation and disintegration of the earth, water, fire, wind, space, and consciousness realms; and the increase and decrease of the earth, water, fire,

wind, space, and consciousness realms. Why? It is because the natures of the earth realm, water realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the grasping and renunciation of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the contamination and purification of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the formation and disintegration of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the increase and decrease of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? It is because the natures of the noble truths are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the grasping and renunciation of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the contamination and purification of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the formation and disintegration of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; and the increase and decrease of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? It is because the natures of ignorance, action, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to

accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the grasping and renunciation of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the contamination and purification of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the formation and disintegration of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; and the increase and decrease of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Why? It is because the natures of internal emptiness, external emptiness, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the grasping and renunciation of realness, dharma realm, and so forth, and the realm of the inconceivable; the contamination and purification of realness, dharma realm, and so forth, and the realm of the inconceivable; the formation and disintegration of realness, dharma realm, and so forth, and the realm of the inconceivable; and the increase and decrease of realness, dharma realm, and so forth, and the realm of the inconceivable. Why? It is because the natures of realness, dharma realm, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will

be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the grasping and renunciation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the contamination and purification of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the formation and disintegration of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; and the increase and decrease of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? It is because the natures of giving paramita, pure-precept paramita, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the four meditations, four immeasurable minds, and the four formless concentrations; the grasping and renunciation of the four meditations, four immeasurable minds, and the four formless concentrations; the contamination and purification of the four meditations, four immeasurable minds, and the four formless concentrations; the formation and disintegration of the four meditations, four immeasurable minds, and the four formless concentrations; and the increase and decrease of the four meditations, four immeasurable minds, and the four formless concentrations. Why? It is because the natures of the four meditations, four immeasurable minds, and the four formless concentrations are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations; the grasping and renunciation of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations; the contamination and

purification of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations; the formation and disintegration of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations; and the increase and decrease of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations. Why? It is because the natures of the eight liberations, eight vexation-overcoming meditations, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path; the grasping and renunciation of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path; the contamination and purification of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path; the formation and disintegration of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path; and the increase and decrease of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path. Why? It is because the natures of the four bases of mindfulness, four correct endeavors, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the liberation gates of emptiness, formlessness, and nonaspiration; the grasping and renunciation of the liberation gates of emptiness, formlessness, and nonaspiration; the contamination and purification of the liberation

gates of emptiness, formlessness, and nonaspiration; the formation and disintegration of the liberation gates of emptiness, formlessness, and nonaspiration; and the increase and decrease of the liberation gates of emptiness, formlessness, and nonaspiration. Why? It is because the natures of the liberation gates of emptiness, formlessness, and nonaspiration are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the five eyes and the six supernatural powers, the grasping and renunciation of the five eyes and the six supernatural powers, the contamination and purification of the five eyes and the six supernatural powers, the formation and disintegration of the five eyes and the six supernatural powers, and the increase and decrease of the five eyes and the six supernatural powers. Why? It is because the natures of the five eyes and the six supernatural powers are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power; the grasping and renunciation of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power; the contamination and purification of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power; the formation and disintegration of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power; and the increase and decrease of the Buddha’s ten abilities, four kinds of fearlessness, four

unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha's wisdom and power. Why? It is because the natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of staying in correct mindfulness and dwelling in equanimity at all times, the grasping and renunciation of staying in correct mindfulness and dwelling in equanimity at all times, the contamination and purification of staying in correct mindfulness and dwelling in equanimity at all times, the formation and disintegration of staying in correct mindfulness and dwelling in equanimity at all times, and the increase and decrease of staying in correct mindfulness and dwelling in equanimity at all times. Why? It is because the natures of staying in correct mindfulness and dwelling in equanimity at all times are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the grasping and renunciation of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the contamination and purification of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the formation and disintegration of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; and the increase and decrease of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Why? It is because the natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are empty and unattainable. Sariputra, because these

great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of all dharani gates and all samadhi gates, the grasping and renunciation of all dharani gates and all samadhi gates, the contamination and purification of all dharani gates and all samadhi gates, the formation and disintegration of all dharani gates and all samadhi gates, and the increase and decrease of all dharani gates and all samadhi gates. Why? It is because the natures of all dharani gates and all samadhi gates are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the stream-enterer, once-returner, nonreturner, and arhat; the grasping and renunciation of the stream-enterer, once-returner, nonreturner, and arhat; the contamination and purification of the stream-enterer, once-returner, nonreturner, and arhat; the formation and disintegration of the stream-enterer, once-returner, nonreturner, and arhat; and the increase and decrease of the stream-enterer, once-returner, nonreturner, and arhat. Why? It is because the natures of the stream-enterer, once-returner, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the grasping and renunciation of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the contamination and purification of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the formation and disintegration of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; and the increase and

decrease of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? It is because the natures of the stream-entry aspiration and effect, once-return aspiration and effect, and so forth are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the grasping and renunciation of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the contamination and purification of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the formation and disintegration of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; and the increase and decrease of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. Why? It is because the natures of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the great bodhisattva and samyak-sambuddha, the grasping and renunciation of the great bodhisattva and samyak-sambuddha, the contamination and purification of the great bodhisattva and samyak-sambuddha, the formation and disintegration of the great bodhisattva and samyak-sambuddha, and the increase and decrease of the great bodhisattva and samyak-sambuddha. Why? It is because the natures of great bodhisattva and samyak-sambuddha are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the dharma of the great bodhisattva and the unsurpassed,

perfect, and universal bodhi; the grasping and renunciation of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the contamination and purification of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the formation and disintegration of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; and the increase and decrease of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. Why? It is because the natures of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Sariputra, when practicing prajna paramita, the great bodhisattvas will not see the arising and extinction of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the grasping and renunciation of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the contamination and purification of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the formation and disintegration of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; and the increase and decrease of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. Why? It is because the natures of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are empty and unattainable. Sariputra, because these great bodhisattvas have adopted nonlearning and nonaccomplishment as skillful means to learn prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.

“Therefore, Sariputra, when practicing and learning prajna paramita, if the great bodhisattvas do not see the arising and extinction, grasping and renunciation, contamination and purification, formation and disintegration, and the increase and decrease of all dharmas, then they will be able to accomplish the perfect knowledge of all perfect knowledge. It is because they have adopted nonlearning and nonaccomplishment as skillful means.”

Chapter 27
The Pursuit of Prajna
Section 1
(In the First Assembly)

At that time, Heavenly Emperor Indra asked Sariputra, “Great virtuous one, how should the great bodhisattvas pursue prajna paramita?”

Sariputra replied, “Kausika, the great bodhisattvas should pursue prajna paramita by following what Well-Appearing One says.”

Then, Heavenly Emperor Indra asked Well-Appearing One, “Does the venerable Sariputra say that the great bodhisattvas should rely on your, the great virtuous one’s superior virtues and supernatural powers?”

Well-Appearing One replied, “Oh no, Kausika, these are not my supernatural powers, and the great bodhisattvas should not rely on me.”

Heavenly Emperor Indra asked again, “Then whose supernatural powers will that be? Whom will the great bodhisattvas rely on?”

Well-Appearing One replied, “That will be the Thus-Comer’s supernatural powers. The great bodhisattvas should rely on the Thus-Comer.”

Heavenly Emperor Indra asked again, “Great virtuous one, as all dharmas rely on nothing, why do we say that the great bodhisattvas should rely on the Thus-Comer and his supernatural powers?”

Well-Appearing One replied, “Kausika, as you say, all dharmas rely on nothing and dwell nowhere, so the great bodhisattvas should not rely on the Thus-Comer and his supernatural powers. But it is in terms of the worldly way to establish and say that the great bodhisattvas should rely on someone.

“Kausika, I will not say that the Thus-Comer is attainable apart from nonreliance; the Thus-Comer is attainable apart from the realness of nonreliance; the Thus-Comer is

attainable apart from the dharma nature of nonreliance; the realness of the Thus-Comer is attainable apart from nonreliance; the dharma nature of the Thus-Comer is attainable apart from nonreliance; the realness of the Thus-Comer is attainable apart from the realness of nonreliance; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of nonreliance.

“Kausika, I will not say that the Thus-Comer is attainable in nonreliance; nonreliance is attainable in the Thus-Comer; the Thus-comer is attainable in the realness of nonreliance; the realness of nonreliance is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of nonreliance; the dharma nature of nonreliance is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in nonreliance; nonreliance is unattainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in nonreliance; nonreliance is attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of nonreliance; the realness of nonreliance is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of nonreliance; and the dharma nature of nonreliance is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from matter, feeling, thinking, action, and consciousness; the Thus-Comer is attainable apart from the realness of matter, feeling, thinking, action, and consciousness; the Thus-Comer is attainable apart from the dharma nature of matter, feeling, thinking, action, and consciousness; the realness of the Thus-Comer is attainable apart from matter, feeling, thinking, action, and consciousness; the dharma nature of the Thus-Comer is attainable apart from matter, feeling, thinking, action, and consciousness; the realness of the Thus-Comer is attainable apart from the realness of matter, feeling, thinking, action, and consciousness; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of matter, feeling, thinking, action, and consciousness.

“Kausika, I will not say that the Thus-Comer is attainable in matter, feeling, thinking, action, and consciousness; matter, feeling, thinking, action, and consciousness are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of matter, feeling, thinking, action, and consciousness; the realness of matter, feeling, thinking,

action, and consciousness is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of matter, feeling, thinking, action, and consciousness; the dharma nature of matter, feeling, thinking, action, and consciousness is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in matter, feeling, thinking, action, and consciousness; matter, feeling, thinking, action, and consciousness are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in matter, feeling, thinking, action, and consciousness; matter, feeling, thinking, action, and consciousness are attainable in the dharma nature of Thus-Comer; the realness of the Thus-Comer is attainable in the realness of matter, feeling, thinking, action, and consciousness; the realness of matter, feeling, thinking, action, and consciousness is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of matter, feeling, thinking, action, and consciousness; and the dharma nature of matter, feeling, thinking, action, and consciousness is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the eye, ear, nose, tongue, body, and conscious spheres; the Thus-Comer is attainable apart from the realness of the eye, ear, nose, tongue, body, and conscious spheres; the Thus-Comer is attainable apart from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; the realness of the Thus-Comer is attainable apart from the eye, ear, nose, tongue, body, and conscious spheres; the dharma nature of the Thus-Comer is attainable apart from the eye, ear, nose, tongue, body, and conscious spheres; the realness of the Thus-Comer is attainable apart from the realness of the eye, ear, nose, tongue, body, and conscious spheres; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres.

“Kausika, I will not say that the Thus-Comer is attainable in the eye, ear, nose, tongue, body, and conscious spheres; the eye, ear, nose, tongue, body, and conscious spheres are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the eye, ear, nose, tongue, body, and conscious spheres; the realness of the eye, ear, nose, tongue, body, and conscious spheres is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres is attainable

in the Thus-Comer; the realness of the Thus-Comer is attainable in the eye, ear, nose, tongue, body, and conscious spheres; the eye, ear, nose, tongue, body, and conscious spheres are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the eye, ear, nose, tongue, body, and conscious spheres; the eye, ear, nose, tongue, body, and conscious spheres are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the eye, ear, nose, tongue, body, and conscious spheres; the realness of the eye, ear, nose, tongue, body, and conscious spheres is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; and the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the sight, sound, smell, taste, touch, and mental-image spheres; the Thus-Comer is attainable apart from the realness of the sight, sound, smell, taste, touch, and mental-image spheres; the Thus-Comer is attainable apart from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; the realness of the Thus-Comer is attainable apart from the sight, sound, smell, taste, touch, and mental-image spheres; the dharma nature of the Thus-Comer is attainable apart from the sight, sound, smell, taste, touch, and mental-image spheres; the realness of the Thus-Comer is attainable apart from the realness of the sight, sound, smell, taste, touch, and mental-image spheres; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, I will not say that the Thus-Comer is attainable in the sight, sound, smell, taste, touch, and mental-image spheres; the sight, sound, smell, taste, touch, and mental-image spheres are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the sight, sound, smell, taste, touch, and mental-image spheres; the realness of the sight, sound, smell, taste, touch, and mental-image spheres is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the sight, sound, smell, taste, touch, and

mental-image spheres; the sight, sound, smell, taste, touch, and mental-image spheres are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the sight, sound, smell, taste, touch, and mental-image spheres; the sight, sound, smell, taste, touch, and mental-image spheres are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the sight, sound, smell, taste, touch, and mental-image spheres; the realness of the sight, sound, smell, taste, touch, and mental-image spheres is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; and the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the Thus-Comer is attainable apart from the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the Thus-Comer is attainable apart from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the realness of the Thus-Comer is attainable apart from the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the dharma nature of the Thus-Comer is attainable apart from the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the realness of the Thus-Comer is attainable apart from the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact.

“Kausika, I will not say that the Thus-Comer is attainable in the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the eye realm, sight realm, and so forth, and the feelings produced by eye contact are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the

eye realm, sight realm, and so forth, and the feelings produced by eye contact; the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the eye realm, sight realm, and so forth, and the feelings produced by eye contact are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the eye realm, sight realm, and so forth, and the feelings produced by eye contact; and the eye realm, sight realm, and so forth, and the feelings produced by eye contact are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; and the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact is attainable in the dharma nature of the Thus-Comer.”

The Pursuit of Prajna
Section 2
(In the First Assembly)

“Kausika, I will not say that the Thus-Comer is attainable apart from the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the Thus-Comer is attainable apart from the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the Thus-Comer is attainable apart from the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the realness of the Thus-Comer is attainable apart from the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the dharma nature of the Thus-Comer is attainable apart from the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the realness of the Thus-Comer is attainable apart from the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact.

“Kausika, I will not say that the Thus-Comer is attainable in the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the ear realm, sound realm, and so forth, and the feelings produced by ear contact are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the ear realm, sound realm, and so forth, and the feelings produced by ear contact are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is

attainable in the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the ear realm, sound realm, and so forth, and the feelings produced by ear contact are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; and the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the Thus-Comer is attainable apart from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the Thus-Comer is attainable apart from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the realness of the Thus-Comer is attainable apart from the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the dharma nature of the Thus-Comer is attainable apart from the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the realness of the Thus-Comer is attainable apart from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact.

“Kausika, I will not say that the Thus-Comer is attainable in the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the nose realm, smell realm, and so forth, and the feelings produced by nose contact are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose

contact; the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the nose realm, smell realm, and so forth, and the feelings produced by nose contact are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the nose realm, smell realm, and so forth, and the feelings produced by nose contact are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; and the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the Thus-Comer is attainable apart from the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the Thus-Comer is attainable apart from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the realness of the Thus-Comer is attainable apart from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the dharma nature of the Thus-Comer is attainable apart from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the realness of the Thus-Comer is attainable apart from the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact.

“Kausika, I will not say that the Thus-Comer is attainable in the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by

tongue contact; the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact are attainable in the realness of the Thus-Comer. The dharma nature of the Thus-Comer is attainable in the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; and the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the Thus-Comer is attainable apart from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; the Thus-Comer is attainable apart from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; the realness of the Thus-Comer is attainable apart from the body realm, touch realm, and so forth, and the feelings produced by body contact; the dharma nature of the Thus-Comer is attainable apart from the body realm, touch realm, and so forth, and the feelings produced by body contact; the realness of the

Thus-Comer is attainable apart from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact.

“Kausika, I will not say that the Thus-Comer is attainable in the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the body realm, touch realm, and so forth, and the feelings produced by body contact are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the body realm, touch realm, and so forth, and the feelings produced by body contact; the body realm, touch realm, and so forth, and the feelings produced by body contact are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the body realm, touch realm, and so forth, and the feelings produced by body contact; the body realm, touch realm, and so forth, and the feelings produced by body contact are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; and the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the Thus-Comer is attainable apart from

the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the Thus-Comer is attainable apart from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the realness of the Thus-Comer is attainable apart from the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the dharma nature of the Thus-Comer is attainable apart from the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the realness of the Thus-Comer is attainable apart from the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact.

“Kausika, I will not say that the Thus-Comer is attainable in the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the conscious

realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; and the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the earth, water, fire, wind, space, and consciousness realms; the Thus-Comer is attainable apart from the realness of the earth, water, fire, wind, space, and consciousness realms; the Thus-Comer is attainable apart from the dharma nature of the earth, water, fire, wind, space, and consciousness realms; the realness of the Thus-Comer is attainable apart from the earth, water, fire, wind, space, and consciousness realms; the dharma nature of the Thus-Comer is attainable apart from the earth, water, fire, wind, space, and consciousness realms; the realness of the Thus-Comer is attainable apart from the realness of the earth, water, fire, wind, space, and consciousness realms; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the earth, water, fire, wind, space, and consciousness realms.

“Kausika, I will not say that the Thus-Comer is attainable in the earth, water, fire, wind, space, and consciousness realms; the earth, water, fire, wind, space, and consciousness realms are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the earth, water, fire, wind, space, and consciousness realms; the realness of the earth, water, fire, wind, space, and consciousness realms is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the earth, water, fire, wind, space, and consciousness realms; the dharma nature of the earth, water, fire, wind, space, and consciousness realms is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the earth, water, fire, wind, space, and consciousness realms; the earth, water, fire, wind, space, and consciousness realms are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the earth, water, fire, wind, space, and consciousness realms; the earth, water, fire, wind, space, and

consciousness realms are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the earth, water, fire, wind, space, and consciousness realms; the realness of the earth, water, fire, wind, space, and consciousness realms is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the earth, water, fire, wind, space, and consciousness realms; and the dharma nature of the earth, water, fire, wind, space, and consciousness realms is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the Thus-Comer is attainable apart from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the Thus-Comer is attainable apart from the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the Thus-Comer is attainable apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the dharma nature of the Thus-Comer is attainable apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the Thus-Comer is attainable apart from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, I will not say that the Thus-Comer is attainable in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the noble truths of suffering, the cause of

suffering, the cessation of suffering, and the path for the cessation of suffering; the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the Thus-Comer is attainable apart from the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the Thus-Comer is attainable apart from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the realness of the Thus-Comer is attainable apart from ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the dharma nature of the Thus-Comer is attainable apart from ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the realness of the Thus-Comer is attainable apart from the realness of ignorance, action, and so forth, old age,

death, worry, sorrow, misery, anxiety, and upset; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Kausika, I will not say that the Thus-Comer is attainable in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; and the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena,

emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the Thus-Comer is attainable apart from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the Thus-Comer is attainable apart from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the realness of the Thus-Comer is attainable apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the dharma nature of the Thus-Comer is attainable apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the realness of the Thus-Comer is attainable apart from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, I will not say that the Thus-Comer is attainable in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature

is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; and the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the Thus-Comer is attainable apart from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; the Thus-Comer is attainable apart from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; the realness of the Thus-Comer is attainable apart from realness, dharma realm, and so forth, and the realm of the inconceivable; the dharma nature of the Thus-Comer is attainable apart from realness, dharma realm, and so forth, and the realm of the inconceivable; the realness of the Thus-Comer is attainable apart from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable.

“Kausika, I will not say that the Thus-Comer is attainable in realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature

of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; realness, dharma realm, and so forth, and the realm of the inconceivable are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; the realness of realness, dharma realm, and so forth, and the realm of the inconceivable is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in realness, dharma realm, and so forth, and the realm of the inconceivable; realness, dharma realm, and so forth, and the realm of the inconceivable are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in realness, dharma realm, and so forth, and the realm of the inconceivable; realness, dharma realm, and so forth, and the realm of the inconceivable are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; the realness of realness, dharma realm, and so forth, and the realm of the inconceivable is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; and the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the Thus-Comer is attainable apart from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the Thus-Comer is attainable apart from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of the Thus-Comer is attainable apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the dharma nature of the Thus-Comer is attainable apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of the Thus-Comer is attainable apart from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; and the dharma

nature of the Thus-Comer is attainable apart from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Kausika, I will not say that the Thus-Comer is attainable in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; and the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the four meditations, four immeasurable minds, and four formless concentrations; the Thus-Comer is attainable apart from the realness of the four meditations, four immeasurable minds, and four formless concentrations; the Thus-Comer is attainable apart from the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; the realness of the Thus-Comer is attainable apart from the four meditations, four immeasurable minds, and four formless concentrations; the dharma

nature of the Thus-Comer is attainable apart from the four meditations, four immeasurable minds, and four formless concentrations; the realness of the Thus-Comer is attainable apart from the realness of the four meditations, four immeasurable minds, and four formless concentrations; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, I will not say that the Thus-comer is attainable in the four meditations, four immeasurable minds, and four formless concentrations; the four meditations, four immeasurable minds, and four formless concentrations are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the four meditations, four immeasurable minds, and four formless concentrations; the realness of the four meditations, four immeasurable minds, and four formless concentrations is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the four meditations, four immeasurable minds, and four formless concentrations; the four meditations, four immeasurable minds, and four formless concentrations are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the four meditations, four immeasurable minds, and four formless concentrations; the four meditations, four immeasurable minds, and four formless concentrations are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the four meditations, four immeasurable minds, and four formless concentrations; the realness of the four meditations, four immeasurable minds, and four formless concentrations is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; and the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations is attainable in the dharma nature of the Thus-Comer.”

The Pursuit of Prajna
Section 3
(In the First Assembly)

“Kausika, I will not say that the Thus-Comer is attainable apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the Thus-Comer is attainable apart from the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the Thus-Comer is attainable apart from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the realness of the Thus-Comer is attainable apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharma realm of the Thus-Comer is attainable apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the realness of the Thus-Comer is attainable apart from the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, I will not say that the Thus-Comer is attainable in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the

eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the Thus-Comer is attainable apart from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the Thus-comer is attainable apart from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the realness of the Thus-Comer is attainable apart from the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the dharma realm of the Thus-Comer is attainable apart from the four

bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the realness of the Thus-Comer is attainable apart from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path.

“Kausika, I will not say that the Thus-Comer is attainable in the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; and the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the liberation gates of emptiness, formlessness, and nonaspiration; the Thus-Comer is attainable apart from the realness of the liberation gates of emptiness, formlessness, and nonaspiration; the Thus-Comer is attainable apart from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; the realness of the Thus-Comer is attainable apart from the liberation gates of emptiness, formlessness, and nonaspiration; the dharma realm of the Thus-Comer is attainable apart from the liberation gates of emptiness, formlessness, and nonaspiration; the realness of the Thus-Comer is attainable apart from the realness of the liberation gates of emptiness, formlessness, and nonaspiration; and the dharma nature of the Thus-Comer is unattainable apart from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, I will not say that the Thus-Comer is attainable in the liberation gates of emptiness, formlessness, and nonaspiration; the liberation gates of emptiness, formlessness, and nonaspiration are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the liberation gates of emptiness, formlessness, and nonaspiration; the realness of the liberation gates of emptiness, formlessness, and nonaspiration is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the liberation gates of emptiness, formlessness, and nonaspiration; the liberation gates of emptiness, formlessness, and nonaspiration are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the liberation gates of emptiness, formlessness, and nonaspiration; the liberation gates of emptiness, formlessness, and nonaspiration are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the liberation gates of emptiness, formlessness, and nonaspiration; the realness of the liberation gates of emptiness, formlessness, and nonaspiration is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; and the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration is attainable in the

dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the five eyes and the six supernatural powers; the Thus-Comer is attainable apart from the realness of the five eyes and the six supernatural powers; the Thus-Comer is attainable apart from the dharma nature of the five eyes and the six supernatural powers; the realness of the Thus-Comer is attainable apart from the five eyes and the six supernatural powers; the dharma realm of the Thus-Comer is attainable apart from the five eyes and the six supernatural powers; the realness of the Thus-Comer is attainable apart from the realness of the five eyes and the six supernatural powers; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the five eyes and the six supernatural powers.

“Kausika, I will not say that the Thus-Comer is attainable in the five eyes and the six supernatural powers; the five eyes and the six supernatural powers are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the five eyes and the six supernatural powers; the realness of the five eyes and the six supernatural powers is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the five eyes and the six supernatural powers; the dharma nature of the five eyes and the six supernatural powers is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the five eyes and the six supernatural powers; the five eyes and the six supernatural powers are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the five eyes and the six supernatural powers; the five eyes and the six supernatural powers are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the five eyes and the six supernatural powers; the realness of the five eyes and the six supernatural powers is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the five eyes and the six supernatural powers; and the dharma nature of the five eyes and the six supernatural powers is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power; the Thus-comer is attainable apart from the realness of

the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the Thus-Comer is attainable apart from the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the realness of the Thus-Comer is attainable apart from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the dharma realm of the Thus-Comer is attainable apart from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the realness of the Thus-Comer is attainable apart from the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power.

“Kausika, I will not say that the Thus-Comer is attainable in the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the Buddha's ten abilities, four kinds of fearlessness, and so forth,

and the eighteen distinctive features of Buddha's wisdom and power are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; and the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from staying in correct mindfulness and dwelling in equanimity at all times; the Thus-Comer is attainable apart from the realness of staying in correct mindfulness and dwelling in equanimity at all times; the Thus-Comer is attainable apart from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times; the realness of the Thus-Comer is attainable apart from staying in correct mindfulness and dwelling in equanimity at all times; the dharma realm of the Thus-Comer is attainable apart from staying in correct mindfulness and dwelling in equanimity at all times; the realness of the Thus-Comer is attainable apart from the realness of staying in correct mindfulness and dwelling in equanimity at all times; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, I will not say that the Thus-Comer is attainable in staying in correct mindfulness and dwelling in equanimity at all times; staying in correct mindfulness and dwelling in equanimity are attainable in the Thus-Comer; the Thus-Comer is attainable in

the realness of staying in correct mindfulness and dwelling in equanimity; the realness of staying in correct mindfulness and dwelling in equanimity is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of staying in correct mindfulness and dwelling in equanimity; the dharma nature of staying in correct mindfulness and dwelling in equanimity is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in staying in correct mindfulness and dwelling in equanimity; staying in correct mindfulness and dwelling in equanimity are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in staying in correct mindfulness and dwelling in equanimity; staying in correct mindfulness and dwelling in equanimity are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of staying in correct mindfulness and dwelling in equanimity; the realness of staying in correct mindfulness and dwelling in equanimity is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of staying in correct mindfulness and dwelling in equanimity; and the dharma nature of staying in correct mindfulness and dwelling in equanimity is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the Thus-Comer is attainable apart from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the Thus-Comer is attainable apart from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the realness of the Thus-Comer is attainable apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the dharma realm of the Thus-Comer is attainable apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the realness of the Thus-Comer is attainable apart from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the

forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, I will not say that the Thus-Comer is attainable in the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; and the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena is attainable in the

dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from all dharani gates and all samadhi gates; the Thus-Comer is attainable apart from the realness of all dharani gates and all samadhi gates; the Thus-Comer is attainable apart from the dharma nature of all dharani gates and all samadhi gates; the realness of the Thus-Comer is attainable apart from all dharani gates and all samadhi gates; the dharma realm of the Thus-Comer is attainable apart from all dharani gates and all samadhi gates; the realness of the Thus-Comer is attainable apart from the realness of all dharani gates and all samadhi gates; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of all dharani gates and all samadhi gates.

“Kausika, I will not say that the Thus-Comer is attainable in all dharani gates and all samadhi gates; all dharani gates and all samadhi gates are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of all dharani gates and all samadhi gates; the realness of all dharani gates and all samadhi gates is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of all dharani gates and all samadhi gates; the dharma nature of all dharani gates and all samadhi gates is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in all dharani gates and all samadhi gates; all dharani gates and all samadhi gates are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in all dharani gates and all samadhi gates; all dharani gates and all samadhi gates are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of all dharani gates and all samadhi gates; the realness of all dharani gates and all samadhi gates is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of all dharani gates and all samadhi gates; and the dharma nature of all dharani gates and all samadhi gates is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the stream-enterer, once-returner, nonreturner, and arhat; the Thus-Comer is attainable apart from the realness of the stream-enterer, once-returner, nonreturner, and arhat; the Thus-Comer is attainable apart from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; the realness of the Thus-Comer is attainable apart from the stream-enterer,

once-returner, nonreturner, and arhat; the dharma realm of the Thus-Comer is attainable apart from the stream-enterer, once-returner, nonreturner, and arhat; the realness of the Thus-Comer is attainable apart from the realness of the stream-enterer, once-returner, nonreturner, and arhat; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, I will not say that the Thus-Comer is attainable in the stream-enterer, once-returner, nonreturner, and arhat; the stream-enterer, once-returner, nonreturner, and arhat are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the stream-enterer, once-returner, nonreturner, and arhat; the realness of the stream-enterer, once-returner, nonreturner, and arhat is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the stream-enterer, once-returner, nonreturner, and arhat; the stream-enterer, once-returner, nonreturner, and arhat are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the stream-enterer, once-returner, nonreturner, and arhat; the stream-enterer, once-returner, nonreturner, and arhat are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the stream-enterer, once-returner, nonreturner, and arhat; the realness of the stream-enterer, once-returner, nonreturner, and arhat is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; and the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the Thus-Comer is attainable apart from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the Thus-Comer is attainable apart from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and

effect; the realness of the Thus-Comer is attainable apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the dharma realm of the Thus-Comer is attainable apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the realness of the Thus-Comer is attainable apart from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Kausika, I will not say that the Thus-Comer is attainable in the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are attainable in the

dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; and the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the Thus-Comer is attainable apart from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the Thus-Comer is attainable apart from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the realness of the Thus-Comer is attainable apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the dharma realm of the Thus-Comer is attainable apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the realness of the Thus-Comer is attainable apart from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, I will not say that the Thus-Comer is attainable in the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the dharma

nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; and the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the great bodhisattva and samyak-sambuddha; the Thus-Comer is attainable apart from the realness of the great bodhisattva and samyak-sambuddha; the Thus-Comer is attainable apart from the dharma nature of the great bodhisattva and samyak-sambuddha; the realness of the Thus-Comer is attainable apart from the great bodhisattva and samyak-sambuddha; the dharma realm of the Thus-Comer is attainable apart from the great bodhisattva and samyak-sambuddha; the realness of the Thus-Comer is attainable apart from the realness of the great bodhisattva and samyak-sambuddha; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the great bodhisattva and samyak-sambuddha.

“Kausika, I will not say that the Thus-Comer is attainable in the great bodhisattva and samyak-sambuddha; the great bodhisattva and samyak-sambuddha are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the great bodhisattva and samyak-sambuddha; the realness of the great bodhisattva and samyak-sambuddha is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the

great bodhisattva and samyak-sambuddha; the dharma nature of the great bodhisattva and samyak-sambuddha is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the great bodhisattva and samyak-sambuddha; the great bodhisattva and samyak-sambuddha are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the great bodhisattva and samyak-sambuddha; the great bodhisattva and samyak-sambuddha are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the great bodhisattva and samyak-sambuddha; the realness of the great bodhisattva and samyak-sambuddha is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the great bodhisattva and samyak-sambuddha; and the dharma nature of the great bodhisattva and samyak-sambuddha is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the Thus-comer is attainable apart from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the Thus-Comer is attainable apart from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the realness of the Thus-Comer is attainable apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the dharma realm of the Thus-Comer is attainable apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the realness of the Thus-Comer is attainable apart from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, I will not say that the Thus-Comer is attainable in the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the realness of the dharma of the great bodhisattva dharma and the unsurpassed, perfect, and universal bodhi is

attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the dharma nature of the dharma of the great bodhisattva dharma and the unsurpassed, perfect, and universal bodhi is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the dharma of the great bodhisattva dharma and the unsurpassed, perfect, and universal bodhi are attainable in the realness of the Thus-Comer. The dharma nature of the Thus-Comer is attainable in the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi is attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; and the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi is attainable in the dharma nature of the Thus-Comer.

“Kausika, I will not say that the Thus-Comer is attainable apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the Thus-Comer is attainable apart from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the Thus-Comer is attainable apart from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the realness of the Thus-Comer is attainable apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the dharma realm of the Thus-Comer is attainable apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the realness of the Thus-Comer is attainable apart from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; and the dharma nature of the Thus-Comer is attainable apart from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Kausika, I will not say that the Thus-Comer is attainable in the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are attainable in the Thus-Comer; the Thus-Comer is attainable in the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle is attainable in the Thus-Comer; the Thus-Comer is attainable in the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle is attainable in the Thus-Comer; the realness of the Thus-Comer is attainable in the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are attainable in the realness of the Thus-Comer; the dharma nature of the Thus-Comer is attainable in the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are attainable in the dharma nature of the Thus-Comer; the realness of the Thus-Comer is attainable in the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle is attainable in the realness of Thus-Comer; the dharma nature of the Thus-Comer is attainable in the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; and the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle is attainable in the dharma nature of the Thus-Comer.”

(In the First Assembly)

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with matter, feeling, thinking, action, and consciousness. The Thus-Comer is neither correspondent nor not correspondent with the realness of matter, feeling, thinking, action, and consciousness. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of matter, feeling, thinking, action, and consciousness. The realness of the Thus-Comer is neither correspondent nor not correspondent with matter, feeling, thinking, action, and consciousness. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of matter, feeling, thinking, action, and consciousness. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with matter, feeling, thinking, action, and consciousness. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of matter, feeling, thinking, action, and consciousness.

“Kausika, the Thus-Comer is neither separate nor not separate from matter, feeling, thinking, action, and consciousness. The Thus-Comer is neither separate nor not separate from the realness of matter, feeling, thinking, action, and consciousness. The Thus-Comer is neither separate nor not separate from the dharma nature of matter, feeling, thinking, action, and consciousness. The realness of the Thus-Comer is neither separate nor not separate from matter, feeling, thinking, action, and consciousness. The realness of the Thus-Comer is neither separate nor not separate from the realness of matter, feeling, thinking, action, and consciousness. The dharma nature of the Thus-Comer is neither separate nor not separate from matter, feeling, thinking, action, and consciousness. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of matter, feeling, thinking, action, and consciousness.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the eye, ear, nose, tongue, body, and conscious spheres. The Thus-Comer is neither correspondent nor not correspondent with the realness of the eye, ear, nose, tongue, body, and conscious spheres. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres. The

realness of the Thus-Comer is neither correspondent nor not correspondent with the eye, ear, nose, tongue, body, and conscious spheres. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the eye, ear, nose, tongue, body, and conscious spheres. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the eye, ear, nose, tongue, body, and conscious spheres. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres.

“Kausika, the Thus-Comer is neither separate nor not separate from the eye, ear, nose, tongue, body, and conscious spheres. The Thus-Comer is neither separate nor not separate from the realness of the eye, ear, nose, tongue, body, and conscious spheres. The Thus-Comer is neither separate nor not separate from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres. The realness of the Thus-Comer is neither separate nor not separate from the eye, ear, nose, tongue, body, and conscious spheres. The realness of the Thus-Comer is neither separate nor not separate from the realness of the eye, ear, nose, tongue, body, and conscious spheres. The dharma nature of the Thus-Comer is neither separate nor not separate from the eye, ear, nose, tongue, body, and conscious spheres. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the sight, sound, smell, taste, touch, and mental-image spheres. The Thus-Comer is neither correspondent nor not correspondent with the realness of the sight, sound, smell, taste, touch, and mental-image spheres. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres. The realness of the Thus-Comer is neither correspondent nor not correspondent with the sight, sound, smell, taste, touch, and mental-image spheres. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the sight, sound, smell, taste, touch, and mental-image spheres. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the sight, sound, smell, taste, touch, and mental-image spheres. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the

sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, the Thus-Comer is neither separate nor not separate from the sight, sound, smell, taste, touch, and mental-image spheres. The Thus-Comer is neither separate nor not separate from the realness of the sight, sound, smell, taste, touch, and mental-image spheres. The Thus-Comer is neither separate nor not separate from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres. The realness of the Thus-Comer is neither separate nor not separate from the sight, sound, smell, taste, touch, and mental-image spheres. The realness of the Thus-Comer is neither separate nor not separate from the realness of the sight, sound, smell, taste, touch, and mental-image spheres. The dharma nature of the Thus-Comer is neither separate nor not separate from the sight, sound, smell, taste, touch, and mental-image spheres. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. The Thus-Comer is neither correspondent nor not correspondent with the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact.

“Kausika, the Thus-Comer is neither separate nor not separate from the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. The Thus-Comer is neither separate nor not separate from the realness of the eye

realm, sight realm, and so forth, and the feelings produced by eye contact. The Thus-Comer is neither separate nor not separate from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The realness of the Thus-Comer is neither separate nor not separate from the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The realness of the Thus-Comer is neither separate nor not separate from the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the eye realm, sight realm, and so forth, and the feelings produced by eye contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. The Thus-Comer is neither correspondent nor not correspondent with the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact.

“Kausika, the Thus-Comer is neither separate nor not separate from the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. The Thus-Comer is neither separate nor not separate from the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The Thus-Comer is neither separate nor not separate from the dharma nature of the ear realm, sound

realm, and so forth, and the feelings produced by ear contact. The realness of the Thus-Comer is neither separate nor not separate from the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The realness of the Thus-Comer is neither separate nor not separate from the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the ear realm, sound realm, and so forth, and the feelings produced by ear contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. The Thus-Comer is neither correspondent nor not correspondent with the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact.

“Kausika, the Thus-Comer is neither separate nor not separate from the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. The Thus-Comer is neither separate nor not separate from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The Thus-Comer is neither separate nor not separate from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The realness of the Thus-Comer is neither separate nor not separate from the nose realm, smell realm,

and so forth, and the feelings produced by nose contact. The realness of the Thus-Comer is neither separate nor not separate from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the nose realm, smell realm, and so forth, and the feelings produced by nose contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. The Thus-Comer is neither correspondent nor not correspondent with the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact.

“Kausika, the Thus-Comer is neither separate nor not separate from the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. The Thus-Comer is neither separate nor not separate from the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The Thus-Comer is neither separate nor not separate from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The realness of the Thus-Comer is neither separate nor not separate from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The realness of the Thus-Comer is neither separate nor not separate from the realness of the

tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. The Thus-Comer is neither correspondent nor not correspondent with the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the body realm, touch realm, and so forth, and the feelings produced by body contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the body realm, touch realm, and so forth, and the feelings produced by body contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact.

“Kausika, the Thus-Comer is neither separate nor not separate from the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. The Thus-Comer is neither separate nor not separate from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact. The Thus-Comer is neither separate nor not separate from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact. The realness of the Thus-Comer is neither separate nor not separate from the body realm, touch realm, and so forth, and the feelings produced by body contact. The realness of the Thus-Comer is neither separate nor not separate from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the body realm, touch realm, and so

forth, and the feelings produced by body contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. The Thus-Comer is neither correspondent nor not correspondent with the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact.

“Kausika, the Thus-Comer is neither separate nor not separate from the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. The Thus-Comer is neither separate nor not separate from the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The Thus-Comer is neither separate nor not separate from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The realness of the Thus-Comer is neither separate nor not separate from the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The realness of the Thus-Comer is neither separate nor not separate from the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The dharma nature

of the Thus-Comer is neither separate nor not separate from the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the earth, water, fire, wind, space, and consciousness realms. The Thus-Comer is neither correspondent nor not correspondent with the realness of the earth, water, fire, wind, space, and consciousness realms. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the earth, water, fire, wind, space, and consciousness realms. The realness of the Thus-Comer is neither correspondent nor not correspondent with the earth, water, fire, wind, space, and consciousness realms. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the earth, water, fire, wind, space, and consciousness realms. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the earth, water, fire, wind, space, and consciousness realms. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the earth, water, fire, wind, space, and consciousness realms.

“Kausika, the Thus-Comer is neither separate nor not separate from the earth, water, fire, wind, space, and consciousness realms. The Thus-Comer is neither separate nor not separate from the realness of the earth, water, fire, wind, space, and consciousness realms. The Thus-Comer is neither separate nor not separate from the dharma nature of the earth, water, fire, wind, space, and consciousness realms. The realness of the Thus-Comer is neither separate nor not separate from the earth, water, fire, wind, space, and consciousness realms. The realness of the Thus-Comer is neither separate nor not separate from the realness of the earth, water, fire, wind, space, and consciousness realms. The dharma nature of the Thus-Comer is neither separate nor not separate from the earth, water, fire, wind, space, and consciousness realms. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the earth, water, fire, wind, space, and consciousness realms.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with

the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The Thus-Comer is neither correspondent nor not correspondent with the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The realness of the Thus-Comer is neither correspondent nor not correspondent with the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, the Thus-Comer is neither separate nor not separate from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The Thus-Comer is neither separate nor not separate from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The Thus-Comer is neither separate nor not separate from the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The realness of the Thus-Comer is neither separate nor not separate from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The realness of the Thus-Comer is neither separate nor not separate from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The dharma nature of the Thus-Comer is neither separate nor not separate from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The dharma nature of

the Thus-Comer is neither separate nor not separate from the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. The Thus-Comer is neither correspondent nor not correspondent with the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The realness of the Thus-Comer is neither correspondent nor not correspondent with ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Kausika, the Thus-Comer is neither separate nor not separate from ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. The Thus-Comer is neither separate nor not separate from the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The Thus-Comer is neither separate nor not separate from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The realness of the Thus-Comer is neither separate nor not separate from ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The realness of the Thus-Comer is neither separate nor not separate from the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset. The dharma nature of the Thus-Comer is neither separate nor not separate from ignorance, action, and so forth, old age,

death, worry, sorrow, misery, anxiety, and upset. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. The Thus-Comer is neither correspondent nor not correspondent with the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The realness of the Thus-Comer is neither correspondent nor not correspondent with internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, the Thus-Comer is neither separate nor not separate from internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of

selflessness, emptiness of self-nature, and emptiness of selfless self-nature. The Thus-Comer is neither separate nor not separate from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The Thus-Comer is neither separate nor not separate from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The realness of the Thus-Comer is neither separate nor not separate from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The realness of the Thus-Comer is neither separate nor not separate from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The dharma nature of the Thus-Comer is neither separate nor not separate from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. The Thus-Comer is neither correspondent nor not correspondent with the realness of realness, dharma realm, and so forth, and the realm of the inconceivable. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable. The realness of the Thus-Comer is neither correspondent nor not correspondent with realness, dharma realm, and so forth, and the realm of the inconceivable. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of realness, dharma realm, and so forth, and the realm of the inconceivable. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with realness, dharma realm, and so forth, and the realm of the inconceivable. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable.

“Kausika, the Thus-Comer is neither separate nor not separate from realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the

nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. The Thus-Comer is neither separate nor not separate from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable. The Thus-Comer is neither separate nor not separate from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable. The realness of the Thus-Comer is neither separate nor not separate from realness, dharma realm, and so forth, and the realm of the inconceivable. The realness of the Thus-Comer is neither separate nor not separate from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable. The dharma nature of the Thus-Comer is neither separate nor not separate from realness, dharma realm, and so forth, and the realm of the inconceivable. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The Thus-Comer is neither correspondent nor not correspondent with the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The realness of the Thus-Comer is neither correspondent nor not correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Kausika, the Thus-Comer is neither separate nor not separate from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The Thus-Comer is neither separate nor not separate from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The Thus-Comer is neither separate nor not

separate from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The realness of the Thus-Come is neither separate nor not separate from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The realness of the Thus-Come is neither separate nor not separate from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The dharma nature of the Thus-Come is neither separate nor not separate from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The dharma nature of the Thus-Come is neither separate nor not separate from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.”

(In the First Assembly)

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the four meditations, four immeasurable minds, and four formless concentrations. The Thus-Comer is neither correspondent nor not correspondent with the realness of the four meditations, four immeasurable minds, and four formless concentrations. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations. The realness of the Thus-Comer is neither correspondent nor not correspondent with the four meditations, four immeasurable minds, and four formless concentrations. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the four meditations, four immeasurable minds, and four formless concentrations. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the four meditations, four immeasurable minds, and four formless concentrations. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, the Thus-Comer is neither separate nor not separate from the four meditations, four immeasurable minds, and four formless concentrations. The Thus-Comer is neither separate nor not separate from the realness of the four meditations, four immeasurable minds, and four formless concentrations. The Thus-Comer is neither separate nor not separate from the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations. The realness of the Thus-Comer is neither separate nor not separate from the four meditations, four immeasurable minds, and four formless concentrations. The realness of the Thus-Comer is neither separate nor not separate from the realness of the four meditations, four immeasurable minds, and four formless concentrations. The dharma nature of the Thus-Comer is neither separate nor not separate from the four meditations, four immeasurable minds, and four formless concentrations. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the four meditations, four immeasurable minds, and four

formless concentrations.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The Thus-Comer is neither correspondent nor not correspondent with the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The realness of the Thus-Comer is neither correspondent nor not correspondent with the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, the Thus-Comer is neither separate nor not separate from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The Thus-Comer is neither separate nor not separate from the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The Thus-Comer is neither separate nor not separate from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The realness of the Thus-Comer is neither separate nor not separate from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The realness of the Thus-Comer is neither separate nor not separate from the realness of the eight liberations, eight vexation-

overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The dharma nature of the Thus-Comer is neither separate nor not separate from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. The Thus-Comer is neither correspondent nor not correspondent with the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The realness of the Thus-Comer is neither correspondent nor not correspondent with the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path.

“Kausika, the Thus-Comer is neither separate nor not separate from the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. The Thus-Comer is neither separate nor not separate from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The Thus-Comer is neither separate nor not separate from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The realness of the Thus-Comer is neither separate nor not separate from the four bases of mindfulness, four correct

endeavors, and so forth, and the noble eightfold path. The realness of the Thus-Comer is neither separate nor not separate from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The dharma nature of the Thus-Comer is neither separate nor not separate from the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the liberation gates of emptiness, formlessness, and nonaspiration. The Thus-Comer is neither correspondent nor not correspondent with the realness of the liberation gates of emptiness, formlessness, and nonaspiration. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration. The realness of the Thus-Comer is neither correspondent nor not correspondent with the liberation gates of emptiness, formlessness, and nonaspiration. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the liberation gates of emptiness, formlessness, and nonaspiration. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the liberation gates of emptiness, formlessness, and nonaspiration. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, the Thus-Comer is neither separate nor not separate from the liberation gates of emptiness, formlessness, and nonaspiration. The Thus-Comer is neither separate nor not separate from the realness of the liberation gates of emptiness, formlessness, and nonaspiration. The Thus-Comer is neither separate nor not separate from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration. The realness of the Thus-Comer is neither separate nor not separate from the liberation gates of emptiness, formlessness, and nonaspiration. The realness of the Thus-Comer is neither separate nor not separate from the realness of the liberation gates of emptiness, formlessness, and nonaspiration. The dharma nature of the Thus-Comer is neither separate nor not separate from the liberation gates of emptiness, formlessness, and

nonaspiration. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the five eyes and the six supernatural powers. The Thus-Comer is neither correspondent nor not correspondent with the realness of the five eyes and the six supernatural powers. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the five eyes and the six supernatural powers. The realness of the Thus-Comer is neither correspondent nor not correspondent with the five eyes and the six supernatural powers. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the five eyes and the six supernatural powers. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the five eyes and the six supernatural powers. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the five eyes and the six supernatural powers.

“Kausika, the Thus-Comer is neither separate nor not separate from the five eyes and the six supernatural powers. The Thus-Comer is neither separate nor not separate from the realness of the five eyes and the six supernatural powers. The Thus-Comer is neither separate nor not separate from the dharma nature of the five eyes and the six supernatural powers. The realness of the Thus-Comer is neither separate nor not separate from the five eyes and the six supernatural powers. The realness of the Thus-Comer is neither separate nor not separate from the realness of the five eyes and the six supernatural powers. The dharma nature of the Thus-Comer is neither separate nor not separate from the five eyes and the six supernatural powers. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the five eyes and the six supernatural powers.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power. The Thus-Comer is neither correspondent nor not correspondent with the realness of the Buddha’s ten abilities, four

kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The realness of the Thus-Comer is neither correspondent nor not correspondent with the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power.

“Kausika, the Thus-Comer is neither separate nor not separate from the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. The Thus-Comer is neither separate nor not separate from the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The Thus-Comer is neither separate nor not separate from the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The realness of the Thus-Comer is neither separate nor not separate from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The realness of the Thus-Comer is neither separate nor not separate from the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The dharma nature of the Thus-Comer is neither separate nor not separate from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. The dharma nature of the

Thus-Comer is neither separate nor not separate from the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with staying in correct mindfulness and dwelling in equanimity at all times. The Thus-Comer is neither correspondent nor not correspondent with the realness of staying in correct mindfulness and dwelling in equanimity at all times. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times. The realness of the Thus-Comer is neither correspondent nor not correspondent with staying in correct mindfulness and dwelling in equanimity at all times. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of staying in correct mindfulness and dwelling in equanimity at all times. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with staying in correct mindfulness and dwelling in equanimity at all times. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, the Thus-Comer is neither separate nor not separate from staying in correct mindfulness and dwelling in equanimity at all times. The Thus-Comer is neither separate nor not separate from the realness of staying in correct mindfulness and dwelling in equanimity at all times. The Thus-Comer is neither separate nor not separate from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times. The realness of the Thus-Comer is neither separate nor not separate from staying in correct mindfulness and dwelling in equanimity at all times. The realness of the Thus-Comer is neither separate nor not separate from the realness of staying in correct mindfulness and dwelling in equanimity at all times. The dharma nature of the Thus-Comer is neither separate nor not separate from staying in correct mindfulness and dwelling in equanimity at all times. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with

the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The Thus-Comer is neither correspondent nor not correspondent with the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The realness of the Thus-Comer is neither correspondent nor not correspondent with the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, the Thus-Comer is neither separate nor not separate from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The Thus-Comer is neither separate nor not separate from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The Thus-Comer is neither separate nor not separate from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The realness of the Thus-Comer is neither separate nor not separate from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The realness of the Thus-Comer is neither separate nor not separate from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The dharma nature of the Thus-Comer is neither separate nor not separate from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect

knowledge of all phenomena. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with all dharani gates and all samadhi gates. The Thus-Comer is neither correspondent nor not correspondent with the realness of all dharani gates and all samadhi gates. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of all dharani gates and all samadhi gates. The realness of the Thus-Comer is neither correspondent nor not correspondent with all dharani gates and all samadhi gates. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of all dharani gates and all samadhi gates. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with all dharani gates and all samadhi gates. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of all dharani gates and all samadhi gates.

“Kausika, the Thus-Comer is neither separate nor not separate from all dharani gates and all samadhi gates. The Thus-Comer is neither separate nor not separate from the realness of all dharani gates and all samadhi gates. The Thus-Comer is neither separate nor not separate from the dharma nature of all dharani gates and all samadhi gates. The realness of the Thus-Comer is neither separate nor not separate from all dharani gates and all samadhi gates. The realness of the Thus-Comer is neither separate nor not separate from the realness of all dharani gates and all samadhi gates. The dharma nature of the Thus-Comer is neither separate nor not separate from all dharani gates and all samadhi gates. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of all dharani gates and all samadhi gates.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the stream-enterer, once-returner, nonreturner, and arhat. The Thus-Comer is neither correspondent nor not correspondent with the realness of the stream-enterer, once-returner, nonreturner, and arhat. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat. The realness of the Thus-Comer is neither correspondent nor not correspondent with the stream-enterer, once-returner, nonreturner, and arhat. The realness of the Thus-

Comer is neither correspondent nor not correspondent with the realness of the stream-enterer, once-returner, nonreturner, and arhat. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the stream-enterer, once-returner, nonreturner, and arhat. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, the Thus-Comer is neither separate nor not separate from the stream-enterer, once-returner, nonreturner, and arhat. The Thus-Comer is neither separate nor not separate from the realness of the stream-enterer, once-returner, nonreturner, and arhat. The Thus-Comer is neither separate nor not separate from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat. The realness of the Thus-Comer is neither separate nor not separate from the stream-enterer, once-returner, nonreturner, and arhat. The realness of the Thus-Comer is neither separate nor not separate from the realness of the stream-enterer, once-returner, nonreturner, and arhat. The dharma nature of the Thus-Comer is neither separate nor not separate from the stream-enterer, once-returner, nonreturner, and arhat. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The Thus-Comer is neither correspondent nor not correspondent with the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The realness of the Thus-Comer is neither correspondent nor not correspondent with the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and

effect. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Kausika, the Thus-Comer is neither separate nor not separate from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The Thus-Comer is neither separate nor not separate from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The Thus-Comer is neither separate nor not separate from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The realness of the Thus-Comer is neither separate nor not separate from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The realness of the Thus-Comer is neither separate nor not separate from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The dharma nature of the Thus-Comer is neither separate nor not separate from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The Thus-Comer is neither correspondent nor not correspondent with the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The realness of the Thus-Comer is neither correspondent nor not correspondent with the self-

enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, the Thus-Comer is neither separate nor not separate from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The Thus-Comer is neither separate nor not separate from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The Thus-Comer is neither separate nor not separate from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The realness of the Thus-Comer is neither separate nor not separate from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The realness of the Thus-Comer is neither separate nor not separate from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The dharma nature of the Thus-Comer is neither separate nor not separate from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the great bodhisattva and samyak-sambuddha. The Thus-Comer is neither correspondent nor not correspondent with the realness of the great bodhisattva and samyak-sambuddha. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the great bodhisattva and samyak-sambuddha. The realness of the Thus-Comer is neither correspondent nor not correspondent with the great bodhisattva and samyak-sambuddha. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the great bodhisattva and samyak-sambuddha. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the

great bodhisattva and samyak-sambuddha. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the great bodhisattva and samyak-sambuddha.

“Kausika, the Thus-Comer is neither separate nor not separate from the great bodhisattva and samyak-sambuddha. The Thus-Comer is neither separate nor not separate from the realness of the great bodhisattva and samyak-sambuddha. The Thus-Comer is neither separate nor not separate from the dharma nature of the great bodhisattva and samyak-sambuddha. The realness of the Thus-Comer is neither separate nor not separate from the great bodhisattva and samyak-sambuddha. The realness of the Thus-Comer is neither separate nor not separate from the realness of the great bodhisattva and samyak-sambuddha. The dharma nature of the Thus-Comer is neither separate nor not separate from the great bodhisattva and samyak-sambuddha. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the great bodhisattva and samyak-sambuddha.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The Thus-Comer is neither correspondent nor not correspondent with the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The realness of the Thus-Comer is neither correspondent nor not correspondent with the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, the Thus-Comer is neither separate nor not separate from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The Thus-Comer

is neither separate nor not separate from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The Thus-Comer is neither separate nor not separate from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The realness of the Thus-Comer is neither separate nor not separate from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The realness of the Thus-Comer is neither separate nor not separate from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, the Thus-Comer is neither correspondent nor not correspondent with the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The Thus-Comer is neither correspondent nor not correspondent with the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The realness of the Thus-Comer is neither correspondent nor not correspondent with the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The realness of the Thus-Comer is neither correspondent nor not correspondent with the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The dharma nature of the Thus-Comer is neither correspondent nor not correspondent with the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Kausika, the Thus-Comer is neither separate nor not separate from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The Thus-Comer is neither separate nor not separate from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The Thus-Comer is neither

separate nor not separate from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The realness of the Thus-Comer is neither separate nor not separate from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The realness of the Thus-Comer is neither separate nor not separate from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The dharma nature of the Thus-Comer is neither separate nor not separate from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle. The dharma nature of the Thus-Comer is neither separate nor not separate from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Kausika, it is like what the venerable Sariputra says, the Thus-Comers’ supernatural powers have relied on nothing; they have adopted nonreliance as reliance. It is because the Thus-Comers are neither separate from nor combined with all dharmas; they are neither correspondent nor not correspondent with all dharmas.”

At that time, the long-lived sage Well-Appearing One said to Heavenly Emperor Indra again, “Kausika, as to your question: Where will the great bodhisattvas seek the prajna paramita that they practice? Kausika, I will say that the prajna paramita that the great bodhisattvas practice should not be sought in matter, feeling, thinking, action, and consciousness or sought apart from them. Why? It is because matter, feeling, thinking, action, and consciousness; the ways of being apart from matter, feeling, thinking, action, and consciousness; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not matter, feeling, thinking, action, and consciousness; it is not apart from matter, feeling, thinking, action, and consciousness either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not matter, feeling, thinking, action, and consciousness, and is not apart from matter, feeling, thinking, action, and consciousness either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, matter, feeling, thinking, action, and consciousness.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the eye, ear, nose, tongue, body, and conscious spheres or sought apart from them. Why? It is because the eye, ear, nose, tongue, body, and conscious spheres; the ways of being apart from the eye, ear, nose, tongue, body, and conscious spheres; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the eye, ear, nose, tongue, body, and conscious spheres; it is not apart from the eye, ear, nose, tongue, body, and conscious spheres either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna

paramita that the great bodhisattvas practice is not the eye, ear, nose, tongue, body, and conscious spheres; it is not apart from the eye, ear, nose, tongue, body, and conscious spheres either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the eye, ear, nose, tongue, body, and conscious spheres.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the sight, sound, smell, taste, touch, and mental-image spheres or sought apart from them. Why? It is because the sight, sound, smell, taste, touch, and mental-image spheres; the ways of being apart from the sight, sound, smell, taste, touch, and mental-image spheres; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the sight, sound, smell, taste, touch, and mental-image spheres; it is not apart from the sight, sound, smell, taste, touch, and mental-image spheres either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the sight, sound, smell, taste, touch, and mental-image spheres; it is not apart from the sight, sound, smell, taste, touch, and mental-image spheres either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or sought apart from them. Why? It is because the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the ways of being apart from the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the eye realm, sight realm, and so forth, and the feelings produced by eye contact; it is not apart from the eye realm, sight realm, and so forth, and the feelings

produced by eye contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the eye realm, sight realm, and so forth, and the feelings produced by eye contact; it is not apart from the eye realm, sight realm, and so forth, and the feelings produced by eye contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the eye realm, sight realm, and so forth, and the feelings produced by eye contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or sought apart from them. Why? It is because the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the ways of being apart from the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the ear realm, sound realm, and so forth, and the feelings produced by ear contact; it is not apart from the ear realm, sound realm, and so forth, and the feelings produced by ear contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the ear realm, sound realm, and so forth, and the feelings produced by ear contact; it is not apart from the ear realm, sound realm, and so forth, and the feelings produced by ear contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the ear realm, sound realm, and so forth, and the feelings produced by ear contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or sought apart from them. Why? It is because the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the ways of being apart from the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the great bodhisattvas; the prajna paramita; and the search itself are all

neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the nose realm, smell realm, and so forth, and the feelings produced by nose contact; it is not apart from the nose realm, smell realm, and so forth, and the feelings produced by nose contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the nose realm, smell realm, and so forth, and the feelings produced by nose contact; it is not apart from the nose realm, smell realm, and so forth, and the feelings produced by nose contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the nose realm, smell realm, and so forth, and the feelings produced by nose contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or sought apart from them. Why? It is because the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the ways of being apart from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; it is not apart from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; it is not apart from the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact or sought apart from them. Why? It is because the body realm, touch realm, and so forth, and the feelings produced by body contact; the ways of being apart from the body realm, touch realm, and so forth, and the feelings produced by body contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the body realm, touch realm, and so forth, and the feelings produced by body contact; it is not apart from the body realm, touch realm, and so forth, and the feelings produced by body contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the body realm, touch realm, and so forth, and the feelings produced by body contact; it is not apart from the body realm, touch realm, and so forth, and the feelings produced by body contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the body realm, touch realm, and so forth, and the feelings produced by body contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or sought apart from them. Why? It is because the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the ways of being apart from the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; it is not apart from the conscious realm, mental-image realm, and so

forth, and the feelings produced by conscious contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; it is not apart from the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the earth, water, fire, wind, space, and consciousness realms or sought apart from them. Why? It is because the earth, water, fire, wind, space, and consciousness realms; the ways of being apart from the earth, water, fire, wind, space, and consciousness realms; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the earth, water, fire, wind, space, and consciousness realms; it is not apart from the earth, water, fire, wind, space, and consciousness realms either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the earth, water, fire, wind, space, and consciousness realms; it is not apart from the earth, water, fire, wind, space, and consciousness realms either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the earth, water, fire, wind, space, and consciousness realms.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or sought apart from them. Why? It is because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the ways of being apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the great bodhisattvas; the prajna paramita; and the search itself are all

neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; it is not apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; it is not apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset or sought apart from them. Why? It is because ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the ways of being apart from ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; it is not apart from ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; it is not apart from ignorance,

action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature or sought apart from them. Why? It is because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the ways of being apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; it is not apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; it is not apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration,

dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable or sought apart from them. Why? It is because realness, dharma realm, and so forth, and the realm of the inconceivable; the ways of being apart from realness, dharma realm, and so forth, and the realm of the inconceivable; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not realness, dharma realm, and so forth, and the realm of the inconceivable; it is not apart from realness, dharma realm, and so forth, and the realm of the inconceivable either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not realness, dharma realm, and so forth, and the realm of the inconceivable; it is not apart from realness, dharma realm, and so forth, and the realm of the inconceivable either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, realness, dharma realm, and so forth, and the realm of the inconceivable.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas or sought apart from them. Why? It is because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the ways of being apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; it is not apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; it is not apart from giving, pure precept, forbearance, diligence, meditation, and prajna

paramitas either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the four meditations, four immeasurable minds, and four formless concentrations or sought apart from them. Why? It is because the four meditations, four immeasurable minds, and four formless concentrations; the ways of being apart from the four meditations, four immeasurable minds, and four formless concentrations; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the four meditations, four immeasurable minds, and four formless concentrations; it is not apart from the four meditations, four immeasurable minds, and four formless concentrations either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the four meditations, four immeasurable minds, and four formless concentrations; it is not apart from the four meditations, four immeasurable minds, and four formless concentrations either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or sought apart from them. Why? It is because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the ways of being apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita

that the great bodhisattvas practice is not the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; it is not apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; it is not apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or sought apart from them. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the ways of being apart from the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; it is not apart from the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; it is not apart from the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the four bases of mindfulness, four correct endeavors, and so

forth, and the noble eightfold path.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the liberation gates of emptiness, formlessness, and nonaspiration or sought apart from them. Why? It is because the liberation gates of emptiness, formlessness, and nonaspiration; the ways of being apart from the liberation gates of emptiness, formlessness, and nonaspiration; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They have only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the liberation gates of emptiness, formlessness, and nonaspiration; it is not apart from the liberation gates of emptiness, formlessness, and nonaspiration either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the liberation gates of emptiness, formlessness, and nonaspiration; it is not apart from the liberation gates of emptiness, formlessness, and nonaspiration either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the five eyes and six supernatural powers or sought apart from them. Why? It is because the five eyes and six supernatural powers; the ways of being apart from the five eyes and six supernatural powers; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the five eyes and six supernatural powers; it is not apart from the five eyes and six supernatural powers either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the five eyes and six supernatural powers; it is not apart from the five eyes and six supernatural powers either. Therefore, the prajna paramita that the great bodhisattvas practice should not be

sought in, or apart from, the five eyes and six supernatural powers.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power or sought apart from them. Why? It is because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; the ways of being apart from the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; it is not apart from the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power either. Why? All these dharmas are nonexistent and all their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; it is not apart from the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in staying in correct mindfulness and dwelling in equanimity at all times or sought apart from them. Why? It is because staying in correct mindfulness and dwelling in equanimity at all times; the ways of being apart from staying in correct mindfulness and dwelling in equanimity at all times; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor

immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not staying in correct mindfulness and dwelling in equanimity at all times; it is not apart from staying in correct mindfulness and dwelling in equanimity at all times either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not staying in correct mindfulness and dwelling in equanimity at all times; it is not apart from staying in correct mindfulness and dwelling in equanimity at all times either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena or sought apart from them. Why? It is because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the ways of being apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; it is not apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; it is not apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Therefore, the prajna paramita that the great bodhisattvas practice

should not be sought in, or apart from, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.”

Fascicle 95

Chapter 27

The Pursuit of Prajna

Section 7

(In the First Assembly)

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in all dharani gates and all samadhi gates or sought apart from them. Why? It is because all dharani gates and all samadhi gates; the ways of being apart from all dharani gates and all samadhi gates; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not all dharani gates and all samadhi gates; it is not apart from all dharani gates and all samadhi gates either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not all dharani gates and all samadhi gates; it is not apart from all dharani gates and all samadhi gates either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, all dharani gates and all samadhi gates.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the stream-enterer, once-returner, nonreturner, and arhat or sought apart from them. Why? It is because the stream-enterer, once-returner, nonreturner, and arhat; the ways of being apart from the stream-enterer, once-returner, nonreturner, and arhat; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the stream-enterer, once-returner, nonreturner, and arhat; it is not apart from the stream-enterer, once-returner, nonreturner, and arhat either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the stream-enterer, once-returner, nonreturner, and arhat; it is not apart from the stream-enterer, once-returner, nonreturner, and arhat either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. Why? It is because the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the ways of being apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; it is not apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; it is not apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect or sought apart from them. Why? It is because the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the ways of being apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness.

Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; it is not apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; it is not apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the great bodhisattva and samyak-sambuddha or sought apart from them. Why? It is because the great bodhisattva and samyak-sambuddha; the ways of being apart from the great bodhisattva and samyak-sambuddha; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the great bodhisattva and samyak-sambuddha; it is not apart from the great bodhisattva and samyak-sambuddha either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the great bodhisattva and samyak-sambuddha; it is not apart from the great bodhisattva and samyak-sambuddha either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the great bodhisattva and samyak-sambuddha.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi or sought apart from them. Why? It is because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the ways of being apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent

nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; it is not apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi either. Why? All these dharmas are nonexistent and all their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; it is not apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle or sought apart from them. Why? It is because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the ways of being apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; it is not apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; it is not apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Furthermore, Kausika, the prajna paramita that the great bodhisattvas practice

should not be sought in the realness of matter, feeling, thinking, action, and consciousness or sought apart from it. Why? It is because the realness of matter, feeling, thinking, action, and consciousness; the ways of being apart from the realness of matter, feeling, thinking, action, and consciousness; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of matter, feeling, thinking, action, and consciousness; it is not apart from the realness of matter, feeling, thinking, action, and consciousness either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of matter, feeling, thinking, action, and consciousness; it is not apart from the realness of matter, feeling, thinking, action, and consciousness either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of matter, feeling, thinking, action, and consciousness.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the eye, ear, nose, tongue, body, and conscious spheres or sought apart from it. Why? It is because the realness of the eye, ear, nose, tongue, body, and conscious spheres; the ways of being apart from the realness of the eye, ear, nose, tongue, body, and conscious spheres; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the eye, ear, nose, tongue, body, and conscious spheres; it is not apart from the realness of the eye, ear, nose, tongue, body, and conscious spheres either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the eye, ear, nose, tongue, body, and conscious spheres; it is not apart from the realness of the eye, ear, nose, tongue, body, and conscious spheres either. Therefore, the prajna paramita that the great bodhisattvas practice should

not be sought in, or apart from, the realness of the eye, ear, nose, tongue, body, and conscious spheres.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the sight, sound, smell, taste, touch, and mental-image spheres or sought apart from it. Why? It is because the realness of the sight, sound, smell, taste, touch, and mental-image spheres; the ways of being apart from the realness of the sight, sound, smell, taste, touch, and mental-image spheres; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the sight, sound, smell, taste, touch, and mental-image spheres; it is not apart from the realness of the sight, sound, smell, taste, touch, and mental-image spheres either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the sight, sound, smell, taste, touch, and mental-image spheres; it is not apart from the realness of the sight, sound, smell, taste, touch, and mental-image spheres either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or sought apart from it. Why? It is because the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the ways of being apart from the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; it is not apart from

the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; it is not apart from the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the eye realm, sight realm, and so forth, and the feelings produced by eye contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or sought apart from it. Why? It is because the realness of ear realm, sound realm, and so forth, and the feelings produced by ear contact; the ways of being apart from the realness of the eye realm, sound realm, and so forth, and the feelings produced by eye contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; it is not apart from the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; it is not apart from the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the ear realm, sound realm, and so forth, and the feelings produced by ear contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or sought apart from it. Why? It is

because the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the ways of being apart from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; it is not apart from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; it is not apart from the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the nose realm, smell realm, and so forth, and the feelings produced by nose contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or sought apart from it. Why? It is because the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the ways of being apart from the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; it is not apart from the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the

prajna paramita that the great bodhisattvas practice is not the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; it is not apart from the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact or sought apart from it. Why? It is because the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; the ways of being apart from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; it is not apart from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact; it is not apart from the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the body realm, touch realm, and so forth, and the feelings produced by body contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or sought apart from it. Why? It is because the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the ways of

being apart from the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; it is not apart from the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; it is not apart from the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the earth, water, fire, wind, space, and consciousness realms or sought apart from it. Why? It is because the realness of the earth, water, fire, wind, space, and consciousness realms; the ways of being apart from the realness of the earth, water, fire, wind, space, and consciousness realms; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the earth, water, fire, wind, space, and consciousness realms; it is not apart from the realness of the earth, water, fire, wind, space, and consciousness realms either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the earth, water, fire, wind, space, and consciousness realms; it is not apart from the realness of the earth,

water, fire, wind, space, and consciousness realms either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the earth, water, fire, wind, space, and consciousness realms.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or sought apart from it. Why? It is because the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the ways of being apart from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; it is not apart from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; it is not apart from the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset or sought apart from it. Why? It is because the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and

upset; the ways of being apart from the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; it is not apart from the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; it is not apart from the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature or sought apart from it. Why? It is because the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the ways of being apart from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita

that the great bodhisattvas practice is not in the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; it is not apart from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not in the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; it is not apart from the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable or sought apart from it. Why? It is because the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; the ways of being apart from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not in the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; it is not apart from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not in the realness of realness, dharma realm, and so forth, and the realm of the inconceivable; it is not apart from the realness of realness, dharma realm, and so forth, and the realm of the inconceivable either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of realness, dharma realm, and so forth, and the realm of the

inconceivable.”

Fascicle 96
Chapter 27
The Pursuit of Prajna
Section 8
(In the First Assembly)

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas or sought apart from it. Why? It is because the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the ways of being apart from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; it is not apart from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; it is not apart from the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the four meditations, four immeasurable minds, and four formless concentrations or sought apart from it. Why? It is because the realness of the four meditations, four immeasurable minds, and four formless concentrations; the ways of being apart from the realness of the four meditations, four immeasurable minds, and four formless concentrations; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the four meditations, four immeasurable minds, and four formless concentrations; it is not apart from the realness of the four

meditations, four immeasurable minds, and four formless concentrations either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the four meditations, four immeasurable minds, and four formless concentrations; it is not apart from the realness of the four meditations, four immeasurable minds, and four formless concentrations either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or sought apart from it. Why? It is because the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the ways of being apart from the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; it is not apart from the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; it is not apart from the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the eight liberations, eight

vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or sought apart from it. Why? It is because the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the ways of being apart from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; it is not apart from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; it is not apart from the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the liberation gates of emptiness, formlessness, and nonaspiration or sought apart from it. Why? It is because the realness of the liberation gates of emptiness, formlessness, and nonaspiration; the ways of being apart from the realness of the liberation gates of emptiness, formlessness, and nonaspiration; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness.

Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the liberation gates of emptiness, formlessness, and nonaspiration; it is not apart from the realness of the liberation gates of emptiness, formlessness, and nonaspiration either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the liberation gates of emptiness, formlessness, and nonaspiration; it is not apart from the realness of the liberation gates of emptiness, formlessness, and nonaspiration either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the five eyes and six supernatural powers or sought apart from it. Why? It is because the realness of the five eyes and six supernatural powers; the ways of being apart from the realness of the five eyes and six supernatural powers; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the five eyes and six supernatural powers; it is not apart from the realness of the five eyes and six supernatural powers either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the five eyes and six supernatural powers; it is not apart from the realness of the five eyes and six supernatural powers either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the five eyes and six supernatural powers.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power or sought apart from it. Why? It is because the realness of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and

power; the ways of being apart from the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; it is not apart from the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; it is not apart from the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of staying in correct mindfulness and dwelling in equanimity at all times or sought apart from it. Why? It is because the realness of staying in correct mindfulness and dwelling in equanimity at all times; the ways of being apart from the realness of staying in correct mindfulness and dwelling in equanimity at all times; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of staying in correct mindfulness and dwelling in equanimity at all times; it is not apart from the realness of staying in correct mindfulness and dwelling in equanimity at all times either. Why? All these dharmas are nonexistent and their natures are unattainable.

Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of staying in correct mindfulness and dwelling in equanimity at all times; it is not apart from the realness of staying in correct mindfulness and dwelling in equanimity at all times either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena or sought apart from it. Why? It is because the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the ways of being apart from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; it is not apart from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; it is not apart from the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be

sought in the realness of all dharani gates and all samadhi gates or sought apart from it. Why? It is because the realness of all dharani gates and all samadhi gates; the ways of being apart from the realness of all dharani gates and all samadhi gates; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of all dharani gates and all samadhi gates; it is not apart from the realness of all dharani gates and all samadhi gates either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of all dharani gates and all samadhi gates; it is not apart from the realness of all dharani gates and all samadhi gates either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of all dharani gates and all samadhi gates.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the stream-enterer, once-returner, nonreturner, and arhat or sought apart from it. Why? It is because the realness of the stream-enterer, once-returner, nonreturner, and arhat; the ways of being apart from the realness of the stream-enterer, once-returner, nonreturner, and arhat; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the stream-enterer, once-returner, nonreturner, and arhat; it is not apart from the realness of the stream-enterer, once-returner, nonreturner, and arhat either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the stream-enterer, once-returner, nonreturner, and arhat; it is not apart from the realness of the stream-enterer, once-returner, nonreturner, and arhat either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or sought apart from it. Why? It is because the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the ways of being apart from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; it is not apart from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; it is not apart from the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect or sought apart from it. Why? It is because the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the ways of being apart from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial,

neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; it is not apart from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; it is not apart from the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the great bodhisattva and samyak-sambuddha or apart from it. Why? It is because the realness of the great bodhisattva and samyak-sambuddha; the ways of being apart from the realness of the great bodhisattva and samyak-sambuddha; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the great bodhisattva and samyak-sambuddha; it is not apart from the realness of the great bodhisattva and samyak-sambuddha either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the great bodhisattva and samyak-sambuddha; it is not apart from the realness of the great bodhisattva and samyak-sambuddha either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the great bodhisattva and samyak-sambuddha.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the dharma of the great bodhisattva and the unsurpassed, perfect,

and universal bodhi or sought apart from it. Why? It is because the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the ways of being apart from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; it is not apart from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; it is not apart from the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle or sought apart from it. Why? It is because the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the ways of being apart from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; it is not apart from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great

bodhisattvas practice is not the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; it is not apart from the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the realness of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Furthermore, Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of matter, feeling, thinking, action, and consciousness or sought apart from it. Why? It is because the dharma nature of matter, feeling, thinking, action, and consciousness; the ways of being apart from the dharma nature of matter, feeling, thinking, action, and consciousness; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of matter, feeling, thinking, action, and consciousness; it is not apart from the dharma nature of matter, feeling, thinking, action, and consciousness either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of matter, feeling, thinking, action, and consciousness; it is not apart from the dharma nature of matter, feeling, thinking, action, and consciousness either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of matter, feeling, thinking, action, and consciousness.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres or sought apart from it. Why? It is because the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; the ways of being apart from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the

prajna paramita that the great bodhisattvas practice is not the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; it is not apart from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres; it is not apart from the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres or sought apart from it. Why? It is because the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; the ways of being apart from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; it is not apart from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres; it is not apart from the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the sight, sound, smell, taste, touch, and mental-image spheres.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact or sought apart from it. Why? It is

because the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the ways of being apart from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; it is not apart from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact; it is not apart from the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the eye realm, sight realm, and so forth, and the feelings produced by eye contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact or sought apart from it. Why? It is because the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; the ways of being apart from the dharma nature of the eye realm, sound realm, and so forth, and the feelings produced by eye contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They have only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; it is not apart from the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the

prajna paramita that the great bodhisattvas practice is not the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact; it is not apart from the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the ear realm, sound realm, and so forth, and the feelings produced by ear contact.”

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Chapter 27

The Pursuit of Prajna

Section 9

(In the First Assembly)

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact or sought apart from it. Why? It is because the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the ways of being apart from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; it is not apart from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact; it is not apart from the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the nose realm, smell realm, and so forth, and the feelings produced by nose contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact or sought apart from it. Why? It is because the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the ways of being apart from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor

invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; it is not apart from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact; it is not apart from the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact or sought apart from it. Why? It is because the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; the ways of being apart from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; it is not apart from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact; it is not apart from the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact either. Therefore, the prajna paramita

that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the body realm, touch realm, and so forth, and the feelings produced by body contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact or sought apart from it. Why? It is because the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the ways of being apart from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; it is not apart from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact; it is not apart from the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the earth, water, fire, wind, space, and consciousness realms or sought apart from it. Why? It is because the dharma nature of the earth, water, fire, wind, space, and consciousness realms; the ways of being apart from the dharma nature of the earth, water, fire, wind, space, and consciousness realms; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor

not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the earth, water, fire, wind, space, and consciousness realms; it is not apart from the dharma nature of the earth, water, fire, wind, space, and consciousness realms either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the earth, water, fire, wind, space, and consciousness realms; it is not apart from the dharma nature of the earth, water, fire, wind, space, and consciousness realms either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the earth, water, fire, wind, space, and consciousness realms.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or sought apart from it. Why? It is because the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the ways of being apart from the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; it is not apart from the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; it is not apart from the dharma nature of the noble truths of

suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset or sought apart from it. Why? It is because the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the ways of being apart from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; it is not apart from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset; it is not apart from the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of ignorance, action, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in

the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature or sought apart from it. Why? It is because the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the ways of being apart from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; it is not apart from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; it is not apart from the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable or sought apart from it. Why? It is because the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; the ways of being apart from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither

visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; it is not apart from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable; it is not apart from the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of realness, dharma realm, and so forth, and the realm of the inconceivable.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas or sought apart from it. Why? It is because the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the ways of being apart from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; it is not apart from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; it is not apart from the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of giving, pure precept, forbearance, diligence, meditation, and prajna

paramitas.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations or sought apart from it. Why? It is because the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; the ways of being apart from the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; it is not apart from the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations; it is not apart from the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or sought apart from it. Why? It is because the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the ways of being apart from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only

one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; it is not apart from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; it is not apart from the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or sought apart from it. Why? It is because the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the ways of being apart from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; it is not apart from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma

nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; it is not apart from the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration or sought apart from it. Why? It is because the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; the ways of being apart from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; it is not apart from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration; it is not apart from the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the five eyes and six supernatural powers or sought apart from it. Why? It is because the dharma nature of the five eyes and six supernatural powers; the ways of being apart from the dharma nature of the five eyes and six supernatural powers; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither

visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the five eyes and six supernatural powers; it is not apart from the dharma nature of the five eyes and six supernatural powers either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the five eyes and six supernatural powers; it is not apart from the dharma nature of the five eyes and six supernatural powers either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the five eyes and six supernatural powers.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power or sought apart from it. Why? It is because the dharma nature of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; the ways of being apart from the dharma nature of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; it is not apart from the dharma nature of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; it is not apart from the dharma nature of the Buddha’s ten abilities, four kinds of

fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times or sought apart from it. Why? It is because the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times; the ways of being apart from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times; it is not apart from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times; it is not apart from the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena or sought apart from it. Why? It is because the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the ways of being apart from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge

of all phenomena; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; it is not apart from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; it is not apart from the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of all dharani gates and all samadhi gates or sought apart from it. Why? It is because the dharma nature of all dharani gates and all samadhi gates; the ways of being apart from the dharma nature of all dharani gates and all samadhi gates; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of all dharani gates and all samadhi gates; it is not apart from the dharma nature of all dharani gates and all samadhi gates either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of all dharani gates and all samadhi gates; it is not apart from the dharma nature of all dharani gates and all samadhi gates either. Therefore, the prajna paramita that the great

bodhisattvas practice should not be sought in, or apart from, the dharma nature of all dharani gates and all samadhi gates.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat or sought apart from it. Why? It is because the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; the ways of being apart from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; it is not apart from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat; it is not apart from the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the stream-enterer, once-returner, nonreturner, and arhat.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect or sought apart from it. Why? It is because the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the ways of being apart from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great

bodhisattvas practice is not the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; it is not apart from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; it is not apart from the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.”

Section 10
(In the First Assembly)

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect or sought apart from it. Why? It is because the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the ways of being apart from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; it is not apart from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; it is not apart from the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the great bodhisattva and samyak-sambuddha or sought apart from it. Why? It is because the dharma nature of the great bodhisattva and samyak-sambuddha; the ways of being apart from the dharma nature of the great bodhisattva and samyak-sambuddha; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one

form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the great bodhisattva and samyak-sambuddha; it is not apart from the dharma nature of the great bodhisattva and samyak-sambuddha either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the great bodhisattva and samyak-sambuddha; it is not apart from the dharma nature of the great bodhisattva and samyak-sambuddha either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the great bodhisattva and samyak-sambuddha.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi or sought apart from it. Why? It is because the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the ways of being apart from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; it is not apart from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; it is not apart from the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi.

“Kausika, the prajna paramita that the great bodhisattvas practice should not be sought in the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle,

and the unsurpassed vehicle or sought apart from it. Why? It is because the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the ways of being apart from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; the great bodhisattvas; the prajna paramita; and the search itself are all neither correspondent nor not correspondent, neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They are with only one form, that is, formlessness. Why? Kausika, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; it is not apart from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle either. Why? All these dharmas are nonexistent and their natures are unattainable. Because they are nonexistent and unattainable, the prajna paramita that the great bodhisattvas practice is not the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; it is not apart from the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle either. Therefore, the prajna paramita that the great bodhisattvas practice should not be sought in, or apart from, the dharma nature of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.”

Chapter 28
 Acclaiming the Virtues
 Section 1
 (In the First Assembly)

At that time, Heavenly Emperor Indra said to Well-Appearing One, “Great virtuous one, the prajna paramita that the great bodhisattvas practice is the great paramita, the innumerable paramita, and the boundless paramita. The stream-entry practitioners have learned prajna paramita and thus have attained the stream-entry effect; the once-return practitioners have learned prajna paramita and thus have attained the once-return effect; the nonreturn practitioners have learned prajna paramita and thus have attained the nonreturn effect; the arhat practitioners have learned prajna paramita and thus have attained the arhat effect; and the self-enlightenment practitioners have learned prajna paramita and thus have attained the self-enlightenment effect. If the great bodhisattva practitioners can learn prajna paramita, they will be able to assist the sentient beings to mature, dignify and purify the Buddha lands, and insightfully realize the unsurpassed, perfect, and universal bodhi.”

Well-Appearing One replied to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, the prajna paramita that the great bodhisattvas practice is the great paramita, the innumerable paramita, and the boundless paramita. The stream-entry practitioners have learned prajna paramita and thus have attained the stream-entry effect; the once-return practitioners have learned prajna paramita and thus have attained the once-return effect; the nonreturn practitioners have learned prajna paramita and thus have attained the nonreturn effect; the arhat practitioners have learned prajna paramita and thus have attained the arhat effect; and the self-enlightenment practitioners have learned prajna paramita and thus have attained the self-enlightenment effect. If the great bodhisattva practitioners can learn prajna paramita, they will be able to assist the sentient beings to mature, dignify and purify the Buddha lands, and insightfully realize the unsurpassed, perfect, and universal bodhi.

“Kausika, because matter is great, the prajna paramita that the great bodhisattvas practice is great; because feeling, thinking, action, and consciousness are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because matter, feeling, and so forth are unattainable in the past, present, and future, they are great. Because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the eye sphere is great, the prajna paramita that the great bodhisattvas practice is great; because the ear, nose, tongue, body, and conscious spheres are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the eye sphere, ear sphere, and so forth are unattainable in the past, present, and future, they are great. Because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the sight sphere is great, the prajna paramita that the great bodhisattvas practice is great; because the sound, smell, taste, touch, and mental-image spheres are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the sight sphere, sound sphere, and so forth are unattainable in the past, present, and future, they are great. Because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the eye realm is great, the prajna paramita that the great bodhisattvas practice is great; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the eye realm, sight realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the ear realm is great, the prajna paramita that the great bodhisattvas practice is great; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the ear realm, sound realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the nose realm is great, the prajna paramita that the great bodhisattvas practice is great; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the nose realm, smell realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the tongue realm is great, the prajna paramita that the great

bodhisattvas practice is great; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the tongue realm, taste realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the body realm is great, the prajna paramita that the great bodhisattvas practice is great; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the body realm, touch realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the conscious realm is great, the prajna paramita that the great bodhisattvas practice is great; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the conscious realm, mental-image realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the earth realm is great, the prajna paramita that the great bodhisattvas practice is great; because the water, fire, wind, space, and consciousness realms are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the earth realm, water realm, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the noble truth of suffering is great, the prajna paramita that the great bodhisattvas practice is great; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the noble truths in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because ignorance is great, the prajna paramita that the great

bodhisattvas practice is great; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because ignorance, action, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because internal emptiness is great, the prajna paramita that the great bodhisattvas practice is great; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because internal emptiness, external emptiness, and so forth in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because realness is great, the prajna paramita that the great bodhisattvas practice is great; because dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because realness, dharma realm, and so forth in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because giving paramita is great, the prajna paramita that the great bodhisattvas practice is great; because pure precept, forbearance, diligence, meditation, and prajna paramitas are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because giving paramita, pure-precept paramita, and so forth in the past, present, and future are all unattainable, they are great; because they are great, the prajna

paramita that the great bodhisattvas practice is also great.

“Kausika, because the four meditations are great, the prajna paramita that the great bodhisattvas practice is great; because the four immeasurable minds and four formless concentrations are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the four meditations, four immeasurable minds, and four formless concentrations in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the eight liberations are great, the prajna paramita that the great bodhisattvas practice is great; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the eight liberations, eight vexation-overcoming meditations, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the four bases of mindfulness are great, the prajna paramita that the great bodhisattvas practice is great; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the four bases of mindfulness, four correct endeavors, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the liberation gate of emptiness is great, the prajna paramita that the great bodhisattvas practice is great; because the liberation gates of formlessness and nonaspiration are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the liberation gates of emptiness, formlessness, and nonaspiration in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the five eyes are great, the prajna paramita that the great bodhisattvas practice is great; because the six supernatural powers are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the five eyes and six supernatural powers in the past, present, and future are unattainable, they are great;

because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the Buddha’s ten abilities are great, the prajna paramita that the great bodhisattvas practice is great; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the Buddha’s ten abilities, four kinds of fearlessness, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because staying in correct mindfulness is great, the prajna paramita that the great bodhisattvas practice is great; because dwelling in equanimity at all times is great, the prajna paramita that the great bodhisattvas practice is great. Why? Because staying in correct mindfulness and dwelling in equanimity at all times in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the perfect knowledge of everything is great, the prajna paramita that the great bodhisattvas practice is great; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because all dharani gates are great, the prajna paramita that the great bodhisattvas practice is great; because all samadhi gates are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because all dharani gates and all samadhi gates in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the stream-enterer is great, the prajna paramita that the great bodhisattvas practice is great; because the once-returner, nonreturner, and arhat are great,

the prajna paramita that the great bodhisattvas practice is great. Why? Because the stream-enterer, once-returner, and so forth in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the stream-entry aspiration and effect are great, the prajna paramita that the great bodhisattvas practice is great; because the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the stream-entry aspiration and effect, once-return aspiration and effect, and so forth in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the self-enlightened one is great, the prajna paramita that the great bodhisattvas practice is great; because the self-enlightenment aspiration and effect are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the great bodhisattva is great, the prajna paramita that the great bodhisattvas practice is great; because samyak-sambuddha is great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the great bodhisattva and samyak-sambuddha in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the dharma of the great bodhisattva is great, the prajna paramita that the great bodhisattvas practice is great; because the unsurpassed, perfect, and universal bodhi is great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi in the past, present, and future are unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because the voice-hearer vehicle is great, the prajna paramita that the

great bodhisattvas practice is great; because the self-enlightened one vehicle and the unsurpassed vehicle are great, the prajna paramita that the great bodhisattvas practice is great. Why? Because the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle in the past, present, and future are all unattainable, they are great; because they are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, based on this condition, I will say that because matter, feeling, and so forth are great, the prajna paramita that the great bodhisattvas practice is also great.

“Kausika, because matter is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because feeling, thinking, action, and consciousness are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of matter, feeling, and so forth is unattainable, matter, feeling, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of matter, feeling, and so forth. Kausika, because empty space is numberless, matter, feeling, and so forth are numberless. Because matter, feeling, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the eye sphere is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the ear, nose, tongue, body, and conscious spheres are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the eye sphere, ear sphere, and so forth is unattainable, the eye sphere, ear sphere, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the eye sphere, ear sphere, and so forth. Kausika, because empty space is numberless, the eye sphere, ear sphere, and so forth are numberless. Because the eye sphere, ear sphere, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the sight sphere is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the sound, smell, taste, touch, and mental-image spheres are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the sight sphere, sound sphere, and so forth is unattainable, the sight sphere, sound sphere and so forth are numberless.

Kausika, like the quantity of empty space that is unattainable, so is the quantity of the sight sphere, sound sphere, and so forth. Kausika, because empty space is numberless, the sight sphere, sound sphere, and so forth are numberless. Because the sight sphere, sound sphere, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the eye realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the eye realm, sight realm, and so forth is unattainable, the eye realm, sight realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the eye realm, sight realm, and so forth. Kausika, because empty space is numberless, the eye realm, sight realm, and so forth are numberless. Because the eye realm, sight realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the ear realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the ear realm, sound realm, and so forth is unattainable, the ear realm, sound realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the ear realm, sound realm, and so forth. Kausika, because empty space is numberless, the ear realm, sound realm, and so forth are numberless. Because the ear realm, sound realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the nose realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the nose realm, smell realm, and so forth is unattainable, the nose realm, smell, realm, and so forth are numberless. Kausika, like the quantity of empty space that

is unattainable, so is the quantity of the nose realm, smell realm, and so forth. Kausika, because empty space is numberless, the nose realm, smell realm, and so forth are numberless. Because the nose realm, sound realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the tongue realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the tongue realm, taste realm, and so forth is unattainable, the tongue realm, taste realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the tongue realm, taste realm, and so forth. Kausika, because empty space is numberless, the tongue realm, taste realm, and so forth are numberless. Because the tongue realm, taste realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the body realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the body realm, touch realm, and so forth is unattainable, the body realm, touch realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the body realm, touch realm, and so forth. Kausika, because empty space is numberless, the body realm, touch realm, and so forth are numberless. Because the body realm, touch realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the conscious realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the conscious realm, mental-image realm, and so forth is unattainable, the conscious realm, mental-image realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the

quantity of the conscious realm, mental-image realm, and so forth. Kausika, because empty space is numberless, the conscious realm, mental-image realm, and so forth are numberless. Because the conscious realm, mental-image realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the earth realm is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the water, fire, wind, space, and consciousness realms are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the earth realm, water realm, and so forth is unattainable, the earth realm, water realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the earth realm, water realm, and so forth. Kausika, because empty space is numberless, the earth realm, water realm, and so forth are numberless. Because the earth realm, water realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the noble truth of suffering is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the noble truths is unattainable, the noble truths are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the noble truths. Kausika, because empty space is numberless, the noble truths are numberless. Because the noble truths are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because ignorance is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of ignorance, action, and so forth is unattainable, ignorance, action, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of ignorance, action, and so forth. Kausika, because empty space is numberless, ignorance,

action, and so forth are numberless. Because ignorance, action, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because internal emptiness is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of internal emptiness, external emptiness, and so forth is unattainable, internal emptiness, external emptiness, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of internal emptiness, external emptiness, and so forth. Kausika, because empty space is numberless, internal emptiness, external emptiness, and so forth are numberless. Because internal emptiness, external emptiness, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because realness is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of realness, dharma realm, and so forth is unattainable, realness, dharma realm, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of realness, dharma realm, and so forth. Kausika, because empty space is numberless, realness, dharma realm, and so forth are numberless. Because realness, dharma realm, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because giving paramita is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because pure precept, forbearance, diligence,

meditation, and prajna paramitas are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of giving paramita, pure-precept paramita, and so forth is unattainable, giving paramita, pure-precept paramita, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of giving paramita, pure-precept paramita, and so forth. Kausika, because empty space is numberless, giving paramita, pure-precept paramita, and so forth are numberless. Because giving paramita, pure-precept paramita, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the four meditations are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the four immeasurable minds and four formless concentrations are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the four meditations, four immeasurable minds, and four formless concentrations is unattainable, the four meditations, four immeasurable minds, and four formless concentrations are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the four meditations and so forth. Kausika, because empty space is numberless, the four meditations, four immeasurable minds, and four formless concentrations are numberless. Because the four meditations and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the eight liberations are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the eight liberations, eight vexation-overcoming meditations, and so forth is unattainable, the eight liberations, eight vexation-overcoming meditations, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the eight liberations, eight vexation-overcoming meditations, and so forth. Kausika, because empty space is numberless, the eight liberations, eight vexation-overcoming meditations, and so forth are numberless. Because the eight liberations, eight vexation-overcoming meditations, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the four bases of mindfulness are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the four bases of mindfulness, four correct endeavors, and so forth is unattainable, the four bases of mindfulness, four correct endeavors, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the four bases of mindfulness, four correct endeavors, and so forth. Kausika, because empty space is numberless, the four bases of mindfulness, four correct endeavors, and so forth are numberless. Because the four bases of mindfulness, four correct endeavors, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the liberation gate of emptiness is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the liberation gates of formlessness and nonaspiration are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the liberation gates of emptiness, formlessness, and nonaspiration is unattainable, the liberation gates of emptiness, formlessness, and nonaspiration are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the liberation gates of emptiness, formlessness, and nonaspiration. Kausika, because empty space is numberless, the liberation gates of emptiness, formlessness, and nonaspiration are numberless. Because the liberation gates of emptiness, formlessness, and nonaspiration are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the five eyes are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the six supernatural powers are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the five eyes and six supernatural powers is unattainable, the five eyes and six supernatural powers are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the five eyes and six supernatural powers. Kausika, because empty space is numberless, the five eyes and six supernatural powers are numberless. Because the five eyes and six supernatural powers are numberless, the prajna

paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the Buddha’s ten abilities are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the Buddha’s ten abilities, four kinds of fearlessness, and so forth is unattainable, the Buddha’s ten abilities, four kinds of fearlessness, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the Buddha’s ten abilities, four kinds of fearlessness, and so forth. Kausika, because empty space is numberless, the Buddha’s ten abilities, four kinds of fearlessness, and so forth are numberless. Because the Buddha’s ten abilities, four kinds of fearlessness, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because staying in correct mindfulness is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because dwelling in equanimity at all times is numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of staying in correct mindfulness and dwelling in equanimity at all times is unattainable, staying in correct mindfulness and dwelling in equanimity at all times are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of staying in correct mindfulness and dwelling in equanimity at all times. Kausika, because empty space is numberless, staying in correct mindfulness and dwelling in equanimity at all times are empty. Because staying in correct mindfulness and dwelling in equanimity at all times are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the perfect knowledge of everything is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena is

unattainable, the perfect knowledge of everything and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the perfect knowledge of everything and so forth. Kausika, because empty space is numberless, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are numberless. Because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because all dharani gates are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because all samadhi gates are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of all dharani gates and all samadhi gates is unattainable, all dharani gates and all samadhi gates are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of all dharani gates and all samadhi gates. Kausika, because empty space is numberless, all dharani gates and all samadhi gates are numberless. Because all dharani gates and all samadhi gates are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.”

(In the First Assembly)

“Kausika, because the stream-enterer is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the once-returner, nonreturner, and arhat are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the stream-enterer, once-returner, and so forth is unattainable, the stream-enterer, once-returner, and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the stream-enterer, once-returner, and so forth. Kausika, because empty space is numberless, the stream-enterer, once-returner, and so forth are numberless. Because the stream-enterer, once-returner, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the stream-entry aspiration and effect are numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the stream-entry aspiration and effect and so forth is unattainable, the stream-entry aspiration and effect and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the stream-entry aspiration and effect and so forth. Kausika, because empty space is numberless, the stream-entry aspiration and effect and so forth are numberless. Because the stream-entry aspiration and effect and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the self-enlightened one is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the self-enlightenment aspiration and effect are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the self-enlightened one and so forth is unattainable, the self-enlightened one and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the self-enlightened one and so forth. Kausika, because empty space is numberless, the self-enlightened one and

so forth are numberless. Because the self-enlightened one and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the great bodhisattva is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because samyak-sambuddha is numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the great bodhisattva and samyak-sambuddha is unattainable, the great bodhisattva and samyak-sambuddha are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the great bodhisattva and samyak-sambuddha. Kausika, because empty space is numberless, the great bodhisattva and samyak-sambuddha are numberless. Because the great bodhisattva and samyak-sambuddha are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the dharma of the great bodhisattva is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the unsurpassed, perfect, and universal bodhi is numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi is unattainable, the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. Kausika, because empty space is numberless, the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are numberless. Because the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because the voice-hearer vehicle is numberless, the prajna paramita that the great bodhisattvas practice is numberless; because the self-enlightened one vehicle and the unsurpassed vehicle are numberless, the prajna paramita that the great bodhisattvas practice is also numberless. Why? Because the quantity of the voice-hearer vehicle and so forth is unattainable, the voice-hearer vehicle and so forth are numberless. Kausika, like the quantity of empty space that is unattainable, so is the quantity of the voice-hearer vehicle and so forth. Kausika, because empty space is numberless, the

voice-hearer vehicle and so forth are numberless. Because the voice-hearer vehicle and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, based on this condition, I will say that because matter, feeling, and so forth are numberless, the prajna paramita that the great bodhisattvas practice is also numberless.

“Kausika, because matter is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because feeling, thinking, action, and consciousness are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of matter, feeling, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the eye sphere is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the ear, nose, tongue, body, and conscious spheres are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the eye sphere, ear sphere, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the sight sphere is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the sound, smell, taste, touch, and mental-image spheres are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the sight sphere, sound sphere, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the eye realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the eye realm, sight realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the ear realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the ear realm, sound realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the nose realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the nose realm, smell realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the tongue realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the tongue realm, taste realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the body realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the body realm, touch realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the conscious realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact

are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the conscious realm, mental-image realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the earth realm is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the water, fire, wind, space, and consciousness realms are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the earth realm, water realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the noble truth of suffering is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the noble truths are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because ignorance is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of ignorance, action, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because internal emptiness is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of

changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of internal emptiness, external emptiness, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because realness is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of realness, dharma realm, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because giving paramita is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because pure precept, forbearance, diligence, meditation, and prajna paramitas are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of giving paramita, pure-precept paramita, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the four meditations are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the four immeasurable minds and four formless concentrations are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the four meditations, four immeasurable minds, and four formless concentrations are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the eight liberations are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the eight liberations, eight vexation-overcoming meditations, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the four bases of mindfulness are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the four bases of mindfulness, four correct endeavors, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the liberation of emptiness is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the liberation gates of formlessness and nonaspiration are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the liberation gates of emptiness, formlessness, and nonaspiration are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the five eyes are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the six supernatural powers are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the center and edges of the five eyes and six supernatural powers are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the Buddha’s ten abilities are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the four kinds of fearlessness,

four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the Buddha's ten abilities, four kinds of fearlessness, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because staying in correct mindfulness is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because dwelling in equanimity at all times is boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of staying in correct mindfulness and dwelling in equanimity at all times are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the perfect knowledge is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because all dharani gates are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because all samadhi gates are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of all dharani gates and all samadhi gates are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the stream-enterer is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the once-returner, nonreturner, and arhat are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.

Why? Because the centers and edges of the stream-enterer, once-returner, and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the stream-entry aspiration and effect are boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.

Why? Because the centers and edges of the stream-entry aspiration and effect and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the self-enlightened one is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the self-enlightenment aspiration and effect are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the self-enlightened one and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the great bodhisattva is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because samyak-sambuddha is boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the great bodhisattva and samyak-sambuddha are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the dharma of the great bodhisattva is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the unsurpassed, perfect, and universal bodhi is boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, because the voice-hearer vehicle is boundless, the prajna paramita that the great bodhisattvas practice is boundless; because the self-enlightened one vehicle and

the unsurpassed vehicle are boundless, the prajna paramita that the great bodhisattvas practice is also boundless. Why? Because the centers and edges of the voice-hearer vehicle and so forth are unattainable, they are named boundless. Because they are boundless, the prajna paramita that the great bodhisattvas practice is also named boundless.

“Kausika, based on this condition, I will say that because matter, feeling, and so forth are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.

“Furthermore, Kausika, because the dharmas perceived are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.”

At that time, Heavenly Emperor Indra asked Well-Appearing One, “Great virtuous one, why is it said that because the dharmas perceived are boundless, the prajna paramita that the great bodhisattvas practice is also boundless?”

Well-Appearing One replied, “Kausika, because the dharmas perceived by the perfect knowledge of all perfect knowledge are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.

“Furthermore, Kausika, because the dharmas perceived by dharma realm are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.”

At that time, Heavenly Emperor Indra asked Well-Appearing One again, “Great virtuous one, why is it said that because the dharmas perceived by dharma realm are boundless, the prajna paramita that the great bodhisattvas practice is also boundless?”

Well-Appearing One replied, “Kausika, because dharma realm is boundless, the dharmas perceived by it are boundless. Because the dharmas perceived are boundless, dharma realm is also boundless. Because the dharmas perceived by dharma realm are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.

“Furthermore, Kausika, because the dharmas perceived by realness are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.”

At that time, Heavenly Emperor Indra asked Well-Appearing One again, “Great virtuous one, why is it said that because the dharmas perceived by realness are boundless, the prajna paramita that the great bodhisattvas practice is also boundless?”

Well-Appearing One replied, “Kausika, because realness is boundless, the

dharma perceived by it are boundless. Because the dharmas perceived are boundless, realness is also boundless. Because the dharmas perceived by realness are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.

“Furthermore, Kausika, because the sentient beings are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.”

At that time, Heavenly Emperor Indra asked Well-Appearing One, “Why is it said that because the sentient beings are boundless, the prajna paramita that the great bodhisattvas practice is also boundless?”

Well-Appearing One replied, “Kausika, what do you think about this? What dharma is the designate name of the sentient being?”

Heavenly Emperor Indra replied, “Great virtuous one, the sentient being is not a designated name of the dharma or nondharma; it is just a provisionally established name and is without real things and connections.”

Well-Appearing One asked again, “Kausika, what do you think about this? Is there the real sentient being manifested in this prajna paramita?”

Heavenly Emperor Indra replied, “No, great virtuous one.”

Well-Appearing One said, “Kausika, as there is no real sentient being manifested in prajna paramita, it is named boundless; it is because both the center and the edge are unattainable.

“Kausika, what do you think about this? If the Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones have spoken about the names of various sentient beings for as many kalpas as the sands of the Ganges, will the sentient beings have arising and extinction?”

Heavenly Emperor Indra replied, “No, great virtuous one. Why? It is because the original natures of the sentient beings are pure; they are inherently nonexistent.”

Well-Appearing One said again, “Kausika, based on this condition, I will say that because the sentient beings are boundless, the prajna paramita that the great bodhisattvas practice is also boundless.”

Chapter 29

The Absorption

Section 1

(In the First Assembly)

At that time, in the assembly, Heavenly Emperor Indra and the heavenly beings from the realm of desire, King Brahma and the heavenly beings from the realm of form, and the gods and goddesses from the Heaven of Isana spoke simultaneously and loudly for three times, “Excellent, excellent! Venerable Well-Appearing One has very well explicated the subtle and exquisite correct dharma prajna paramita for all heavenly beings and human beings of the world by relying on and with the support of the Buddha’s supernatural powers. If the great bodhisattvas can practice prajna paramita as he says without going astray, we will respect and serve them as we do to the Buddha.

“In the fathomless teachings of prajna paramita, all dharmas are unattainable; namely, matter, feeling, thinking, action, and consciousness are unattainable; the eye, ear, nose, tongue, body, and conscious spheres are unattainable; the sight, sound, smell, taste, touch, and mental-image spheres are unattainable; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unattainable; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unattainable; the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unattainable; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unattainable; the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unattainable; the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unattainable; the earth, water, fire, wind, space, and consciousness realms are unattainable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned

phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable; realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are unattainable; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable; the four meditations, four immeasurable minds, and four formless concentrations are unattainable; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable; the liberation gates of emptiness, formlessness, and nonaspiration are unattainable; the five eyes and six supernatural powers are unattainable; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are unattainable; staying in correct mindfulness and dwelling in equanimity at all times are unattainable; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are unattainable; the dharani gates and samadhi gates are unattainable; the stream-enterer, once-returner, nonreturner, and arhat are unattainable; the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect are unattainable; the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect are unattainable; the great bodhisattva and samyak-sambuddha are unattainable; the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are unattainable; and the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle are unattainable. Although none of the dharmas is attainable, the teachings for the three vehicles are established: the voice-hearer vehicle, the self-enlightened one vehicle, and the

unsurpassed vehicle.”

At that time, the Buddha said to the heavenly beings, “Yes, it is as all of you say. In this fathomless teaching of prajna paramita, the dharmas such as matter, feeling, and so forth are unattainable, but the teachings for the three vehicles are established. If the great bodhisattvas can adopt nonattainment as skillful means to practice prajna paramita as they are taught without going far away, all you heavenly beings will respect them as you do to the Thus-Come.

“You must know! The Thus-Come is unattainable with or apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The Thus-Come is unattainable with or apart from internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. The Thus-Come is unattainable with or apart from realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. The Thus-Come is unattainable with or apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The Thus-Come is unattainable with or apart from the four meditations, four immeasurable minds, and four formless concentrations. The Thus-Come is unattainable with or apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The Thus-Come is unattainable with or apart from the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. The Thus-Come is unattainable with or apart from the liberation gates of emptiness, formlessness, and nonaspiration. The Thus-Come is unattainable with or apart from the five eyes and six supernatural powers. The Thus-Come is unattainable with or apart from the Buddha’s ten

abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. The Thus-Come is unattainable with or apart from staying in correct mindfulness and dwelling in equanimity at all times. The Thus-Come is unattainable with or apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The Thus-Come is unattainable with or apart from all dharani gates and all samadhi gates. The Thus-Come is unattainable with or apart from the stream-enterer, once-returner, nonreturner, and arhat. The Thus-Come is unattainable with or apart from the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. The Thus-Come is unattainable with or apart from the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. The Thus-Come is unattainable with or apart from the great bodhisattva and samyak-sambuddha. The Thus-Come is unattainable with or apart from the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. The Thus-Come is unattainable with or apart from the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle.

“Heavenly beings, you must know that if the great bodhisattvas can adopt nonattainment as skillful means to cultivate and learn all dharmas diligently, including giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation

of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; all dharani gates and all samadhi gates; the stream-enterer, once-returner, nonreturner, and arhat; the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect; the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect; the great bodhisattva and samyak-sambuddha; the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi; and the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle; then they will be able to correctly cultivate prajna paramita without being far away from it. So you will respect and serve these great bodhisattvas as you do to the Thus-Comer.

“You must know! I was once in the age when Burning Lamp Buddha was present in the world. I happened to see him at a four-way intersection of a city which was full of flowers. I spread five-stem flowers as offerings to him and covered the mud on the road with my hair so he could walk easily. Then I heard the unsurpassed dharma from him. Because I had adopted nonattainment as skillful means, I could stay with and had never turned away from giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature,

emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of selfness, and emptiness of selfless selfness; realness, dharma realm, dharma nature, the nature of nonillusion, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; all dharani gates and all samadhi gates; and the rest of numberless Buddha dharma. At that time, Burning Lamp Buddha conferred on me the prophecy of attaining anuttara samyak-sambodhi, and said, 'Good gentleman, in the age to come after countless great kalpas, you will become a Buddha in this world in the Kalpa of the Sages. Your name will be Benevolence and Tranquility Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One; you will also have Perfect Wisdom and Actions, Well-Gone One, Knowing the World, Unsurpassed Gentleperson, Taming One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat as your names.'"

At that time, the heavenly beings said to the Buddha, "World-Honored One, prajna paramita is very rare and unusual; it will enable great bodhisattvas to absorb the perfect knowledge of all perfect knowledge quickly because it always adopts nonattainment as skillful means. Namely, it does not grasp or renounce matter, feeling, thinking, action, and consciousness. It does not grasp or renounce the eye, ear, nose, tongue, body, and conscious spheres. It does not grasp or renounce the sight, sound, smell, taste, touch, and mental-image spheres. It does not grasp or renounce the eye

realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. It does not grasp or renounce the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. It does not grasp or renounce the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. It does not grasp or renounce the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. It does not grasp or renounce the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. It does not grasp or renounce the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. It does not grasp or renounce the earth, water, fire, wind, space, and consciousness realms. It does not grasp or renounce the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. It does not grasp or renounce ignorance, action, consciousness, name and form, six senses spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. It does not grasp or renounce internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. It does not grasp or renounce realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. It does not grasp or renounce giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. It does not grasp or renounce the four meditations, four immeasurable minds, and four formless concentrations. It does not grasp or renounce the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. It does not grasp or renounce the four bases of mindfulness, four correct endeavors, four bases of power, five

roots, five powers, seven factors for enlightenment, and noble eightfold path. It does not grasp or renounce the liberation gates of emptiness, formlessness, and nonaspiration. It does not grasp or renounce the five eyes and six supernatural powers. It does not grasp or renounce the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. It does not grasp or renounce staying in correct mindfulness and dwelling in equanimity at all times. It does not grasp or renounce the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. It does not grasp or renounce all dharani gates and all samadhi gates. It does not grasp or renounce the stream-enterer, once-returner, nonreturner, and arhat. It does not grasp or renounce the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect. It does not grasp or renounce the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect. It does not grasp or renounce the great bodhisattva and samyak-sambuddha. It does not grasp or renounce the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi. And it does not grasp or renounce the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle."

Section 2

(In the First Assembly)

At that time, by casting lights to illuminate the crowd, the World-Honored One had already known who were present in the assembly. There were the four groups of followers, namely, the bhiksus (monks), bhiksunīs (nuns), upāsakas (laymen), and upasikas (laywomen); the great bodhisattvas; the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and the Heaven of Ultimate Form. They all gathered together to witness what was going to happen in the assembly.

The Buddha then looked at Heavenly Emperor Indra and said, “Kausika, if the great bodhisattvas; the bhiksus, bhiksunīs, upasakas, and upasikas; the heavenly sons and girls; and the good gentlepersons can stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, lecture for others on, and disseminate extensively prajna paramita, then the evil demon kings and their followers will not be able to take advantage to annoy and do harm to them. Why?

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of matter, feeling, thinking, action, and consciousness, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of matter, feeling, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are

unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the eye, ear, nose, tongue, body, and conscious spheres, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the eye sphere, ear sphere, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the sight, sound, smell, taste, touch, and mental-image spheres, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the sight sphere, sound sphere, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the eye realm, sight realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the ear realm, sound realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the nose realm, smell realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the tongue realm, taste realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the body realm, touch realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the conscious realm, mental-image realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the earth, water, fire, wind, space, and consciousness realms, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the earth realm, water realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the noble truths are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of ignorance, action, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of internal emptiness, external emptiness, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of realness, dharma realm, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of

giving paramita, pure-precept paramita, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the four meditations, four immeasurable minds, and four formless concentrations, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the four meditations and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the eight liberations, eight vexation-overcoming meditations, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the four bases of mindfulness, four correct endeavors, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the liberation gates of emptiness, formlessness, and nonaspiration, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the liberation gate of emptiness and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the five eyes and six supernatural powers, and no one will take advantage of emptiness, formlessness, and

nonaspiration to cause harm. Why? As the self-natures of the five eyes and six supernatural powers are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the Buddha’s ten abilities, four kinds of fearlessness, and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of staying in correct mindfulness and dwelling in equanimity at all times, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of staying in correct mindfulness and dwelling in equanimity at all times are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the perfect knowledge of everything and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of all dharani gates and all samadhi gates, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of all dharani gates and all samadhi gates are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to

dwell well in emptiness, formlessness, and nonaspiration of the stream-enterer, once-returner, nonreturner, and arhat, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the stream-enterer and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the stream-entry aspiration and effect and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the self-enlightened one, self-enlightenment aspiration, and self-enlightenment effect, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the self-enlightened one and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the great bodhisattva and samyak-sambuddha, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the great bodhisattva and samyak-sambuddha are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the dharma of the great bodhisattva and the unsurpassed, perfect, and universal bodhi are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Kausika, these good gentlemen, good gentlewomen, and so forth will be able to dwell well in emptiness, formlessness, and nonaspiration of the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle, and no one will take advantage of emptiness, formlessness, and nonaspiration to cause harm. Why? As the self-natures of the voice-hearer vehicle and so forth are empty, the ones who can disturb, ones to be disturbed, and all harmful things are unattainable.

“Furthermore, Kausika, no human and nonhuman beings can take advantage to do harm to these good gentlemen, gentlewomen, and so forth. Why? These good gentlemen, gentlewomen, and so forth have adopted nonattainment as skillful means to cultivate well the mind of loving-kindness, compassion, joy, and equanimity to all sentient beings. Kausika, these good gentlemen, gentlewomen, and so forth will not be disturbed or harmed by various unexpected perilous and evil conditions, nor will they die in accidents. Why? It is because these good gentlemen, gentlewomen, and so forth have cultivated giving paramita and correctly taken care of and brought peace to all sentient beings.

“Furthermore, Kausika, as the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Extremely Great Brightness and Purity, Heaven of Universal Purity, Heaven of Extensive Rewards, and so forth in this large threefold thousand-world have initiated aspiration to the unsurpassed, perfect, and universal enlightenment, but have not yet heard, accepted, embraced, read, recited, cultivated and learned diligently and attentively, and reflected reasonably on prajna paramita. Now it is the right time for them to stay in a mind in accord with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to hear, accept, embrace, read, recite, and cultivate and learn prajna paramita diligently and attentively, and reflect reasonably on it. If the good gentlemen, gentlewomen, and so forth can stay in a mind in accord with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to hear, accept, embrace, read, recite, and cultivate and learn prajna paramita diligently and attentively, and reflect reasonably on it, then they will not be frightened to make their hair stand on end when living in an empty house or in wilderness, traveling on a dangerous road, or staying in other perilous places. Why? It is

because these good gentlemen, gentlewomen, and so forth have stayed in a mind in accord with the perfect knowledge of all perfect knowledge and have adopted nonattainment as skillful means to cultivate well internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.”

At that time, all of the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form, and so forth in this large threefold thousand-world said to the Buddha, “World-Honored One, if the good gentlemen, good gentlewomen, and so forth can adopt nonattainment as skillful means to stay in a mind in accord with the perfect knowledge of all perfect knowledge and accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita at all times, then we will always follow, respect, and protect them so that they will not be annoyed or disturbed by all disasters. Why? It is because these good gentlemen, gentlewomen, and so forth are great bodhisattvas.

“World-Honored One, it is because of the great bodhisattvas that the sentient beings will neither be reborn in perilous hells, the realm of animals, the realm of ghosts, nor be reborn as asuras or in other inferior realms.

“World-Honored One, it is because of the great bodhisattvas that all heavenly and human beings will not suffer from accidents, disasters, diseases, plagues, poverty, hunger, thirst, and cold and hot weather.

“World-Honored One, it is because of the great bodhisattvas that the path of the ten virtuous karmas appears in the world.

“World-Honored One, it is because of the great bodhisattvas that the four meditations, four immeasurable minds, and the four formless concentrations appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations appear in the world.

“World-Honored One, it is because of the great bodhisattvas that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas appear in the world.

“World-Honored One, it is because of the great bodhisattvas that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature appear in the world.

“World-Honored One, it is because of the great bodhisattvas that realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonairing, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven

factors for enlightenment, and the noble eightfold path appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the liberation gates of emptiness, formlessness, and nonaspiration appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the five eyes and the six supernatural powers appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power appear in the world.

“World-Honored One, it is because of the great bodhisattvas that staying in correct mindfulness and dwelling in equanimity at all times appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena appear in the world.

“World-Honored One, it is because of the great bodhisattvas that all dharani gates and all samadhi gates appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the noble families of Ksatriya, Brāhman, the elders, and the lay believers and the kings of small countries, wheel-turning holy kings, and the subordinate officials appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and the Heaven of Enjoying Other-Made Changes appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and the Heaven of Extensive Rewards appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the Heaven of

No Aspiration, Heaven of No affliction, Heaven of Good Appearance, Heaven of Good Sight, and the Heaven of Ultimate Form appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and the Heaven of Nonthinking and Not Nonthinking appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the stream-enterers, once-returners, nonreturners, and arhats and the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the self-enlightened ones, the self-enlightenment aspiration, and the self-enlightenment effect appear in the world.

“World-Honored One, it is because of the great bodhisattvas that the great bodhisattvas appear in the world to assist the sentient beings to mature and dignify and purify the Buddha lands.

“World-Honored One, it is because of the great bodhisattvas that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the world have realized insightfully the unsurpassed, perfect, and universal bodhi, turned the wonderful dharma wheel, and delivered numberless sentient beings.

“World-Honored One, it is because of the great bodhisattvas that the triple gem: the Buddha, the dharma, and the sangha, appears in the world.

“World-Honored One, it is because of this cause and condition that we the heavenly beings, nagas (dragons), asuras (demigods fond of fighting), gandharvas (perfume pursuing heavenly musicians), garudas (golden-winged birds), kinnaras (heavenly singers and dancers), yaksas, (spirits flying at night), raksasas (demon spirits serving as dharma protectors), mahoragas (snake spirits), humanlike nonhumans, and so forth, will always stay close to these great bodhisattvas, protect them, and keep them from all kinds of disturbance, accident, and disaster.”

At that time, the World-Honored One said to Heavenly Emperor Indra and all heavenly beings, dragons, asuras, and so forth, “Yes, it is as you say. If the good gentlemen, gentlewomen, and so forth can stay in a mind in accord with the perfect

knowledge of all perfect knowledge and adopt nonattainment as skillful means to accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita, you must know that these good gentlemen, gentlewomen, and so forth are the great bodhisattvas.

“Kausika, it is because of the great bodhisattvas that the sentient beings will not be reborn in the hells, the realm of animals, the realm of the ghosts, as asura, and so forth any more.

“Kausika, it is because of the great bodhisattvas that all heavenly and human beings will never suffer from accidents, disasters, diseases, plagues, poverty, hunger, thirst, and the cold and hot weather.

“Kausika, it is because of the great bodhisattvas that the path of the ten virtuous karmas appears in the world.

“World-Honored One, it is because of the great bodhisattvas that the four meditations, four immeasurable minds, and the four formless concentrations appear in the world.

“Kausika, it is because of the great bodhisattvas that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations appear in the world.

“Kausika, it is because of the great bodhisattvas that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas appear in the world.

“Kausika, it is because of the great bodhisattvas that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature appear in the world.

“Kausika, it is because of the great bodhisattvas that realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the

realm of empty space, and the realm of the inconceivable appear in the world.

“Kausika, it is because of the great bodhisattvas that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering will appear in the world.

“Kausika, it is because of the great bodhisattvas that the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path appear in the world.

“Kausika, it is because of the great bodhisattvas that the liberation gates of emptiness, formlessness, and nonaspiration appear in the world.

“Kausika, it is because of the great bodhisattvas that the five eyes and the six supernatural powers appear in the world.

“Kausika, it is because of the great bodhisattvas that the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power appear in the world.

“Kausika, it is because of the great bodhisattvas that staying in correct mindfulness and dwelling in equanimity at all times appear in the world.

“Kausika, it is because of the great bodhisattvas that the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena appear in the world.

“Kausika, it is because of the great bodhisattvas that all dharani gates and all samadhi gates appear in the world.

“Kausika, it is because of the great bodhisattvas that the noble families of Ksatriya, Brāhman, elders, and lay believers and the kings of small countries, wheel-turning holy kings, and the subordinate officials appear in the world.

“Kausika, it is because of the great bodhisattvas that the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and the Heaven of Enjoying Other-Made Changes appear in the world.

“Kausika, it is because of the great bodhisattvas that the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great

Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and the Heaven of Extensive Rewards appear in the world.

“Kausika, it is because of the great bodhisattvas that the Heaven of No Aspiration, Heaven of No affliction, Heaven of Good Appearance, Heaven of Good Sight, and the Heaven of Ultimate Form appear in the world.

“Kausika, it is because of the great bodhisattvas that the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and the Heaven of Nonthinking and Not Nonthinking appear in the world.

“Kausika, it is because of the great bodhisattvas that the stream-enterers, once-returners, nonreturners, and arhats and the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect appear in the world.

“Kausika, it is because of the great bodhisattvas that the self-enlightened ones, the self-enlightenment aspiration, and the self-enlightenment effect appear in the world.

“Kausika, it is because of the great bodhisattvas that the great bodhisattvas appear in the world to assist the sentient beings to mature and dignify and purify the Buddha lands.

“Kausika, it is because of the great bodhisattvas that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones appear in the world, turn the wonderful dharma wheel, and deliver numberless sentient beings.

“Kausika, it is because of the great bodhisattvas that the triple gem: the Buddha, the dharma, and the sangha, appears in the world.

“Kausika, it is because of this cause and condition that you heavenly beings, dragons, asuras, and so forth, will always stay close to these great bodhisattvas; make offerings respectfully to, esteem, and acclaim them; and keep them from all kinds of disaster and disturbance.

“Kausika, those who make offerings respectfully to, esteem, and acclaim these great bodhisattvas equally make offerings respectfully to, esteem, and acclaim me and all

Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions. Therefore, you heavenly beings, dragons, asuras, and so forth should always stay close to, make offerings respectfully to, esteem, acclaim, and protect the great bodhisattvas so that they will not be impeded and troubled by all kinds of disaster and disturbance.

“Kausika, suppose that the entire continent of Jambudvīpa is full of many voice-hearers and self-enlightened ones as if the continent were filled with sugarcane, reeds, bamboo groves, rice, hemp, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six pāramitās. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotī, one hundred kotī, one thousand kotī, and one hundred-thousand kotī; too little to be counted, calculated, and measured; and even as little as one upanishadam-*api*.

“Kausika, suppose that the continents of Jambudvīpa and Pūrvavideha are full of many voice-hearers and self-enlightened ones as if the continents were filled with sugarcane, reeds, bamboo groves, rice, hemp, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six pāramitās. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotī, one hundred kotī, one thousand kotī, and one hundred-thousand kotī; too little to be counted, calculated, and measured; and even as little as one upanishadam-*api*.

“Kausika, suppose that the continents of Jambudvipa, Furvavideha, and Aparagodaniya are full of many voice-hearers and self-enlightened ones as if these continents were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api.

“Kausika, suppose that all the continents of Jambudvipa, Furvavideha, Aparagodaniya, and Uttarakuru are full of many voice-hearers and self-enlightened ones as if these continents were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api.

“Kausika, suppose that the entire four-continent realm is full of many voice-hearers and self-enlightened ones as if the realm were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers

and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api.

“Kausika, suppose that a small thousand-world is full of many voice-hearers and self-enlightened ones as if the small thousand-world were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api.

“Kausika, suppose that a medium thousand-world is full of many voice-hearers and self-enlightened ones as if the medium thousand-world were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth,

one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api.

“Kausika, suppose that a large threefold thousand-world is full of many voice-hearers and self-enlightened ones as if the large thousand-world were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api.

“Kausika, suppose that the numberless and boundless worlds in the ten directions are full of many voice-hearers and self-enlightened ones as if all these worlds were filled with sugarcanes, reeds, bamboo groves, rice, hems, and bushes without gaps in between. Some good gentlemen, gentlewomen, and so forth have for the rest of their lifespans made numberless best entertainments as offerings respectfully to, esteemed, and acclaimed these voice-hearers and self-enlightened ones. On the other hand, a person has for an instant made offerings respectfully to, esteemed, and acclaimed a great bodhisattva who has just aspired to the bodhi with a mind in accord with the six paramitas. The merits and virtues thus accumulated by the former good gentlemen, gentlewomen, and so forth will be less than the blessings gained by the latter person by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, calculated, and measured; and even as little as one upanisadam-api. Why?

“Kausika, it is not because of the voice-hearers and the self-enlightened ones that the great bodhisattvas and the Thus-Comers, Ones Worthy of Offerings, Perfectly and

Universally Enlightened Ones appear in the world. It is rather because of the great bodhisattva that the voice-hearers, the self-enlightened ones, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones appear in the world. Therefore, you heavenly beings, dragons, asuras, gandharvas, garudas, kinnaras, yaksas, raksasas, mahoragas, nonhumans, and so forth should always keep, protect, make offerings respectfully to, esteem, and acclaim these great bodhisattvas so that they will be rid of all disasters and disturbances.”

At that time, Heavenly Emperor Indra said to the Buddha, “World-Honored One! It is very unique! It is very unusual! The great bodhisattvas can accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, write, explicate, and disseminate extensively this fathomless prajna paramita. They can absorb and receive the merits and virtues of the dharma, assist the sentient beings to mature, dignify and purify the Buddha lands, and travel from one Buddha country to the other in order to stay close, make offerings, and offer services to the Buddhas, the World-Honored Ones. Because they can make offerings to, esteem, and acclaim the Buddhas, the superior virtuous roots that they are fond of will be fulfilled. Because they can hear correct dharma, and so forth, as well as the unsurpassed, perfect, and universal bodhi at various Buddhas’ places and never forget or lose the essential meanings that they have heard, they will be able to absorb quickly the perfect caste, perfect mother, perfect birth, perfect family, perfect physical features, perfect brightness, perfect eyes, perfect ears, perfect voice, perfect dharani, and perfect samadhi. They can further adopt skillful and expedient powers to travel from one world to the other. When they go to the worlds where there are no Buddhas, they will show up on behalf of the Buddhas to acclaim and teach pure precept, forbearance, diligence, meditation, and prajna paramitas; acclaim and teach internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; acclaim and teach realness, dharma realm,

dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; acclaim and teach the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; acclaim and teach the four meditations, four immeasurable minds, and the four formless concentrations; acclaim and teach the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations; acclaim and teach the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path; acclaim and teach staying in correct mindfulness and dwelling in equanimity at all times; acclaim and teach the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; acclaim and teach all dharani gates and all samadhi gates; and acclaim and teach the triple gem: the Buddha, the dharma, and the sangha. They will further teach the essential meanings of the dharma for the sentient beings with the skillful and expedient powers and establish them peacefully in the three vehicles, so that they can be rid of birth, old age, illness, and death forever and will realize insightfully nirvana without remainder; or they will be relieved from the suffering of bad destinies and enjoy happiness and pleasures in the heavens or in the human world.”