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The Great Prajna Paramita Sutra

Volume 11

(Fascicles 201-220)

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

Master Xuanzang

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Fascicle 201

Chapter 34

Being Difficult to Believe and Understand

Section 20

(In the First Assembly)

"Furthermore, Well-Appearing One, because the viewer is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha said to Well-Appearing One, in this and the following paragraphs, that because the viewer is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, ignorance and so forth, six paramitas, twenty kinds of emptiness, realness and so forth, four noble truths, four meditations and so forth, eight liberations and so forth, thirty-seven aids to enlightenment, three liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, the Buddha's ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all dharani gates and all samadhi gates, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Because these dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the viewer is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the viewer is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the viewer is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the viewer is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact;

and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire,

wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because the viewer is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of

suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the four correct endeavors, four bases of power, five

roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the

viewer, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the viewer is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer, the purity of all great bodhisattva actions, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the viewer is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the viewer; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, the purity of greed is the purity of matter, and the purity of matter is the purity of greed. Why? It is because the purity of greed and the purity of matter are not dualistic, separate, different, or disconnected. The purity of greed is the purity of feeling, thinking, action, and consciousness; the purity of feeling, thinking, action, and consciousness is the purity of greed. Why? It is because the purity of greed and the purity of feeling, thinking, action, and consciousness are not dualistic, separate, different, or disconnected.

(The Buddha said to Well-Appearing One in this and the following paragraphs that the purity of greed is the purity of the five aggregates, six inner spheres, and so forth, and vice versa. Why? It is because the purity of greed and the purity of the five aggregates, six inner spheres and so forth are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, the purity of greed is the purity of the eye sphere, and the purity of the eye sphere is the purity of greed. Why? It is because the purity of greed and the purity of the eye sphere are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the ear, nose, tongue, body, and conscious spheres; the purity of the ear, nose, tongue, body, and conscious spheres is the purity of greed. Why? It is because the purity of greed and the purity of the ear, nose, tongue, body, and conscious spheres are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the sight sphere, and the purity of the sight sphere is the purity of greed. Why? It is because the purity of greed and the purity of the sight sphere are not dualistic, separate, different, or disconnected. The purity of greed is

the purity of the sound, smell, taste, touch, and mental-image spheres; the purity of the sound, smell, taste, touch, and mental-image spheres is the purity of greed. Why? It is because the purity of greed and the purity of the sound, smell, taste, touch, and mental-image spheres are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the eye realm, and the purity of the eye realm is the purity of greed. Why? It is because the purity of greed and the purity of the eye realm are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact is the purity of greed. Why? It is because the purity of greed and the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the ear realm, and the purity of the ear realm is the purity of greed. Why? It is because the purity of greed and the purity of the ear realm are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact is the purity of greed. Why? It is because the purity of greed and the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the nose realm, and the purity of the nose realm is the purity of greed. Why? It is because the purity of greed and the purity of the nose realm are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact is the purity of greed. Why? It is because the purity of greed and the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the tongue realm, and the purity of the tongue realm is the purity of greed. Why? It is because the purity of greed and the purity of the tongue realm are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact is the purity of greed. Why? It is because the purity of greed and the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the body realm, and the purity of the body realm is the purity of greed. Why? It is because the purity of greed and the purity of the body realm are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact is the purity of greed. Why? It is because the purity of greed and the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the conscious realm, and the purity of the conscious realm is the purity of greed. Why? It is because the purity of greed and the purity of the conscious realm are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact is the purity of greed. Why? It is because the purity of greed and the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the earth realm, and the purity of the earth realm is the purity of greed. Why? It is because the purity of greed and the purity of the earth realm are not dualistic, separate, different, or disconnected. The purity of greed is the

purity of the water, fire, wind, space, and consciousness realms; the purity of the water, fire, wind, space, and consciousness realms is the purity of greed. Why? It is because the purity of greed and the purity of the water, fire, wind, space, and consciousness realms are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of ignorance, and the purity of ignorance is the purity of greed. Why? It is because the purity of greed and the purity of ignorance are not dualistic, separate, different, or disconnected. The purity of greed is the purity of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset is the purity of greed. Why? It is because the purity of greed and the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of giving paramita, and the purity of giving paramita is the purity of greed. Why? It is because the purity of greed and the purity of giving paramita are not dualistic, separate, different, or disconnected. The purity of greed is the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas is the purity of greed. Why? It is because the purity of greed and the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of internal emptiness, and the purity of internal emptiness is the purity of greed. Why? It is because the purity of greed and the purity of internal emptiness are not dualistic, separate, different, or disconnected. The purity of greed is the purity 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; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is the purity of greed. Why? It is because the purity of greed and the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of realness, and the purity of realness is the purity of greed. Why? It is because the purity of greed and the purity of realness are not dualistic, separate, different, or disconnected. The purity of greed is the purity of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is the purity of greed. Why? It is because the purity of greed and the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the noble truth of suffering, and the purity of the noble truth of suffering is the purity of greed. Why? It is because the purity of greed and the purity of the noble truth of suffering are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the purity of greed. Why? It is because the purity of greed and the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the four meditations, and the purity of the four meditations is the purity of greed. Why? It is because the purity of greed and the purity of the four meditations are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the four immeasurable minds and four formless concentrations, and the purity of the four immeasurable minds and four formless concentrations is the purity of greed. Why? It is because the purity of greed and the purity of the four immeasurable minds and four formless concentrations are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the eight liberations, and the purity of the eight liberations is the purity of greed. Why? It is because the purity of greed and the purity of the eight liberations are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is the purity of greed. Why? It is because the purity of greed and the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the four bases of mindfulness, and the purity of the four bases of mindfulness is the purity of greed. Why? It is because the purity of greed and the purity of the four bases of mindfulness are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path is the purity of greed. Why? It is because the purity of greed and the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the liberation gate of emptiness, and the purity of the liberation gate of emptiness is the purity of greed. Why? It is because the purity of greed and the purity of the liberation gate of emptiness are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the liberation gates of formlessness and nonaspiration, and the purity of the liberation gates of formlessness and nonaspiration is the purity of greed. Why? It is because the purity of greed and the purity of the liberation gates of formlessness and nonaspiration are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the ten stages of bodhisattva, and the purity of the ten stages of bodhisattva is the purity of greed. Why? It is because the purity of greed and the purity of the ten stages of bodhisattva are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the five eyes, and the purity of the five eyes is the purity of greed. Why? It is because the purity of greed and the purity of the five eyes are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the six supernatural powers, and the purity of the six supernatural powers is the purity of greed. Why? It is because the purity of greed and the purity of the six supernatural powers are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the Buddha's ten abilities, and the purity of the Buddha's ten abilities is the purity of greed. Why? It is because the purity of greed and the purity of the Buddha's ten abilities are not dualistic, separate, different, or disconnected. The purity of greed is the purity 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; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power is the purity of greed. Why? It is because the purity of greed and the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of staying in correct mindfulness, and the purity of staying in correct mindfulness is the purity of greed. Why? It is because the purity of greed and the purity of staying in correct mindfulness are not dualistic, separate, different, or disconnected. The purity of greed is the purity of dwelling in equanimity at all times, and the purity of dwelling in equanimity at all times is the purity of greed. Why? It is because the purity of greed and the purity of dwelling in equanimity at all times are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of everything is the purity of greed. Why? It is because the purity of greed and the purity of the perfect knowledge of everything are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of

the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is the purity of greed. Why? It is because the purity of greed and the purity of perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of all dharani gates, and the purity of all dharani gates is the purity of greed. Why? It is because the purity of greed and the purity of all dharani gates are not dualistic, separate, different, or disconnected. The purity of greed is the purity of all samadhi gates, and the purity of all samadhi gates is the purity of greed. Why? It is because the purity of greed and the purity of all samadhi gates are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the stream-entry effect, and the purity of the stream-entry effect is the purity of greed. Why? It is because the purity of greed and the purity of the stream-entry effect are not dualistic, separate, different, or disconnected. The purity of greed is the purity of the once-return effect, nonreturn effect, and arhat effect; the purity of the once-return effect, nonreturn effect, and arhat effect is the purity of greed. Why? It is because the purity of greed and the purity of the once-return effect, nonreturn effect, and arhat effect are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the self-enlightenment bodhi, and the purity of the self-enlightenment bodhi is the purity of greed. Why? It is because the purity of greed and the purity of the self-enlightenment bodhi are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of all great bodhisattva actions, and the purity of all great bodhisattva actions is the purity of greed. Why? It is because the purity of greed and the purity of all great bodhisattva actions are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of greed is the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas is the purity of greed. Why? It is because the purity of greed and the purity of the

unsurpassed, perfect, and universal bodhi of the Buddhas are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, the purity of anger is the purity of matter, and the purity of matter is the purity of anger. Why? It is because the purity of anger and the purity of matter are not dualistic, separate, different, or disconnected. The purity of anger is the purity of feeling, thinking, action, and consciousness; the purity of feeling, thinking, action, and consciousness is the purity of anger. Why? It is because the purity of anger and the purity of feeling, thinking, action, and consciousness are not dualistic, separate, different, or disconnected.

(The Buddha said to Well-Appearing One in this and the following paragraphs that the purity of anger is the purity of the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, ignorance and so forth, six paramitas, twenty kinds of emptiness, realness and so forth, four noble truths, four meditations and so forth, eight liberations and so forth, thirty-seven aids to enlightenment, three liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, the Buddha's ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all dharani gates and all samadhi gates, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas; the purity of the five aggregates, six inner spheres, and so forth is the purity of anger. Why? It is because the purity of anger and the purity of the five aggregates, six inner spheres and so forth are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, the purity of anger is the purity of the eye sphere, and the purity of the eye sphere is the purity of anger. Why? It is because the purity of anger and the purity of the eye sphere are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the ear, nose, tongue, body, and conscious spheres; the purity of the ear, nose, tongue, body, and conscious spheres is the purity of anger. Why? It is because the purity of anger and the purity of the ear, nose, tongue, body, and conscious spheres are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the sight sphere, and the purity of the sight sphere is the purity of anger. Why? It is because the purity of anger and the purity of

the sight sphere are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the sound, smell, taste, touch, and mental-image spheres; the purity of the sound, smell, taste, touch, and mental-image spheres is the purity of anger. Why? It is because the purity of anger and the purity of the sound, smell, taste, touch, and mental-image spheres are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the eye realm, and the purity of the eye realm is the purity of anger. Why? It is because the purity of anger and the purity of the eye realm are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact is the purity of anger. Why? It is because the purity of anger and the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the ear realm, and the purity of the ear realm is the purity of anger. Why? It is because the purity of anger and the purity of the ear realm are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact is the purity of anger. Why? It is because the purity of anger and the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the nose realm, and the purity of the nose realm is the purity of anger. Why? It is because the purity of anger and the purity of the nose realm are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact is the purity of anger. Why? It is because the purity of anger and the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the tongue realm, and the purity of the tongue realm is the purity of anger. Why? It is because the purity of anger and the purity of the tongue realm are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact is the purity of anger. Why? It is because the purity of anger and the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the body realm, and the purity of the body realm is the purity of anger. Why? It is because the purity of anger and the purity of the body realm are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact is the purity of anger. Why? It is because the purity of anger and the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the conscious realm, and the purity of the conscious realm is the purity of anger. Why? It is because the purity of anger and the purity of the conscious realm are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact is the purity of anger. Why? It is because the purity of anger and the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the earth realm, and the purity of the earth realm is the purity of anger. Why? It is because the purity of anger and the purity of the earth realm are not dualistic, separate, different, or disconnected. The purity of anger is the

purity of the water, fire, wind, space, and consciousness realms; the purity of the water, fire, wind, space, and consciousness realms is the purity of anger. Why? It is because the purity of anger and the purity of the water, fire, wind, space, and consciousness realms are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of ignorance, and the purity of ignorance is the purity of anger. Why? It is because the purity of anger and the purity of ignorance are not dualistic, separate, different, or disconnected. The purity of anger is the purity of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset is the purity of anger. Why? It is because the purity of anger and the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 21

(In the First Assembly)

"Well-Appearing One, the purity of anger is the purity of giving paramita, and the purity of giving paramita is the purity of anger. Why? It is because the purity of anger and the purity of giving paramita are not dualistic, separate, different, or disconnected. The purity of anger is the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas is the purity of anger. Why? It is because the purity of anger and the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of internal emptiness, and the purity of internal emptiness is the purity of anger. Why? It is because the purity of anger and the purity of internal emptiness are not dualistic, separate, different, or disconnected. The purity of anger is the purity 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; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is the purity of anger. Why? It is because the purity of anger and the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of realness, and the purity of realness is the purity of anger. Why? It is because the purity of anger and the purity of realness are not dualistic, separate, different, or disconnected. The purity of anger is the purity of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is the purity of anger. Why? It is because the purity of anger and the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the noble truth of suffering, and the purity of the noble truth of suffering is the purity of anger. Why? It is because the purity of anger and the purity of the noble truth of suffering are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the purity of anger. Why? It is because the purity of anger and the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the four meditations, and the purity of the four meditations is the purity of anger. Why? It is because the purity of anger and the purity of the four meditations are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the four immeasurable minds and four formless concentrations, and the purity of the four immeasurable minds and four formless concentrations is the purity of anger. Why? It is because the purity of anger and the purity of the four immeasurable minds and four formless concentrations are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the eight liberations, and the purity of the eight liberations is the purity of anger. Why? It is because the purity of anger and the purity of the eight liberations are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is the purity of anger. Why? It is because the purity of anger and the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the four bases of mindfulness, and the purity of the four bases of mindfulness is the purity of anger. Why? It is because the purity of anger and the purity of the four bases of mindfulness are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path is the purity of anger. Why? It is because the purity of anger and the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the liberation gate of emptiness, and the purity of the liberation gate of emptiness is the purity of anger. Why? It is because the purity of anger and the purity of the liberation gate of emptiness are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the liberation gates of formlessness and nonaspiration, and the purity of the liberation gates of formlessness and nonaspiration is the purity of anger. Why? It is because the purity of anger and the purity of the liberation gates of formlessness and nonaspiration are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the ten stages of bodhisattva, and the purity of the ten stages of bodhisattva is the purity of anger. Why? It is because the purity of anger and the purity of the ten stages of bodhisattva are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the five eyes, and the purity of the five eyes is the purity of anger. Why? It is because the purity of anger and the purity of the five eyes are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the six supernatural powers, and the purity of the six supernatural powers is the purity of

anger. Why? It is because the purity of anger and the purity of the six supernatural powers are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the Buddha's ten abilities, and the purity of the Buddha's ten abilities is the purity of anger. Why? It is because the purity of anger and the purity of the Buddha's ten abilities are not dualistic, separate, different, or disconnected. The purity of anger is the purity 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; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power is the purity of anger. Why? It is because the purity of anger and the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of staying in correct mindfulness, and the purity of staying in correct mindfulness is the purity of anger. Why? It is because the purity of anger and the purity of staying in correct mindfulness are not dualistic, separate, different, or disconnected. The purity of anger is the purity of dwelling in equanimity at all times, and the purity of dwelling in equanimity at all times is the purity of anger. Why? It is because the purity of anger and the purity of dwelling in equanimity at all times are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of anger is the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of everything is the purity of anger. Why? It is because the purity of anger and the purity of the perfect knowledge of everything are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is the purity of anger. Why? It is because the purity of anger and the purity of perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of anger is the purity of all dharani gates, and the purity of all dharani gates is the purity of anger. Why? It is because the purity of anger and the purity of all dharani gates are not dualistic, separate, different, or disconnected. The purity of anger is the purity of all samadhi gates, and the purity of all samadhi gates is the purity of anger. Why? It is because the purity of anger and the purity of all samadhi gates are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of anger is the purity of the stream-entry effect, and the purity of the stream-entry effect is the purity of anger. Why? It is because the purity of anger and the purity of the stream-entry effect are not dualistic, separate, different, or disconnected. The purity of anger is the purity of the once-return effect, nonreturn effect, and arhat effect; the purity of the once-return effect, nonreturn effect, and arhat effect is the purity of anger. Why? It is because the purity of anger and the purity of the once-return effect, nonreturn effect, and arhat effect are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of anger is the purity of the self-enlightenment bodhi, and the purity of the self-enlightenment bodhi is the purity of anger. Why? It is because the purity of anger and the purity of the self-enlightenment bodhi are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of anger is the purity of all great bodhisattva actions, and the purity of all great bodhisattva actions is the purity of anger. Why? It is because the purity of anger and the purity of all great bodhisattva actions are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of anger is the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas is the purity of anger. Why? It is because the purity of anger and the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, the purity of stupidity is the purity of matter, and the purity of matter is the purity of stupidity. Why? It is because the purity of stupidity and the purity

of matter are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of feeling, thinking, action, and consciousness; the purity of feeling, thinking, action, and consciousness is the purity of stupidity. Why? It is because the purity of stupidity and the purity of feeling, thinking, action, and consciousness are not dualistic, separate, different, or disconnected.

(The Buddha said to Well-Appearing One in this and the following paragraphs that the purity of stupidity is the purity of the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, ignorance and so forth, six paramitas, twenty kinds of emptiness, realness and so forth, four noble truths, four meditations and so forth, eight liberations and so forth, thirty-seven aids to enlightenment, three liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, the Buddha's ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all dharani gates and all samadhi gates, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas; the purity of the five aggregates, six inner spheres, and so forth is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the five aggregates, six inner spheres and so forth are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, the purity of stupidity is the purity of the eye sphere, and the purity of the eye sphere is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the eye sphere are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the ear, nose, tongue, body, and conscious spheres; the purity of the ear, nose, tongue, body, and conscious spheres is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the ear, nose, tongue, body, and conscious spheres are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the sight sphere, and the purity of the sight sphere is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the sight sphere are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the sound, smell, taste, touch, and mental-image spheres; the purity of the sound, smell, taste, touch, and mental-image spheres is the purity of stupidity. Why? It is

because the purity of stupidity and the purity of the sound, smell, taste, touch, and mental-image spheres are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the eye realm, and the purity of the eye realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the eye realm are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the ear realm, and the purity of the ear realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the ear realm are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the nose realm, and the purity of the nose realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the nose realm are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the tongue realm, and the purity of the tongue realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the tongue realm are not dualistic, separate, different, or disconnected. The

purity of stupidity is the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the body realm, and the purity of the body realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the body realm are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the conscious realm, and the purity of the conscious realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the conscious realm are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the earth realm, and the purity of the earth realm is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the earth realm are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the water, fire, wind, space, and consciousness realms; the purity of the water, fire, wind, space, and consciousness realms is the purity of stupidity. Why? It is because

the purity of stupidity and the purity of the water, fire, wind, space, and consciousness realms are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of ignorance, and the purity of ignorance is the purity of stupidity. Why? It is because the purity of stupidity and the purity of ignorance are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset is the purity of stupidity. Why? It is because the purity of stupidity and the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of giving paramita, and the purity of giving paramita is the purity of stupidity. Why? It is because the purity of stupidity and the purity of giving paramita are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas is the purity of stupidity. Why? It is because the purity of stupidity and the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of internal emptiness, and the purity of internal emptiness is the purity of stupidity. Why? It is because the purity of stupidity and the purity of internal emptiness are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity 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; the purity of external emptiness, internal-external emptiness,

and so forth, and emptiness of selfless self-nature is the purity of stupidity. Why? It is because the purity of stupidity and the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of realness, and the purity of realness is the purity of stupidity. Why? It is because the purity of stupidity and the purity of realness are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is the purity of stupidity. Why? It is because the purity of stupidity and the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the noble truth of suffering, and the purity of the noble truth of suffering is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the noble truth of suffering are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the four meditations, and the purity of the four meditations is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the four meditations are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the four immeasurable minds and four formless concentrations, and the purity of the four immeasurable minds and four formless concentrations is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the four immeasurable minds and four formless concentrations are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of stupidity is the purity of the eight liberations, and the purity of the eight liberations is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the eight liberations are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of stupidity is the purity of the four bases of mindfulness, and the purity of the four bases of mindfulness is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the four bases of mindfulness are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of stupidity is the purity of the liberation gate of emptiness, and the purity of the liberation gate of emptiness is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the liberation gate of emptiness are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the liberation gates of formlessness and nonaspiration, and the purity of the liberation gates of formlessness and nonaspiration is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the liberation gates of formlessness and nonaspiration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, the purity of stupidity is the purity of the ten stages of bodhisattva, and the purity of the ten stages of bodhisattva is the purity of stupidity. Why? It is because the

purity of stupidity and the purity of the ten stages of bodhisattva are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the five eyes, and the purity of the five eyes is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the five eyes are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the six supernatural powers, and the purity of the six supernatural powers is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the six supernatural powers are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the Buddha's ten abilities, and the purity of the Buddha's ten abilities is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the Buddha's ten abilities are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity 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; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of staying in correct mindfulness, and the purity of staying in correct mindfulness is the purity of stupidity. Why? It is because the purity of stupidity and the purity of staying in correct mindfulness are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of dwelling in equanimity at all times, and the purity of dwelling in equanimity at all times is the purity of stupidity. Why? It is because the purity of stupidity and the purity of dwelling in equanimity at all times are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of everything is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the perfect knowledge of everything are not

dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of all dharani gates, and the purity of all dharani gates is the purity of stupidity. Why? It is because the purity of stupidity and the purity of all dharani gates are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of all samadhi gates, and the purity of all samadhi gates is the purity of stupidity. Why? It is because the purity of stupidity and the purity of all samadhi gates are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the stream-entry effect, and the purity of the stream-entry effect is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the stream-entry effect are not dualistic, separate, different, or disconnected. The purity of stupidity is the purity of the once-return effect, nonreturn effect, and arhat effect; the purity of the once-return effect, nonreturn effect, and arhat effect is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the once-return effect, nonreturn effect, and arhat effect are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the self-enlightenment bodhi, and the purity of the self-enlightenment bodhi is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the self-enlightenment bodhi are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of all great bodhisattva actions, and the purity of all great bodhisattva actions is the purity of stupidity. Why? It is because the purity of stupidity and the purity of all great bodhisattva actions are not dualistic, separate, different, or disconnected.

"Well-Appearing One, the purity of stupidity is the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas is the purity of stupidity. Why? It is because the purity of stupidity and the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because greed is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One and others in the assembly in this and the following paragraphs that because greed is pure, the five aggregates, six inner spheres, six outer spheres and so forth are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because greed is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow,

misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed,

the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because the dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of

the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

Fascicle 203

Chapter 34

Being Difficult to Believe and Understand

Section 22

(In the First Assembly)

"Well-Appearing One, because greed is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because greed is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because greed is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because greed is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of greed; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because anger is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, feeling, thinking, action,

and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One and others in this and the following paragraphs that because anger is pure, the five aggregates, six inner spheres, six outer spheres and so forth are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because anger is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because anger is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because anger is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because anger is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the mental-image realm, conscious consciousness realm, conscious

contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of pure

precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because anger is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because anger is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because anger is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

anger, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of anger, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because anger is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of the self-enlightenment bodhi, and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because anger is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of anger; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because stupidity is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One and others in the assembly in this and the following paragraphs that because stupidity is pure, the five aggregates, six inner spheres, six outer spheres and so forth are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because stupidity is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because stupidity is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because stupidity is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because stupidity is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire,

wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

stupidity; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because

the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity,

the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because stupidity is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity, the purity of all great bodhisattva actions, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because stupidity is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stupidity; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

Fascicle 204

Chapter 34

Being Difficult to Believe and Understand

Section 23

(In the First Assembly)

"Furthermore, Well-Appearing One, because matter is pure, feeling is pure; because feeling is pure, matter is pure. Why? It is because the purity of matter and the purity of feeling are not dualistic, separate, different, or disconnected. Because feeling is pure, thinking is pure; because thinking is pure, feeling is pure. Why? It is because the purity of feeling and the purity of thinking are not dualistic, separate, different, or disconnected. Because thinking is pure, action is pure; because action is pure, thinking is pure. Why? It is because the purity of thinking and the purity of action are not dualistic, separate, different, or disconnected. Because action is pure, consciousness is pure; because consciousness is pure, action is pure. Why? It is because the purity of action and the purity of consciousness are not dualistic, separate, different, or disconnected. Because consciousness is pure, the eye sphere is pure; because the eye sphere is pure, consciousness is pure. Why? It is because the purity of consciousness and the purity of the eye sphere are not dualistic, separate, different, or disconnected.

(The Buddha's teachings here and in the following are based on the orders of the dharmas often appeared in his statements, such as matter, feeling, thinking, action, and consciousness; the eye sphere, ear sphere, nose sphere, tongue sphere, and conscious sphere; the sight sphere, sound sphere, smell sphere, taste sphere, touch sphere, and mental-image sphere, and so forth. He compared each pair of dharmas, one and the next in order, and said that, for instance, because matter is pure, feeling is pure, and vice versa; because feeling is pure, matter is pure, and vice versa; because consciousness is pure, the eye sphere is pure, and vice versa; because the conscious sphere is pure, the sight sphere is pure, and vice versa; and so on. Why? He said, it is because the purity of matter and the purity of feeling are not dualistic, separate, different, or

disconnected; the purity of consciousness and the purity of the eye sphere are not dualistic, separate, different, disconnected, and so forth. This seemingly implies that the purities of all dharmas have the same purity in essence, and that as one dharma is pure, the other dharma which is connected in certain meaning will be activated to release its original purity, and vice versa.)

"Because the eye sphere is pure, the ear sphere is pure; because the ear sphere is pure, the eye sphere is pure. Why? It is because the purity of the eye sphere and the purity of the ear sphere are not dualistic, separate, different, or disconnected. Because the ear sphere is pure, the nose sphere is pure; because the nose sphere is pure, the ear sphere is pure. Why? It is because the purity of the ear sphere and the purity of the nose sphere are not dualistic, separate, different, or disconnected. Because the nose sphere is pure, the tongue sphere is pure; because the tongue sphere is pure, the nose sphere is pure. Why? It is because the purity of the nose sphere and the purity of the tongue sphere are not dualistic, separate, different, or disconnected. Because the tongue sphere is pure, the body sphere is pure; because the body sphere is pure, the tongue sphere is pure. Why? It is because the purity of the tongue sphere and the purity of the body sphere are not dualistic, separate, different, or disconnected. Because the body sphere is pure, the conscious sphere is pure; because the conscious sphere is pure, the body sphere is pure. Why? It is because the purity of the body sphere and the purity of the conscious sphere are not dualistic, separate, different, or disconnected. Because the conscious sphere is pure, the sight sphere is pure; because the sight sphere is pure, the conscious sphere is pure. Why? It is because the purity of the conscious sphere and the purity of the sight sphere are not dualistic, separate, different, or disconnected.

"Because the sight sphere is pure, the sound sphere is pure; because the sound sphere is pure, the sight sphere is pure. Why? It is because the purity of the sight sphere and the purity of the sound sphere are not dualistic, separate, different, or disconnected. Because the sound sphere is pure, the smell sphere is pure; because the smell sphere is pure, the sound sphere is pure. Why? It is because the purity of the sound sphere and the purity of the smell sphere are not dualistic, separate, different, or disconnected. Because the smell sphere is pure, the taste sphere is pure; because the taste sphere is pure, the smell sphere is pure. Why? It is because the purity of the smell sphere and the purity of the taste sphere are not dualistic, separate, different, or disconnected. Because the taste sphere is pure, the touch sphere is pure; because the touch sphere

is pure, the taste sphere is pure. Why? It is because the purity of the taste sphere and the purity of the touch sphere are not dualistic, separate, different, or disconnected. Because the touch sphere is pure, the mental-image sphere is pure; because the mental-image sphere is pure, the touch sphere is pure. Why? It is because the purity of the touch sphere and the purity of the mental-image sphere are not dualistic, separate, different, or disconnected. Because the mental-image sphere is pure, the eye realm is pure; because the eye realm is pure, the mental-image sphere is pure. Why? It is because the purity of the mental-image sphere and the purity of the eye realm are not dualistic, separate, different, or disconnected.

"Because the eye realm is pure, the sight realm is pure; because the sight realm is pure, the eye realm is pure. Why? It is because the purity of the eye realm and the purity of the sight realm are not dualistic, separate, different, or disconnected. Because the sight realm is pure, the eye consciousness realm is pure; because the eye consciousness realm is pure, the sight realm is pure. Why? It is because the purity of the sight realm and the purity of the eye consciousness realm are not dualistic, separate, different, or disconnected. Because the eye consciousness realm is pure, the eye contact is pure; because the eye contact is pure, the eye consciousness realm is pure. Why? It is because the purity of the eye consciousness realm and the purity of the eye contact are not dualistic, separate, different, or disconnected. Because the eye contact is pure, the feelings produced by eye contact are pure; because the feelings produced by eye contact are pure, the eye contact is pure. Why? It is because the purity of the eye contact and the purity of the feelings produced by eye contact are not dualistic, separate, different, or disconnected. Because the feelings produced by eye contact are pure, the ear realm is pure; because the ear realm is pure, the feelings produced by eye contact are pure. Why? It is because the purity of the feelings produced by eye contact and the purity of the ear realm are not dualistic, separate, different, or disconnected.

"Because the ear realm is pure, the sound realm is pure; because the sound realm is pure, the ear realm is pure. Why? It is because the purity of the ear realm and the purity of the sound realm are not dualistic, separate, different, or disconnected. Because the sound realm is pure, the ear consciousness realm is pure; because the ear consciousness realm is pure, the sound realm is pure. Why? It is because the purity of the sound realm and the purity of the ear consciousness realm are not dualistic, separate, different, or disconnected. Because the ear consciousness realm

is pure, the ear contact is pure; because the ear contact is pure, the ear consciousness realm is pure. Why? It is because the purity of the ear consciousness realm and the purity of the ear contact are not dualistic, separate, different, or disconnected. Because the ear contact is pure, the feelings produced by ear contact are pure; because the feelings produced by ear contact are pure, the ear contact is pure. Why? It is because the purity of the ear contact and the purity of the feelings produced by ear contact are not dualistic, separate, different, or disconnected. Because the feelings produced by ear contact are pure, the nose realm is pure; because the nose realm is pure, the feelings produced by ear contact are pure. Why? It is because the purity of the feelings produced by ear contact and the purity of the nose realm are not dualistic, separate, different, or disconnected.

"Because the nose realm is pure, the smell realm is pure; because the smell realm is pure, the nose realm is pure. Why? It is because the purity of the nose realm and the purity of the smell realm are not dualistic, separate, different, or disconnected. Because the smell realm is pure, the nose consciousness realm is pure; because the nose consciousness realm is pure, the smell realm is pure. Why? It is because the purity of the smell realm and the purity of the nose consciousness realm are not dualistic, separate, different, or disconnected. Because the nose consciousness realm is pure, the nose contact is pure; because the nose contact is pure, the nose consciousness realm is pure. Why? It is because the purity of the nose consciousness realm and the purity of the nose contact are not dualistic, separate, different, or disconnected. Because the nose contact is pure, the feelings produced by nose contact are pure; because the feelings produced by nose contact are pure, the nose contact is pure. Why? It is because the purity of the nose contact and the purity of the feelings produced by nose contact are not dualistic, separate, different, or disconnected. Because the feelings produced by nose contact are pure, the tongue realm is pure; because the tongue realm is pure, the feelings produced by nose contact are pure. Why? It is because the purity of the feelings produced by nose contact and the purity of the tongue realm are not dualistic, separate, different, or disconnected.

"Because the tongue realm is pure, the taste realm is pure; because the taste realm is pure, the tongue realm is pure. Why? It is because the purity of the tongue realm and the purity of the taste realm are not dualistic, separate, different, or disconnected. Because the taste realm is pure, the tongue consciousness realm is pure; because the tongue consciousness realm is pure, the taste

realm is pure. Why? It is because the purity of the taste realm and the purity of the tongue consciousness realm are not dualistic, separate, different, or disconnected. Because the tongue consciousness realm is pure, the tongue contact is pure; because the tongue contact is pure, the tongue consciousness realm is pure. Why? It is because the purity of the tongue consciousness realm and the purity of the tongue contact are not dualistic, separate, different, or disconnected. Because the tongue contact is pure, the feelings produced by tongue contact are pure; because the feelings produced by tongue contact are pure, the tongue contact is pure. Why? It is because the purity of the tongue contact and the purity of the feelings produced by tongue contact are not dualistic, separate, different, or disconnected. Because the feelings produced by tongue contact are pure, the body realm is pure; because the body realm is pure, the feelings produced by tongue contact are pure. Why? It is because the purity of the feelings produced by tongue contact and the purity of the body realm are not dualistic, separate, different, or disconnected.

"Because the body realm is pure, the touch realm is pure; because the touch realm is pure, the body realm is pure. Why? It is because the purity of the body realm and the purity of the touch realm are not dualistic, separate, different, or disconnected. Because the touch realm is pure, the body consciousness realm is pure; because the body consciousness realm is pure, the touch realm is pure. Why? It is because the purity of the touch realm and the purity of the body consciousness realm are not dualistic, separate, different, and unconnected. Because the body consciousness realm is pure, the body contact is pure; because the body contact is pure, the body consciousness realm is pure. Why? It is because the purity of the body consciousness realm and the purity of the body contact are not dualistic, separate, different, or disconnected. Because the body contact is pure, the feelings produced by body contact are pure; because the feelings produced by body contact are pure, the body contact is pure. Why? It is because the purity of the body contact and the purity of the feelings produced by body contact are not dualistic, separate, different, or disconnected. Because the feelings produced by body contact are pure, the conscious realm is pure; because the conscious realm is pure, the feelings produced by body contact are pure. Why? It is because the purity of the feelings produced by body contact and the purity of the conscious realm are not dualistic, separate, different, or disconnected.

"Because the conscious realm is pure, the mental-image realm is pure; because the mental-image realm is pure, the conscious realm is pure. Why? It is because the purity of the

conscious realm and the purity of the mental-image realm are not dualistic, separate, different, or disconnected. Because the mental-image realm is pure, the conscious consciousness realm is pure; because the conscious consciousness realm is pure, the mental-image realm is pure. Why? It is because the purity of the mental-image realm and the purity of the conscious consciousness realm are not dualistic, separate, different, or disconnected. Because the conscious consciousness realm is pure, the conscious contact is pure; because the conscious contact is pure, the conscious consciousness realm is pure. Why? It is because the purity of the conscious consciousness realm and the purity of the conscious contact are not dualistic, separate, different, or disconnected. Because the conscious contact is pure, the feelings produced by conscious are pure; because the feelings produced by conscious contact are pure, the conscious contact is pure. Why? It is because the purity of the conscious contact and the purity of the feelings produced by conscious contact are not dualistic, separate, different, or disconnected. Because the feelings produced by conscious contact are pure, the earth realm is pure; because the earth realm is pure, the feelings produced by conscious contact are pure. Why? It is because the purity of the feelings produced by conscious contact and the purity of the earth realm are not dualistic, separate, different, or disconnected.

"Because the earth realm is pure, the water realm is pure; because the water realm is pure, the earth realm is pure. Why? It is because the purity of the earth realm and the purity of the water realm are not dualistic, separate, different, or disconnected. Because the water realm is pure, the fire realm is pure; because the fire realm is pure, the water realm is pure. Why? It is because the purity of the water realm and the purity of the fire realm are not dualistic, separate, different, or disconnected. Because the fire realm is pure, the wind realm is pure; because the wind realm is pure, the fire realm is pure. Why? It is because the purity of the fire realm and the purity of the wind realm are not dualistic, separate, different, or disconnected. Because the wind realm is pure, the space realm is pure; because the space realm is pure, the wind realm is pure. Why? It is because the purity of the wind realm and the purity of the space realm are not dualistic, separate, different, or disconnected. Because the space realm is pure, the consciousness realm is pure; because the consciousness realm is pure, the space realm is pure. Why? It is because the purity of the space realm and the purity of the consciousness realm are not dualistic, separate, different, or disconnected. Because the consciousness realm is pure, ignorance is pure;

because ignorance is pure, the consciousness realm is pure. Why? It is because the purity of the consciousness realm and the purity of ignorance are not dualistic, separate, different, or disconnected.

"Because ignorance is pure, action is pure; because action is pure, ignorance is pure. Why? It is because the purity of ignorance and the purity of action are not dualistic, separate, different, or disconnected. Because action is pure, consciousness is pure; because consciousness is pure, action is pure. Why? It is because the purity of action and the purity of consciousness are not dualistic, separate, different, or disconnected. Because consciousness is pure, name and form are pure; because name and form are pure, consciousness is pure. Why? It is because the purity of consciousness and the purity of name and form are not dualistic, separate, different, or disconnected. Because name and form are pure, the six sense spheres are pure; because the six sense spheres are pure, name and form are pure. Why? It is because the purity of name and form and the purity of the six sense spheres are not dualistic, separate, different, or disconnected. Because the six sense spheres are pure, contact is pure; because contact is pure, the six sense spheres are pure. Why? It is because the purity of the six sense spheres and the purity of contact are not dualistic, separate, different, or disconnected. Because contact is pure, reception is pure; because reception is pure, contact is pure. Why? It is because the purity of contact and the purity of reception are not dualistic, separate, different, or disconnected. Because reception is pure, craving is pure; because craving is pure, reception is pure. Why? It is because the purity of reception and the purity of craving are not dualistic, separate, different, or disconnected. Because craving is pure, grasping is pure; because grasping is pure, craving is pure. Why? It is because the purity of craving and the purity of grasping are not dualistic, separate, different, or disconnected. Because grasping is pure, existence is pure; because existence is pure, grasping is pure. Why? It is because the purity of grasping and the purity of existence are not dualistic, separate, different, or disconnected. Because existence is pure, birth is pure; because birth is pure, existence is pure. Why? It is because the purity of existence and the purity of birth are not dualistic, separate, different, or disconnected. Because birth is pure, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because old age, death, worry, sorrow, misery, anxiety, and upset are pure, birth is pure. Why? It is because the purity of birth and the purity of old age, death, worry, sorrow, misery, anxiety, and upset are not dualistic, separate, different, or

disconnected. Because old age, death, worry, sorrow, misery, anxiety, and upset are pure, giving paramita is pure; because giving paramita is pure, old age, death, worry, sorrow, misery, anxiety, and upset are pure. Why? It is because the purity of old age, death, worry, sorrow, misery, anxiety, and upset and the purity of giving paramita are not dualistic, separate, different, or disconnected.

"Because giving paramita is pure, pure-precept paramita is pure; because pure-precept paramita is pure, giving paramita is pure. Why? It is because the purity of giving paramita and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, forbearance paramita is pure; because forbearance paramita is pure, pure-precept paramita is pure. Why? It is because the purity of pure-precept paramita and the purity of forbearance paramita are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, diligence paramita is pure; because diligence paramita is pure, forbearance paramita is pure. Why? It is because the purity of forbearance paramita and the purity of diligence paramita are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, meditation paramita is pure; because meditation paramita is pure, diligence paramita is pure. Why? It is because the purity of diligence paramita and the purity of meditation paramita are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, prajna paramita is pure; because prajna paramita is pure, meditation paramita is pure. Why? It is because the purity of meditation paramita and the purity of prajna paramita are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, internal emptiness is pure; because internal emptiness is pure, prajna paramita is pure. Why? It is because the purity of prajna paramita and the purity of internal emptiness are not dualistic, separate, different, or disconnected.

"Because internal emptiness is pure, external emptiness is pure; because external emptiness is pure, internal emptiness is pure. Why? It is because the purity of internal emptiness and the purity of external emptiness are not dualistic, separate, different, or disconnected. Because external emptiness is pure, internal-external emptiness is pure; because internal-external emptiness is pure, external emptiness is pure. Why? It is because the purity of external emptiness and the purity of internal-external emptiness are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, emptiness of emptiness is pure;

because the emptiness of emptiness is pure, internal-external emptiness is pure. Why? It is because the purity of internal-external emptiness and the purity of emptiness of emptiness are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, emptiness of space is pure; because the emptiness of space is pure, emptiness of emptiness is pure. Why? It is because the purity of emptiness of emptiness and the purity of emptiness of space are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, emptiness of ultimate truth is pure; because the emptiness of ultimate truth is pure, emptiness of space is pure. Why? It is because the purity of emptiness of space and the purity of emptiness of ultimate truth are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, emptiness of conditioned phenomena is pure; because the emptiness of conditioned phenomena is pure, emptiness of ultimate truth is pure. Why? It is because the purity of emptiness of ultimate truth and the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, emptiness of unconditioned reality is pure; because the emptiness of unconditioned reality is pure, emptiness of conditioned phenomena is pure. Why? It is because the purity of emptiness of conditioned phenomena and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, emptiness in the final analysis is pure; because the emptiness in the final analysis is pure, emptiness of unconditioned reality is pure. Why? It is because the purity of emptiness of unconditioned reality and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, emptiness of nontemporality is pure; because the emptiness of nontemporality is pure, emptiness in the final analysis is pure. Why? It is because the purity of emptiness in the final analysis and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, emptiness of deconstruction is pure; because the emptiness of deconstruction is pure, emptiness of nontemporality is pure. Why? It is because the purity of emptiness of nontemporality and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, emptiness of changelessness is pure; because the emptiness of changelessness is pure, emptiness of deconstruction is pure. Why? It is because the purity of emptiness of deconstruction and the purity of emptiness of changelessness are not dualistic,

separate, different, or disconnected. Because the emptiness of changelessness is pure, emptiness of original nature is pure; because the emptiness of original nature is pure, emptiness of changelessness is pure. Why? It is because the purity of emptiness of changelessness and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, emptiness of particular characteristics is pure; because the emptiness of particular characteristics is pure, emptiness of original nature is pure. Why? It is because the purity of emptiness of original nature and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, emptiness of common characteristics is pure; because the emptiness of common characteristics is pure, emptiness of particular characteristics is pure. Why? It is because the purity of emptiness of particular characteristics and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, emptiness of all dharmas is pure; because the emptiness of all dharmas is pure, emptiness of common characteristics is pure. Why? It is because the purity of emptiness of common characteristics and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, emptiness of nonattainment is pure; because the emptiness of nonattainment is pure, emptiness of all dharmas is pure. Why? It is because the purity of emptiness of all dharmas and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, emptiness of selflessness is pure; because the emptiness of selflessness is pure, emptiness of nonattainment is pure. Why? It is because the purity of emptiness of nonattainment and the purity of emptiness of selflessness are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, emptiness of self-nature is pure; because the emptiness of self-nature is pure, emptiness of selflessness is pure. Why? It is because the purity of emptiness of selflessness and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, emptiness of selfless self-nature is pure; because the emptiness of selfless self-nature is pure, emptiness of selfness is pure. Why? It is because the purity of emptiness of self-nature and the purity of emptiness of selfless self-nature are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, realness is pure; because realness is pure, emptiness of selfless self-nature is pure. Why? It is

because the purity of emptiness of selfless self-nature and the purity of realness are not dualistic, separate, different, or disconnected.

"Because realness is pure, dharma realm is pure; because dharma realm is pure, realness is pure. Why? It is because the purity of realness and the purity of dharma realm are not dualistic, separate, different, or disconnected. Because dharma realm is pure, dharma nature is pure; because dharma nature is pure, dharma realm is pure. Why? It is because the purity of dharma realm and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the nature of nonillusion is pure; because the nature of nonillusion is pure, dharma nature is pure. Why? It is because the purity of dharma nature and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the nature of changelessness is pure; because the nature of changelessness is pure, the nature of nonillusion is pure. Why? It is because the purity of the nature of nonillusion and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the nature of equality is pure; because the nature of equality is pure, the nature of changelessness is pure. Why? It is because the nature of changelessness and the nature of equality are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the nature of nonarising is pure; because the nature of nonarising is pure, the nature of equality is pure. Why? It is because the purity of the nature of equality and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, dharma concentration is pure; because dharma concentration is pure, the nature of nonarising is pure. Why? It is because the purity of the nature of nonarising and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, dharma dwelling is pure; because dharma dwelling is pure, dharma concentration is pure. Why? It is because the purity of dharma concentration and the purity of dharma dwelling are not dualistic, separate, different, or disconnected. Because dharma dwelling is pure, reality is pure; because reality is pure, dharma dwelling is pure. Why? It is because the purity of dharma dwelling and the purity of reality are not dualistic, separate, different, or disconnected. Because reality is pure, the realm of empty space is pure; because the realm of empty space is pure, reality is pure. Why? It is because the purity of reality and the purity of the realm of empty space are not

dualistic, separate, different, or disconnected. Because the realm of empty space is pure, the realm of the inconceivable is pure; because the realm of the inconceivable is pure, the realm of empty space is pure. Why? It is because the purity of the realm of empty space and the purity of the realm of the inconceivable are not dualistic, separate, different, or disconnected. Because the realm of the inconceivable is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the realm of the inconceivable is pure. Why? It is because the purity of the realm of the inconceivable and the purity of the noble truth of suffering are not dualistic, separate, different, or disconnected.

"Because the noble truth of suffering is pure, the noble truth of the cause of suffering is pure; because the noble truth of the cause of suffering is pure, the noble truth of suffering is pure. Why? It is because the purity of the noble truth of suffering and the purity of the noble truth of the cause of suffering are not dualistic, separate, different, or disconnected. Because the noble truth of the cause of suffering is pure, the noble truth of the cessation of suffering is pure; because the noble truth of the cessation of suffering is pure, the noble truth of the cause of suffering is pure. Why? It is because the purity of the noble truth of the cause of suffering and the purity of the noble truth of the cessation of suffering are not dualistic, separate, different, or disconnected. Because the noble truth of the cessation of suffering is pure, the noble truth of the path for the cessation of suffering is pure; because the noble truth of the path for the cessation of suffering is pure, the noble truth of the cessation of suffering is pure. Why? It is because the purity of the noble truth of the cessation of suffering and the purity of the noble truth of the path for the cessation of suffering are not dualistic, separate, different, or disconnected. Because the noble truth of the path for the cessation of suffering is pure, the four meditations are pure; because the four meditations are pure, the noble truth of the path for the cessation of suffering is pure. Why? It is because the purity of the noble truth of the path for the cessation of suffering and the purity of the four meditations are not dualistic, separate, different, or disconnected.

"Because the four meditations are pure, the four immeasurable minds are pure; because the four immeasurable minds are pure, the four meditations are pure. Why? It is because the purity of the four meditations and the purity of the four immeasurable minds are not dualistic, separate, different, or disconnected. Because the four immeasurable minds are pure, the four formless concentrations are pure; because the four formless concentrations are pure, the four

immeasurable minds are pure. Why? It is because the purity of the four immeasurable minds and the purity of the formless concentrations are not dualistic, separate, different, or disconnected. Because the four formless concentrations are pure, the eight liberations are pure; because the eight liberations are pure, the four formless concentrations are pure. Why? It is because the purity of the four formless concentrations and the purity of the eight liberations are not dualistic, separate, different, or disconnected.

"Because the eight liberations are pure, the eight vexation-overcoming meditations are pure; because the eight vexation-overcoming meditations are pure, the eight liberations are pure. Why? It is because the purity of the eight liberations and the purity of the eight vexation-overcoming meditations are not dualistic, separate, different, or disconnected. Because the eight vexation-overcoming meditations are pure, the nine concentrations in sequence are pure; because the nine concentrations in sequence are pure, the eight vexation-overcoming meditations are pure. Why? It is because the purity of the eight vexation-overcoming meditations and the purity of the nine concentrations in sequence are not dualistic, separate, different, or disconnected. Because the nine concentrations in sequence are pure, the ten universal contemplations are pure; because the ten universal contemplations are pure, the nine concentrations in sequence are pure. Why? It is because the purity of the nine concentrations in sequence and the purity of the ten universal contemplations are not dualistic, separate, different, or disconnected. Because the ten universal contemplations are pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the ten universal contemplations are pure. Why? It is because the purity of the ten universal contemplations and the purity of the four bases of mindfulness are not dualistic, separate, different, or disconnected.

"Because the four bases of mindfulness are pure, the four correct endeavors are pure; because the four correct endeavors are pure, the four bases of mindfulness are pure. Why? It is because the purity of the four bases of mindfulness and the purity of the four correct endeavors are not dualistic, separate, different, or disconnected. Because the four correct endeavors are pure, the four bases of power are pure; because the four bases of power are pure, the four correct endeavors are pure. Why? It is because the purity of the four correct endeavors and the purity of the four bases of power are not dualistic, separate, different, or disconnected. Because the four bases of power are pure, the five roots are pure; because the five roots are pure, the four bases of

power are pure. Why? It is because the purity of the four bases of power and the purity of the five roots are not dualistic, separate, different, or disconnected. Because the five roots are pure, the five powers are pure; because the five powers are pure, the five roots are pure. Why? It is because the purity of the five roots and the purity of the five powers are not dualistic, separate, different, or disconnected. Because the five powers are pure, the seven factors for enlightenment are pure; because the seven factors for enlightenment are pure, the five powers are pure. Why? It is because the purity of the five powers and the purity of the seven factors for enlightenment are not dualistic, separate, different, or disconnected. Because the seven factors for enlightenment are pure, the noble eightfold path is pure; because the noble eightfold path is pure, the seven factors for enlightenment are pure. Why? It is because the purity of the seven factors for enlightenment and the purity of the noble eightfold path are not dualistic, separate, different, or disconnected. Because the noble eightfold path is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness if pure, the noble eightfold path is pure. Why? It is because the purity of the noble eightfold path and the purity of the liberation gate of emptiness are not dualistic, separate, different, or disconnected.

"Because the liberation gate of emptiness is pure, the liberation gate of formlessness is pure; because the liberation gate of formlessness is pure, the liberation gate of emptiness is pure. Why? It is because the purity of the liberation gate of emptiness and the purity of the liberation gate of formlessness are not dualistic, separate, different, or disconnected. Because the liberation gate of formlessness is pure, the liberation gate of nonaspiration is pure; because the liberation gate of nonaspiration is pure, the liberation gate of formlessness is pure. Why? It is because the purity of the liberation gate of formlessness and the purity of the liberation gate of nonaspiration are not dualistic, separate, different, or disconnected. Because the liberation gate of nonaspiration is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the liberation gate of nonaspiration is pure. Why? It is because the purity of the liberation gate of nonaspiration and the purity of the ten stages of bodhisattva are not dualistic, separate, different, or disconnected.

"Because the ten stages of bodhisattva are pure, the five eyes are pure; because the five eyes are pure, the ten stages of bodhisattva are pure. Why? It is because the purity of the ten

stages of bodhisattva and the purity of the five eyes are not dualistic, separate, different, or disconnected.

"Because the five eyes are pure, the six supernatural powers are pure; because the six supernatural powers are pure, the five eyes are pure. Why? It is because the purity of the five eyes and the purity of the six supernatural powers are not dualistic, separate, different, or disconnected. Because the six supernatural powers are pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the six supernatural powers are pure. Why? It is because the purity of the six supernatural powers and the purity of the Buddha's ten abilities are not dualistic, separate, different, or disconnected.

"Because the Buddha's ten abilities are pure, the four kinds of fearlessness are pure; because the four kinds of fearlessness are pure, the Buddha's ten abilities are pure. Why? It is because the purity of the Buddha's ten abilities and the purity of the four kinds of fearlessness are not dualistic, separate, different, or disconnected. Because the four kinds of fearlessness are pure, the four unhindered understandings are pure; because the four unhindered understandings are pure, the four kinds of fearlessness are pure. Why? It is because the purity of the four kinds of fearlessness and the purity of the four unhindered understandings are not dualistic, separate, different, or disconnected. Because the four unhindered understandings are pure, great loving-kindness is pure; because great loving-kindness is pure, the four unhindered understandings are pure. Why? It is because the purity of the four unhindered understandings and the purity of great loving-kindness are not dualistic, separate, different, or disconnected. Because great loving-kindness is pure, great compassion is pure; because great compassion is pure, great loving-kindness is pure. Why? It is because the purity of great loving-kindness and the purity of great compassion are not dualistic, separate, different, or disconnected. Because great compassion is pure, great joy is pure; because great joy is pure, great compassion is pure. Why? It is because the purity of great compassion and the purity of great joy are not dualistic, separate, different, or disconnected. Because great joy is pure, great equanimity is pure; because great equanimity is pure, great joy is pure. Why? It is because the purity of great joy and the purity of great equanimity are not dualistic, separate, different, or disconnected. Because great equanimity is pure, the eighteen distinctive features of Buddha's wisdom and power are pure; because the eighteen distinctive features of Buddha's wisdom and power are pure, great equanimity is pure.

Why? It is because the purity of great equanimity and the purity of the eighteen distinctive features of Buddha's wisdom and power are not dualistic, separate, different, or disconnected. Because the eighteen distinctive features of Buddha's wisdom and power are pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the eighteen distinctive features of Buddha's wisdom and power are pure. Why? It is because the purity of the eighteen distinctive features of Buddha's wisdom and power and the purity of staying in correct mindfulness are not dualistic, separate, different, or disconnected.

"Because staying in correct mindfulness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, staying in correct mindfulness is pure. Why? It is because the purity of staying in correct mindfulness and the purity of dwelling in equanimity at all times are not dualistic, separate, different, or disconnected. Because dwelling in equanimity at all times is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, dwelling in equanimity at all times is pure. Why? It is because the purity of dwelling in equanimity at all times and the purity of the perfect knowledge of everything are not dualistic, separate, different, or disconnected.

"Because the perfect knowledge of everything is pure, the perfect knowledge of the forms of the paths is pure; because the perfect knowledge of the forms of the paths is pure, the perfect knowledge of everything is pure. Why? It is because the purity of the perfect knowledge of everything and the purity of the perfect knowledge of the forms of the paths are not dualistic, separate, different, or disconnected. Because the perfect knowledge of the forms of the paths is pure, the perfect knowledge of all phenomena is pure; because the perfect knowledge of all phenomena is pure, the perfect knowledge of the forms of the paths is pure. Why? It is because the purity of the perfect knowledge of the forms of the paths and the purity of the perfect knowledge of all phenomena are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all phenomena is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all phenomena is pure. Why? It is because the purity of the perfect knowledge of all phenomena and the purity of all dharani gates are not dualistic, separate, different, or disconnected.

"Because all dharani gates are pure, all samadhi gates are pure; because all samadhi gates are pure, all dharani gates are pure. Why? It is because the purity of all dharani gates and the purity of all samadhi gates are not dualistic, separate, different, or disconnected. Because all samadhi gates are pure, the stream-entry effect is pure; because the stream-entry effect is pure, all samadhi gates are pure. Why? It is because the purity of all samadhi gates and the purity of the stream-entry effect are not dualistic, separate, different, or disconnected.

"Because the stream-entry effect is pure, the once-return effect is pure; because the once-return effect is pure, the stream-entry effect is pure. Why? It is because the purity of the stream-entry effect and the purity of the once-return effect are not dualistic, separate, different, or disconnected. Because the once-return effect is pure, the nonreturn effect is pure; because the nonreturn effect is pure, the once-return effect is pure. Why? It is because the purity of the once-return effect and the purity of the nonreturn effect are not dualistic, separate, different, or disconnected. Because the nonreturn effect is pure, the arhat effect is pure; because the arhat effect is pure, the nonreturn effect is pure. Why? It is because the purity of the nonreturn effect and the purity of the arhat effect are not dualistic, separate, different, or disconnected. Because the arhat effect is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the arhat effect is pure. Why? It is because the purity of the arhat effect and the purity of the self-enlightenment bodhi are not dualistic, separate, different, or disconnected.

"Because the self-enlightenment bodhi is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the self-enlightenment bodhi is pure. Why? It is because the purity of the self-enlightenment bodhi and the purity of all great bodhisattva actions are not dualistic, separate, different, or disconnected.

"Because all great bodhisattva actions are pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, all great bodhisattva actions are pure. Why? It is because the purity of all great bodhisattva actions and the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 24

(In the First Assembly)

"Furthermore, Well-Appearing One, because prajna paramita is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because prajna paramita is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental realms, twelve chains of dependent arising, six paramitas, twenty kinds of emptiness, realness and so forth, four noble truths, and so forth, and the rest of superior virtuous dharmas are pure; because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because prajna paramita is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because prajna paramita is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna

paramita is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the

water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, pure precept, forbearance, diligence, and meditation paramitas are pure; because pure precept, forbearance, diligence, and meditation paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of pure precept, forbearance, diligence, and meditation paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the noble truths of the cause of suffering,

the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and

noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because

the purity of prajna paramita, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because prajna paramita is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita, the purity of all great

bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because prajna paramita is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of prajna paramita; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because meditation paramita is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said on this and the following pages that because meditation paramita is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because meditation paramita is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the ear, nose, tongue, body, and conscious spheres are pure;

because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because meditation paramita is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because meditation paramita is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because meditation paramita is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because meditation paramita is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation

paramita; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, pure precept, forbearance, diligence, and prajna paramitas are pure; because pure precept, forbearance, diligence, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of pure precept, forbearance, diligence, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the

cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of

all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because meditation paramita is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge

of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because meditation paramita is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of meditation paramita, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because meditation paramita is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of meditation paramita; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 25

(In the First Assembly)

"Furthermore, Well-Appearing One, because diligence paramita is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said on this and the following pages that because diligence paramita is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because diligence paramita is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the ear, nose, tongue, body, and conscious spheres are pure;

because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the sound realm, ear consciousness realm, ear contact, and

the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because diligence paramita is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because diligence paramita is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because diligence paramita is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita;

the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, pure precept, forbearance, meditation, and prajna paramitas are pure; because pure precept, forbearance, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of pure precept, forbearance, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It

is because the purity of diligence paramita; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the four

bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is

because the purity of diligence paramita, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect

knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because diligence paramita is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of the self-

enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because diligence paramita is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of diligence paramita; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because forbearance paramita is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said in this and the following paragraphs that because forbearance paramita is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because forbearance paramita is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

forbearance paramita; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the earth realm, and the purity of the

perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, pure precept, diligence, meditation, and prajna paramitas are pure; because pure precept, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of pure precept, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because forbearance paramita is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of

the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

forbearance paramita, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because forbearance paramita is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the once-return effect, nonreturn effect, and

arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because forbearance paramita is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of forbearance paramita; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 26

(In the First Assembly)

"Furthermore, Well-Appearing One, because pure-precept paramita is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because pure-precept paramita is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because pure-precept paramita is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the ear, nose, tongue, body, and conscious spheres are

pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because pure-precept paramita is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because pure-precept paramita is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because pure-precept paramita is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because pure-precept paramita is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept

paramita; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, forbearance, diligence, meditation, and prajna paramitas are pure; because forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering,

and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of

all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because pure-precept paramita is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge

of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because pure-precept paramita is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because pure-precept paramita is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of pure-precept paramita; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because giving paramita is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said in this and the following paragraphs that because giving paramita is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the five aggregates and so forth, and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because giving paramita is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the taste realm, tongue consciousness realm, tongue contact,

and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, pure-precept paramita is pure; because pure-precept paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of pure-precept paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, forbearance, diligence, meditation, and prajna paramitas are pure; because forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the noble truth of

suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because giving paramita is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the five eyes, and the purity of the perfect knowledge

of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge

of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because giving paramita is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of giving paramita, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because giving paramita is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of giving paramita; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 27

(In the First Assembly)

"Furthermore, Well-Appearing One, because internal emptiness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said in this and the following pages that because internal emptiness is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because internal emptiness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the ear, nose, tongue, body, and conscious spheres are pure;

because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the sound realm, ear consciousness realm, ear contact, and

the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness;

the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, external emptiness is pure; because external emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of external emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, 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 pure; because internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It

is because the purity of internal emptiness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not

dualistic, separate, different, or disconnected. Because internal emptiness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the six supernatural powers, and the purity

of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is

pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal emptiness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal emptiness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because internal emptiness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because internal emptiness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal emptiness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because external emptiness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because external emptiness is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because external emptiness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It

is because the purity of external emptiness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because

the purity of external emptiness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the

feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because external emptiness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of internal emptiness, and the purity of

the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, 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 pure; because internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the noble truths of the

cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the five eyes, and the purity of the perfect

knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because external emptiness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because external emptiness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because external emptiness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of external emptiness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because internal-external emptiness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because internal-external emptiness is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth and the unsurpassed, perfect, and universal bodhi are pure, the perfect knowledge of

all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because internal-external emptiness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm,

eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 28

(In the First Assembly)

"Well-Appearing One, because internal-external emptiness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the touch realm, body consciousness realm, body

contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, action, consciousness, name and form, six sense

spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, 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 pure; because external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of

external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge

is pure. Why? It is because the purity of internal-external emptiness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path;

and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the

purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the

perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because internal-external emptiness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all

perfect knowledge is pure. Why? It is because the purity of internal-external emptiness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because internal-external emptiness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of internal-external emptiness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of emptiness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of emptiness is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and so forth, and the six paramitas, twenty kinds of emptiness, thirty-seven aids to enlightenment, as well as the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of emptiness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It

is because the purity of emptiness of emptiness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of emptiness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of emptiness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of emptiness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

emptiness of emptiness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the earth realm, and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, external emptiness, internal-external 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

emptiness of emptiness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of emptiness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect,

nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of emptiness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of emptiness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of space is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of space is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and so forth, and the six paramitas, twenty kinds of emptiness, as well as the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of space is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the eye realm, and the purity of the perfect

knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of space is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of space is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of space is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge

is pure. Why? It is because the purity of emptiness of space; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 29

(In the First Assembly)

"Well-Appearing One, because the emptiness of space is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, 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 are pure; because external emptiness, internal-external

emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of space is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of space is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of space is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because

the purity of emptiness of space, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of space is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space, the purity of all

great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of space is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of space; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of ultimate truth is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said in this and the following paragraphs that because the emptiness of ultimate truth is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and so forth, and the six paramitas, twenty kinds of emptiness, as well as the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of ultimate truth is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or

disconnected. Because the emptiness of ultimate truth is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of ultimate truth, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity

of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or

disconnected. Because the emptiness of ultimate truth is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of ultimate truth is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of ultimate truth is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of ultimate truth is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the four correct endeavors, four bases of power, and so forth, and the noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of dwelling in equanimity at all times, and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of ultimate truth is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect,

nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of ultimate truth is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of ultimate truth; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of conditioned phenomena is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, and unconnected. Because the emptiness of conditioned phenomena is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of feeling, thinking, action, and consciousness;

and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of conditioned phenomena is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and so forth, and the six paramitas, twenty kinds of emptiness, as well as the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned

phenomena; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the

nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the

touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of

ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of

the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 30

(In the First Assembly)

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the liberation gates of formlessness and

nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive

features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned

phenomena is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of conditioned phenomena is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of conditioned phenomena is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of conditioned phenomena; the

purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of unconditioned reality is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of unconditioned reality is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and so forth, and the six paramitas, twenty kinds of emptiness, as well as the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the ear, nose, tongue,

body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are

pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of unconditioned reality is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of unconditioned reality is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of unconditioned reality is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the

water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of

all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned

reality; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of

unconditioned reality, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of staying in correct mindfulness, and the purity of the perfect

knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all

perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of unconditioned reality is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of unconditioned reality is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of unconditioned reality; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness in the final analysis is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or

disconnected. Because the emptiness in the final analysis is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because the emptiness in the final analysis is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, and so forth, and the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness in the final analysis is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the

sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness in the final analysis, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the touch realm, body consciousness realm,

body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, action, consciousness, name

and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, 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 are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are

pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness in the final analysis is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness in the final analysis is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness in the final analysis is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect

knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the perfect knowledge of the forms of the

paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness in the final analysis is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis,

the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness in the final analysis is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness in the final analysis; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 31

(In the First Assembly)

"Furthermore, Well-Appearing One, because the emptiness of nontemporality is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because the emptiness of nontemporality is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, and so forth, and the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of nontemporality is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the eye sphere, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nontemporality is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nontemporality is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nontemporality is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is

because the purity of emptiness of nontemporality; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of nontemporality, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nontemporality is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, 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 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nontemporality is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nontemporality is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all

perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nontemporality is pure,

the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nontemporality is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nontemporality; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of deconstruction is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of

deconstruction; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of deconstruction is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, and so forth, and the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of deconstruction is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the sound, smell, taste, touch, and mental-

image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the smell realm, nose

consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, 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 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the four immeasurable minds and four formless concentrations are pure; because the four

immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of deconstruction is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the Buddha’s ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of

deconstruction is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, and unconnected. Because the emptiness of deconstruction is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of deconstruction is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of

deconstruction, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of deconstruction is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of deconstruction; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of changelessness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of changelessness is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, and so forth, and the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi are pure. Because the five aggregates and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of changelessness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the eye sphere, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of changelessness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of changelessness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of changelessness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is

because the purity of emptiness of changelessness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of changelessness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 32

(In the First Assembly)

"Well-Appearing One, because the emptiness of changelessness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, 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 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of changelessness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of changelessness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of changelessness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect

knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the perfect knowledge of the forms of the paths

and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of changelessness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness,

the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of changelessness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of changelessness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of original nature is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of original nature is pure, the five aggregates, six inner and outer spheres, five consciousness realms, six fundamental elements, six paramitas, twelve chains of dependent origination, twenty kinds of emptiness, realness and so forth, four noble truths, four meditations and so forth, eight liberations and so forth, thirty-seven aids to enlightenment, three liberation gates, five eyes and six supernatural powers, Buddha's ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all

dharani gates and all samadhi gates, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the five aggregates and so forth and the unsurpassed bodhi of the Buddhas, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of original nature is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of original nature, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the smell realm, nose consciousness realm,

nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not

dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of original nature is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of original nature is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, 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 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of original nature is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because the emptiness of original nature is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the liberation gates of formlessness and nonaspiration are pure;

because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the four kinds of fearlessness, four unhindered

understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate,

different, or disconnected. Because the emptiness of original nature is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of original nature is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of original nature is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of original nature; the purity of the unsurpassed,

perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of particular characteristics is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of particular characteristics is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of particular characteristics is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the ear, nose, tongue,

body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic,

separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the taste realm, tongue consciousness realm, tongue

contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of pure precept, forbearance, diligence, meditation, and

prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 33

(In the First Assembly)

"Well-Appearing One, because the emptiness of particular characteristics is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, 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 common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, dharma

realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the four immeasurable minds and four formless

concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect

knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of particular characteristics is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of particular characteristics is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of particular characteristics is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of particular characteristics is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of particular characteristics is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of

particular characteristics, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of particular characteristics is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of particular characteristics; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of common characteristics is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of common characteristics is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of common characteristics is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is

pure. Why? It is because the purity of emptiness of common characteristics, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of common characteristics is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of common characteristics is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of common characteristics is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the taste realm, tongue consciousness realm, tongue contact, and the

feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, and unconnected. Because the emptiness of common characteristics is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common

characteristics is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, 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 all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the

realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of common characteristics is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of common characteristics is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of common characteristics is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the liberation gates of formlessness

and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of common characteristics; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the

purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of common characteristics is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of common characteristics is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed,

perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of common characteristics; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of all dharmas is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of all dharmas is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of all dharmas is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the ear, nose, tongue, body, and conscious spheres; and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm,

ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of all dharmas is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of all dharmas is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of all dharmas is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

emptiness of all dharmas; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different,

or disconnected. Because the emptiness of all dharmas is pure, 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 nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 34

(In the First Assembly)

"Well-Appearing One, because the emptiness of all dharmas is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the four

immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity

of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and

so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of all dharmas, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of all dharmas is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of all dharmas is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and

universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of all dharmas; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of nonattainment is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the emptiness of nonattainment, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of nonattainment is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of nonattainment is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

emptiness of nonattainment; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the sound realm, ear

consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the

purity of emptiness of nonattainment; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not

dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, 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 selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation

of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity ofemptiness of nonattainment, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of nonattainment is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of nonattainment, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of dwelling in equanimity at all

times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of nonattainment is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect,

nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of nonattainment is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of nonattainment; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of selflessness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught Well-Appearing One in this and the following paragraphs that because the emptiness of selflessness is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of selflessness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of

selflessness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the conscious

realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and

upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 35

(In the First Assembly)

"Well-Appearing One, because the emptiness of selflessness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, 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 self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-

external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect

knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of

the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selflessness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selflessness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selflessness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selflessness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the emptiness of self-nature is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught Well-Appearing One in this and the following paragraphs that because the emptiness of self-nature is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the emptiness of self-nature is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings

produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the taste realm, tongue consciousness

realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of pure precept,

forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, 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, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of self-nature is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure.

Why? It is because the purity of emptiness of self-nature; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of

the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is

pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not

dualistic, separate, different, or disconnected. Because the emptiness of self-nature is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of self-nature is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of self-nature; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the emptiness of selfless self-nature is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of

selfless self-nature; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the emptiness of selfless self-nature is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent arising, six paramitas, realness and so forth, four noble truths, four meditations and so forth, eight liberations and so forth, thirty-seven aids to enlightenment, three liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all dharani gates and all samadhi gates, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge

is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the emptiness of selfless self-nature; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the sound realm, ear consciousness real, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selfless self-nature is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selfless self-nature is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selfless self-nature is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact

are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 36

(In the First Assembly)

"Well-Appearing One, because the emptiness of selfless self-nature is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, 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, and emptiness of self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selfless self-nature is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selfless self-nature is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the emptiness of selfless self-nature is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold

path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the perfect knowledge of the forms of the

paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the emptiness of selfless self-nature is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-

nature, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the emptiness of selfless self-nature is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of emptiness of selfless self-nature; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because realness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because realness is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent arising, six paramitas, dharma realm and so forth, four noble truths, four meditations and so forth, eight liberations and so forth, thirty-seven aids to enlightenment, three liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all dharani gates and all samadhi gates,

voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because realness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is

pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the tongue realm, and the purity of the perfect knowledge of

all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, dharma realm is pure; because dharma realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of dharma realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma nature, the nature of nonillusion, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of dharma nature, the nature of nonillusion, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the noble truth of suffering, and the

purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because realness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is

pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the perfect knowledge

of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because realness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of the self-enlightenment bodhi, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because realness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of realness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because dharma realm is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because dharma realm is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the five aggregates, and so forth, and the great bodhisattva

actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because dharma realm is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the sight realm, eye consciousness realm,

eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness

realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma realm is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma realm is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma realm is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 37

(In the First Assembly)

"Well-Appearing One, because dharma realm is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma nature, the nature of nonillusion, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of dharma nature, the nature of nonillusion, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the noble truths of the cause of suffering, the cessation

of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold

path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because

the purity of dharma realm, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma realm is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm, the purity of all great

bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma realm is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma realm; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because dharma nature is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because dharma nature is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because dharma nature is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma

nature is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear

contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is

because the purity of dharma nature, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, dharma realm, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, the nature of nonillusion, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of dharma realm, the nature of nonillusion, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the four correct endeavors, four bases of

power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different,

or disconnected. Because dharma nature is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma nature is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because dharma nature is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma nature is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma nature; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the nature of nonillusion is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the nature of nonillusion is pure, the five aggregates, six inner spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the five aggregates, and so forth, and the great bodhisattva actions and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the nature of nonillusion is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure,

the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

Because the nature of nonillusion is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonillusion is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonillusion is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonillusion is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

the nature of nonillusion; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different,

or disconnected. Because the nature of nonillusion is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, dharma realm, dharma nature, the nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of

suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

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Chapter 34

Being Difficult to Believe and Understand

Section 38

(In the First Assembly)

"Well-Appearing One, because the nature of nonillusion is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the four kinds of fearlessness, four unhindered understandings, and so

forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is

because the purity of the nature of nonillusion, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonillusion is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonillusion is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonillusion; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the nature of changelessness is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further taught in this and the following paragraphs that because the nature of changelessness is pure, the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the nature of changelessness is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the sight sphere, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of changelessness is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of changelessness is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of changelessness is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body

contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of ignorance, and the purity of the

perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, 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 pure; because

external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, dharma realm, dharma nature, the nature of nonillusion, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of changelessness is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of changelessness is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of changelessness is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect

knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the perfect knowledge of the forms of the paths

and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of changelessness is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness,

the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of changelessness is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of changelessness; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Furthermore, Well-Appearing One, because the nature of equality is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the nature of equality is pure, the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the nature of equality is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

the nature of equality; the purity of the taste realm, tongue consciousness realm, tongue contact, and so forth, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the earth realm, and the purity of the

perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of equality is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of

the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the

nature of equality, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of equality is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the once-return effect, nonreturn effect, and

arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of equality is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of equality; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."

Fascicle 220

Chapter 34

Being Difficult to Believe and Understand

Section 39

(In the First Assembly)

"Furthermore, Well-Appearing One, because the nature of nonarising is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because the nature of nonarising is pure, the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the nature of nonarising is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the ear, nose, tongue, body, and

conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the ear realm, and the purity of the

perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the tongue realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of

the nature of nonarising; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or

disconnected. Because the nature of nonarising is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of

suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is

because the purity of the nature of nonarising, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the nature of nonarising is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nature of nonarising is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the nature of nonarising is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nature of nonarising; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because dharma concentration is pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of feeling, thinking, action, and consciousness; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

(The Buddha further said to Well-Appearing One in this and the following paragraphs that because dharma concentration is pure, the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas are pure, the perfect knowledge of all perfect knowledge is

pure. Why? It is because the purity of the nature of dharma concentration; the purity of the five aggregates, and so forth, and the unsurpassed bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because dharma concentration is pure, the eye sphere is pure; because the eye sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the eye sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the ear, nose, tongue, body, and conscious spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the sight sphere is pure; because the sight sphere is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the sight sphere, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the sound, smell, taste, touch, and mental-image spheres are pure; because the sound, smell, taste, touch, and mental-image spheres are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the sound, smell, taste, touch, and mental-image spheres; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the eye realm is pure; because the eye realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the eye realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, the perfect knowledge of all

perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the ear realm is pure; because the ear realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the nose realm is pure; because the nose realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the nose realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the tongue realm is pure; because the tongue realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the tongue realm, and the purity of

the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the body realm is pure; because the body realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the body realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the conscious realm is pure; because the conscious realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the conscious realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings

produced by conscious contact; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the earth realm is pure; because the earth realm is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the earth realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the water, fire, wind, space, and consciousness realms; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, ignorance is pure; because ignorance is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, giving paramita is pure; because giving paramita is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna

paramitas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, internal emptiness is pure; because internal emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, 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 pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, realness is pure; because realness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of dharma

realm, dharma nature, and so forth, and the realm of the inconceivable; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the noble truth of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the four meditations are pure; because the four meditations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the four meditations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the four immeasurable minds and four formless concentrations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the eight liberations are pure; because the eight liberations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the eight liberations, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the eight vexation-overcoming

meditations, nine concentrations in sequence, and ten universal contemplations are pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the four bases of mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the liberation gate of emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the ten stages of bodhisattva, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the five eyes are pure; because the five eyes are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the six supernatural powers, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the Buddha's ten abilities, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, 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 pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the perfect knowledge of all

perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of staying in correct mindfulness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of dwelling in equanimity at all times, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the perfect knowledge of everything, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, all dharani gates are pure; because all dharani gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of all dharani gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, all samadhi gates are pure; because all samadhi gates are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of all samadhi gates, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the stream-entry effect,

and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma concentration is pure, the once-return effect, nonreturn effect, and arhat effect are pure; because the once-return effect, nonreturn effect, and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the once-return effect, nonreturn effect, and arhat effect; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of the self-enlightenment bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration, the purity of all great bodhisattva actions, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dharma concentration is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma concentration; the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas; and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected."