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The Great Prajna Paramita Sutra

Volume 12

(Fascicles 221-240)

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 221

Chapter 34

Being Difficult to Believe and Understand

Section 40

(In the First Assembly)

"Furthermore, Well-Appearing One, because dharma dwelling 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 dwelling, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma dwelling 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 dwelling, 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 all in the assembly that because dharma dwelling is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental realms, six paramitas, and so forth, and the rest of superior virtuous dharmas are pure. Because these dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of dharma dwelling, the purity of these dharmas, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because dharma dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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? Because the purity of dharma dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dharma dwelling is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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

dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 dwelling 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 dwelling, 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 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 reality, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because 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 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 and all in the assembly that because reality is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental realms, six paramitas, and so forth, and the rest of superior virtuous dharmas are pure. Because these dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of reality, the purity of these dharmas, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 reality, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because 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 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 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 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 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 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 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 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 reality 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 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 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 reality, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because reality is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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."

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Chapter 34

Being Difficult to Believe and Understand

Section 41

(In the First Assembly)

"Furthermore, Well-Appearing One, because the realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 and others present in the assembly that because the realm of empty space is pure, the five aggregates, six inner and 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, 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, 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 all the purities are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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

the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty

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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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.

"Well-Appearing One, because the realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty space 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 realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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, 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 realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm

of empty 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 realm of empty 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 the realm of empty 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 realm of empty 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 the realm of empty 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 realm of the inconceivable 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 realm of the inconceivable, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the realm of the inconceivable 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 realm of the

inconceivable, 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 present in the assembly that because the realm of the inconceivable is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, twelve chains of dependent arising, six paramitas, twenty kind 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, Buddha's ten abilities and so forth, 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 all their purities are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable,

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

"Well-Appearing One, because the realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 realm of the inconceivable 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 realm

of the inconceivable, 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 realm of the inconceivable 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 realm of the inconceivable, 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 42

(In the First Assembly)

"Furthermore, Well-Appearing One, because the noble truth of suffering 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 noble truth of suffering, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of suffering 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 noble truth of suffering, 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 present in the assembly that because the noble truth of suffering is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, and so forth, and the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, six inner and outer spheres, and so forth are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of suffering is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma dwelling, dharma concentration, 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 noble truth of suffering, 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 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 perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the noble truth of suffering, the purity of the noble truth of the cause of suffering, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of suffering is pure, the noble truths of the cessation of suffering and the path for the cessation of suffering are pure; because the noble truths of 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 noble truth of suffering, the purity of the noble truths of 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, the purity of the stream-entry effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, and unconnected. Because the noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of suffering 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 noble truth of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 present in the assembly that because the noble truth of the cause of suffering is pure, the five aggregates, six inner and 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 the rest of superior virtuous dharmas are pure. Because the five aggregates, six inner and outer spheres, and so forth, and the superior virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because these three kinds of purity are not dualistic, separate, different, or disconnected.)

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

cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering, 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 43

(In the First Assembly)

"Furthermore, Well-Appearing One, because the noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 present in the assembly that because the noble truth of the cessation of suffering is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, and so forth, and the voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, six inner and outer spheres, and so forth are pure, the perfect knowledge

of all perfect knowledge is pure. Why? It is because the purity of the noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the cessation of suffering is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma dwelling, dharma concentration, 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering is pure, the noble truths of the cause of suffering and the path for the cessation of suffering are pure; because the noble truths of the cause 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 noble truth of the cessation of suffering, the purity of the noble truths of the cause 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble

truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation

of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the

cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the cessation of suffering 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 noble truth of the cessation of suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 present in the assembly that because the noble truth of the path for ceasing suffering is pure, the five

aggregates, six inner and 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 the rest of superior virtuous dharmas are pure. Because the five aggregates, six inner and outer spheres, and so forth, and the superior virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble

truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the

path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering is pure, the noble truths of the cause of suffering and the cessation of suffering are pure; because the noble truths of the cause of suffering and the cessation of suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the noble truth of the path for ceasing suffering, the purity of the noble truths of the cause of suffering and 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 noble truth of the path for ceasing suffering 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 noble truth of the path for ceasing suffering, 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 44

(In the First Assembly)

"Furthermore, Well-Appearing One, because the four meditations are 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 four meditations, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four meditations are 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 four meditations, 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 present in the assembly that because the four meditations are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, twelve chains of dependent arising, six paramitas, various kinds of emptiness, realness, four noble truths, and so forth and the rest of superior virtuous dharmas are pure. Because the five aggregates, and so forth, and the various superior virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? The Buddha explained that

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

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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations are 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 four meditations, 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 four meditations 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four meditations, 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 four immeasurable minds are 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 four immeasurable minds, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four immeasurable minds are 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 four immeasurable minds, 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 present in the assembly that because the four immeasurable minds are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, twelve chains of dependent arising, six paramitas, various kinds of emptiness, realness, four noble

truths, and so forth and the rest of superior virtuous dharmas are pure. Because the five aggregates, and so forth, and the various superior virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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

four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four

immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable

minds, 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 four immeasurable minds are pure, the four formless concentrations are pure; because the four formless concentrations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four immeasurable minds, the purity of the 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds are 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 four immeasurable minds, 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 four immeasurable minds 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four immeasurable minds, 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 four formless concentrations are 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 four formless concentrations, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four formless concentrations are 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 four formless concentrations, 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 present in the assembly that because the four formless concentrations are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, twelve chains of dependent arising, six paramitas, various kinds of emptiness, realness, four noble truths, and so forth and the rest of superior virtuous dharmas are pure. Because the five aggregates, and so forth, and the various superior virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four

formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless

concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four formless concentrations are 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 four formless concentrations, 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 45

(In the First Assembly)

"Well-Appearing One, because the four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four formless concentrations are pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma dwelling, dharma concentration, 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 four formless concentrations,

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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are pure, the four immeasurable minds are pure; because the four immeasurable minds are pure, the

perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four formless concentrations, the purity of the four immeasurable minds, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are

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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless

concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations are 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 four formless concentrations, 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 four formless concentrations 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four formless concentrations, 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 eight liberations are 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 eight liberations, the purity of matter, and

the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eight liberations are 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 eight liberations, 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 and other participants in the assembly that because the eight liberations are pure, the five aggregates, six inner spheres, and so forth, and the superior virtuous dharmas are pure; because the five aggregates and so forth and the superior virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. It is because these three kinds of purity are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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 eight liberations are 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 eight liberations, 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

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

Because the eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 and others hearing the dharma in the assembly that because the eight vexation-overcoming meditations are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, and so forth, and the superior holy dharmas that the great bodhisattvas cultivate are pure. Because these fundamental and the superior dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? The Buddha stated that the intrinsic purity of all dharmas is identical; they are not different, separate, dualistic, or disconnected.)

"Well-Appearing One, because the eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming

meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 46

(In the First Assembly)

"Well-Appearing One, because the eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eight vexation-overcoming meditations are pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma dwelling, dharma concentration, 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 eight vexation-

overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are pure, the nine concentrations in sequence and ten universal contemplations are pure; because the 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 eight vexation-overcoming meditations, the purity of the 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations, 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 eight vexation-overcoming meditations 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the eight vexation-overcoming meditations, 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 nine concentrations in sequence are 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 nine concentrations in sequence, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nine concentrations in sequence are 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 nine concentrations in sequence, 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 that because the nine concentrations in sequence are pure, the five aggregates, six inner and outer spheres, and so forth, and the 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 all dharmas is neither dualistic nor disconnected.)

"Well-Appearing One, because the nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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

nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are pure, the eight vexation-overcoming meditations and ten universal contemplations are pure; because the eight vexation-overcoming meditations and ten universal contemplations are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nine concentrations in sequence, the purity of the eight vexation-overcoming meditations 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence are 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 nine concentrations in sequence, 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 nine concentrations in sequence 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nine concentrations in sequence, 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 ten universal contemplations are 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 ten universal contemplations, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the ten universal contemplations are 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 ten universal contemplations, 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 that the purity of the ten universal contemplations, the purity of the five aggregates, six inner spheres, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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."

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Chapter 34

Being Difficult to Believe and Understand

Section 47

(In the First Assembly)

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

"Well-Appearing One, because the ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations are 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 ten universal contemplations, 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 ten universal contemplations 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the ten universal contemplations, 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 four bases of mindfulness are 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 four bases of mindfulness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four bases of mindfulness are 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 four bases of mindfulness, 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 that because the four bases of mindfulness are pure, the five aggregates, six inner and outer spheres, and so forth, and the voice-hearer effects, self-enlightenment bodhi, the great bodhisattva actions, and the unsurpassed bodhi of

the Buddhas are pure. Because the five aggregates, six spheres, and so forth, and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. It is because all the purities of all dharmas are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge

are not dualistic, separate, different, or disconnected. Because the four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, and unconnected. Because the four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are pure, the four correct endeavors are pure; because the four correct endeavors are pure, the

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

are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness are 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 four bases of mindfulness, 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 four bases of mindfulness 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four bases of mindfulness, 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 four correct endeavors are 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 four correct endeavors, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four correct endeavors are 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 four correct endeavors, 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 taught that the purity of the four correct endeavors, the purity of the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

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

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Chapter 34

Being Difficult to Believe and Understand

Section 48

(In the First Assembly)

"Well-Appearing One, because the four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors are 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 four correct endeavors, 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 four correct endeavors 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four correct endeavors, 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 four bases of power are 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 four bases of power, the purity of matter,

and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four bases of power are 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 four bases of power, 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 that because the four bases of power are pure, the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi are pure. Because the five aggregates, six inner spheres, and so forth, and the unsurpassed bodhi are pure, the perfect knowledge of all perfect knowledge is pure. It is because the purity of the four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four

bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are pure, the four correct endeavors, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, five roots, 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 four bases of power, the purity of the four correct endeavors, five roots, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of 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, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power are 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 four bases of power, 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 four bases of power 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four bases of power, 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 five roots are 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 five roots, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five roots are 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 five roots, 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 that because the five roots are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, twelve chains of dependent arising, six paramitas, twenty kinds of emptiness, and so forth, and the stream-entry 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 are pure, the perfect knowledge of all perfect knowledge is pure. Because all dharmas inherently share the same purity.)

“Well-Appearing One, because the five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or

disconnected. Because the five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are pure, the four correct endeavors, four bases of power, 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots are 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 five roots, 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 five roots 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the five roots, 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 49

(In the First Assembly)

"Furthermore, Well-Appearing One, because the five powers are 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 five powers, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five powers are 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 five powers, 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 stated that because the five powers are 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, 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, 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? All these purities are not dualistic, different, separate, or disconnected.)

"Well-Appearing One, because the five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are pure, the four correct endeavors, four bases of power, five roots, 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers are 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 five powers, 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 five powers 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the five powers, 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 seven factors for enlightenment are 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 seven factors for enlightenment, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the seven factors for enlightenment are 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 seven factors for enlightenment, 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 that because the seven factors for enlightenment are 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, 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 power, the Buddha's ten abilities and so forth, 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. Because the purities of all dharmas are identical; they are not dualistic, different, separate, or disconnected.)

"Well-Appearing One, because the seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven

factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for

enlightenment, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are pure, the four correct endeavors, four bases of power, five roots, five powers, 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment are 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 seven factors for enlightenment, 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 seven factors for enlightenment 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the seven factors for enlightenment, 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 50

(In the First Assembly)

"Furthermore, Well-Appearing One, because the noble eightfold path 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 noble eightfold path, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the noble eightfold path 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 noble eightfold path, 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 and others that the noble eightfold path, five aggregates, six inner and outer spheres, and so forth, and the superior holy dharmas are all pure. Thus, the perfect knowledge of all perfect knowledge is pure, as the purities of all dharmas are not dualistic, different, separate, or disconnected.)

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

"Well-Appearing One, because the noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path is pure, the perfect knowledge of everything 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, 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 noble eightfold path 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 noble eightfold path, the purity of 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 liberation gate 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 the liberation gate of emptiness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, and unconnected. Because the liberation gate 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 the liberation gate 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 taught Well-Appearing One and others that the liberation gate of emptiness; the five aggregates, six inner and outer spheres, and so forth, and the superior holy dharmas; and the perfect knowledge of all perfect knowledge are all

pure. It is because the purities of all dharmas are not dualistic, different, separate, or disconnected.)

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

"Well-Appearing One, because the liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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 liberation gate 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 the liberation gate 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."

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Chapter 34

Being Difficult to Believe and Understand

Section 51

(In the First Assembly)

"Furthermore, Well-Appearing One, because the liberation gate of formlessness 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 liberation gate of formlessness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the liberation gate of formlessness 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 liberation gate of formlessness, 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 that the purity of the liberation gate of formlessness, the purity of 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, 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 power, the

Buddha's ten abilities and so forth, 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, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of

formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of

formlessness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness is pure, the liberation gate of nonaspiration is pure; because the liberation gate of nonaspiration is pure, the perfect knowledge of all perfect knowledge is pure. Why? It

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

"Well-Appearing One, because the liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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 liberation gate of formlessness, 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 liberation gate of formlessness 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

liberation gate of formlessness, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 that the purity of the liberation gate of nonaspiration, the purity of the five aggregates, and so forth, and the unsurpassed bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of

nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration is pure, the liberation gate of formlessness is pure; because the liberation gate of formlessness is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the liberation gate of nonaspiration, the purity of the liberation gate of formlessness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration, 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 52

(In the First Assembly)

"Furthermore, Well-Appearing One, because the ten stages of bodhisattva are 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 ten stages of bodhisattva, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 that because the ten stages of bodhisattva are 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, 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 power, the Buddha's ten abilities and so forth, 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 ten stages of bodhisattva, the purity of the five aggregates, and so forth, and the unsurpassed bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten

stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten

stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of

bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, the purity of

realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva are 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 ten stages of bodhisattva, 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 ten stages of bodhisattva 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the ten stages of bodhisattva, 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 five eyes are 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 five eyes, the purity of matter, and the purity of

the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five eyes are 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 five eyes, 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 and others that the purity of the five eyes, the purity of the five aggregates, and so forth, and the unsurpassed bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes 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 five eyes, 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 five eyes are 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 five eyes, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes are 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 five eyes, 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 five eyes 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, the perfect knowledge of all perfect

knowledge is pure. Why? It is because the purity of the five eyes, 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 six supernatural powers are 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 six supernatural powers, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the six supernatural powers are 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 six supernatural powers, 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 that the purity of the six supernatural powers, the purity of the five aggregates, and so forth, and the unsurpassed bodhi, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the six supernatural powers are 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 six supernatural powers, 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 six

supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six

supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the six supernatural powers are 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 six supernatural powers, 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 53

(In the First Assembly)

"Well-Appearing One, because the six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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

six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, the purity of the five eyes, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers are 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 six supernatural powers, 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 six supernatural powers 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the six supernatural powers, 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 Buddha's ten abilities are 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 Buddha's ten abilities, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the Buddha's ten abilities are 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 Buddha's ten abilities, 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 that the purity of the Buddha's ten abilities, the purity of the five aggregates, six inner and outer spheres, and so forth, and all 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, the purity of

ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are pure, the four kinds of fearlessness are pure; because the four kinds of fearlessness are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the Buddha's ten abilities, the purity of the four kinds of fearlessness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the Buddha's ten abilities are pure, the 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 unhindered understandings, great loving-kindness, 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 Buddha's ten abilities, the purity of the four unhindered understandings, great loving-kindness, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha's ten abilities are 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 Buddha's ten abilities, 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 Buddha’s ten abilities are 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 Buddha’s ten abilities, 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 Buddha’s ten abilities are 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 Buddha’s ten abilities, 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 Buddha’s ten abilities 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the Buddha’s ten abilities, 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 four kinds of fearlessness are 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 four kinds of fearlessness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four kinds of

fearlessness are 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 four kinds of fearlessness, 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 that because the four kinds of fearlessness are pure, the five aggregates, six inner and outer spheres, and so forth, and all great bodhisattva actions and the unsurpassed bodhi of the Buddhas are pure. Because the five aggregates, six inner and outer spheres, and so forth, and all 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 four kinds of fearlessness, the purity of the five aggregates, six inner and outer spheres, and so forth, and all 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four

kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of

fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 54

(In the First Assembly)

"Well-Appearing One, because the four kinds of fearlessness are 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 four kinds of fearlessness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are pure, the 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 unhindered understandings, great loving-kindness, 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 four kinds of fearlessness, the purity of the four unhindered understandings, great loving-kindness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of

fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness are 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 four kinds of fearlessness, 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 four kinds of fearlessness 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four kinds of fearlessness, 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 four unhindered understandings are 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 four unhindered understandings, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four unhindered understandings are 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 four unhindered understandings, 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 and others present in the assembly that because the four unhindered understanding are pure, the dharmas, such as the five aggregates, six perceiving organs, six perceived objects, the process of cognition, the six fundamental elements of the world, the chains of dependent origination, the six paramitas, the four noble truths, and the rest of superior virtuous dharmas are pure. Thus, the perfect knowledge of all perfect knowledge is also pure. It is because all these kinds of purity are not separate, different, or disconnected.)

"Well-Appearing One, because the four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered

understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered

understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are pure, the four kinds of fearlessness, 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, great loving-kindness, 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 four unhindered understandings, the purity of the four kinds of fearlessness, great loving-kindness, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are

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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings are 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 four unhindered understandings, 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 four unhindered understandings 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the four unhindered understandings, 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 great loving-kindness 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 great loving-kindness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great loving-kindness 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 great loving-kindness, 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 and others present in the assembly that the purity of great loving-kindness, the purity of the five aggregates and so forth, and the purity of the perfect knowledge of all perfect knowledge are not separate, different, or disconnected.)

"Well-Appearing One, because great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great loving-kindness 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 great loving-kindness, 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 55

(In the First Assembly)

"Well-Appearing One, because great loving-kindness 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 great loving-kindness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness is pure, the four kinds of fearlessness, four unhindered understandings, 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great

loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great loving-kindness 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 great loving-kindness, 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 great compassion 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 great compassion, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great compassion 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 great compassion, 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 that the purity of great compassion, the purity of the five aggregates, six perceiving organs, six perceived objects, six fundamental elements, chains of dependent origination, six paramitas, four noble truths, and the rest of superior virtuous dharmas, and the purity of the perfect knowledge of all perfect knowledge are not separate, different, or disconnected.)

“Well-Appearing One, because great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great compassion 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 great compassion, 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 great compassion 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 great compassion, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great compassion 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 great compassion, 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 great compassion 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 great compassion, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great compassion 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 great compassion, 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 great compassion 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 great compassion, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion is pure, the ten stages of bodhisattvas 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion is pure, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great compassion 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 great compassion, 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 great joy 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 great joy, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great joy 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 great joy, 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 that because great joy is pure, the dharmas, such as the five aggregates, six perceiving organs, six perceived objects, six fundamental elements, six paramitas, four noble truths, and the rest of superior virtuous dharmas are pure. Thus, the perfect knowledge of all perfect knowledge is also pure. Because all these purities are not separate, different, or disconnected.)

"Well-Appearing One, because great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great joy 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 great joy, 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 great joy 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 great joy, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great joy 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 great joy, 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 great joy 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 great joy, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great joy 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 great joy, 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 great joy 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 great joy, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 56

(In the First Assembly)

"Well-Appearing One, because great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy is pure, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great joy 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 great joy, 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 great equanimity 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 great equanimity, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great equanimity 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 great equanimity, 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 that the purity of great equanimity, the purity of the five aggregates, cognition process, six fundamental elements of the world, chains of dependent origination, six paramitas, four noble truths, and the rest of superior virtuous dharmas, and the purity of the perfect knowledge of all perfect knowledge are not separate, different, or disconnected.)

"Well-Appearing One, because great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity is pure, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity, 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 great equanimity 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 great equanimity,

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 great equanimity 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 great equanimity, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 that the purity of the eighteen distinctive features of Buddha's wisdom and power, the purity of the five aggregates, six fundamental elements, and so forth, as well as the rest of superior virtuous dharmas, and the purity

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

"Well-Appearing One, because the eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive

features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive

features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and

power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and

power are pure, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great joy, and great equanimity are pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and great equanimity are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the eighteen distinctive features of Buddha's wisdom and power, the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and great equanimity, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, 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 perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, the purity of all samadhi gates, 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 57

(In the First Assembly)

"Well-Appearing One, because the eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom

and power, 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power, 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 eighteen distinctive features of Buddha's wisdom and power 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the eighteen distinctive features of Buddha's wisdom and power, 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 staying in correct mindfulness 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 staying in correct mindfulness, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because staying in correct mindfulness 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 staying in correct mindfulness, 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 that as staying in correct mindfulness is pure, the spheres and realms of fundamental dharmas for forming human beings, world, and human cognition, as well as the superior virtuous dharmas that the bodhisattva-path pursuers practice are pure. As these fundamental and virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Why? Because all such purities are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 great equanimity, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 staying in correct mindfulness 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 staying in correct mindfulness, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 that as dwelling in equanimity at all times is pure, the spheres and realms of the fundamental dharmas for forming human beings, the world, and human cognition, as well as the superior virtuous dharmas that the bodhisattva-path pursuers practice are pure. As these fundamental and the virtuous dharmas that the bodhisattvas practice are pure, the perfect knowledge of all perfect knowledge is pure. Why? Because these purities are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separated, different, and disconnected. Because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of giving paramita, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of internal emptiness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because dwelling in equanimity at all times 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 dwelling in equanimity at all times, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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.

"Well-Appearing One, because dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at

all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 dwelling in equanimity at all times 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 dwelling in equanimity at all times, 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 58

(In the First Assembly)

"Furthermore, Well-Appearing One, because the perfect knowledge of everything 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 perfect knowledge of everything, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the perfect knowledge of everything 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 perfect knowledge of everything, 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 that as the perfect knowledge of everything is pure, the spheres and realms of the fundamental dharmas for forming human beings, the world, and human cognition, as well as the superior virtuous dharmas that the bodhisattva-path pursuers practice are pure. As these fundamental dharmas and the virtuous dharmas that the bodhisattvas are required to practice are pure, the perfect knowledge

of all perfect knowledge is pure. Why? The Buddha explained that because all such purities of the dharmas are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of everything, 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 perfect knowledge of everything 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 perfect knowledge of

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

perfect knowledge of everything, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 that as the perfect knowledge of the forms of the paths is pure, the spheres and realms of dharmas constituting human beings, the world, and human cognition, as well as the superior virtuous dharmas that the bodhisattva-path pursuers practice are pure. Since these fundamental and virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. The purities of the dharmas are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the perfect knowledge of the forms of the paths 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

perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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

perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, the purity of the ear realm, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separated, different, and disconnected. Because the perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, the purity of ignorance, and the purity of the perfect

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

Because the perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 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 all perfect knowledge is pure. Why? It is because the purity of the perfect knowledge of the forms of the paths, the purity of the 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths, 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 perfect knowledge of all 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 the perfect knowledge of all phenomena, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all 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 the perfect knowledge of all 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 taught that as the perfect knowledge of all phenomena is pure, the spheres and realms of the fundamental dharmas for forming human beings, the world, and human cognition, as well as the superior virtuous dharmas that the bodhisattva-path pursuers practice are pure. As these fundamental dharmas and the

virtuous dharmas are pure, the perfect knowledge of all perfect knowledge is pure. Because all purities of the dharmas are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because the perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all

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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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."

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Chapter 34

Being Difficult to Believe and Understand

Section 59

(In the First Assembly)

"Well-Appearing One, because the perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all phenomena 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 perfect knowledge of all phenomena, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.

"Well-Appearing One, because the perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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.

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

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

the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 perfect knowledge of all 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 the perfect knowledge of all 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 all dharani gates are pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of all dharani gates, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because all dharani gates are 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 all dharani gates, 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 that the purity of all dharani gates, the purity of the five aggregates, six inners spheres, and so forth, and the superior virtuous dharmas, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

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

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

of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates are 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 all dharani gates, 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 all dharani gates 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, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of all dharani gates, 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 all samadhi gates are pure, matter is pure; because matter is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of all samadhi gates, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because all samadhi gates are 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 all samadhi gates, 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 that the purity of all samadhi gates, the purity of the five aggregates and so forth, and the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.)

"Well-Appearing One, because all samadhi gates are 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 all samadhi gates, 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 all samadhi gates are 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 all samadhi gates, 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 all samadhi gates are 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 all samadhi gates, 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 all samadhi gates are 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 all samadhi gates, 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 all samadhi gates are 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 all samadhi gates, 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 all samadhi gates are 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 all samadhi gates, 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."