

The Great Prajna Paramita Sutra

Volume 13

(Fascicles 241-260)

Translated by

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A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

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Fascicle 241

Chapter 34

Being Difficult to Believe and Understand

Section 60

(In the First Assembly)

“Well-Appearing One, because all samadhi 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 samadhi gates, 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 all samadhi 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 samadhi 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.

(The Buddha continued the teachings from previous volumes, stating that because all samadhi gates are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, twelve chains of dependent origination, 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, five eyes and six supernatural powers, Buddha’s ten abilities and so forth, staying in correct mindfulness and dwelling in equanimity at all times, three kinds of perfect knowledge, all dharani gates and all samadhi gates, the stream-entry effect and so forth, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi are pure. Owing to this reason, the perfect

knowledge of all perfect knowledge is pure. This is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because all samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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, 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 samadhi gates, the purity of action, consciousness, and so forth, 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi gates are pure, the 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 of all samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi gates 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 all samadhi gates, the purity of all dharani gates, 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 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 samadhi 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 the stream-entry effect 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 stream-entry effect, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the stream-entry effect 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 stream-entry effect, 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 stream-entry effect is pure, the five aggregates, six inner and outer spheres, and so forth, as well as six paramitas and other superior holy dharmas are pure. Because these dharmas are pure, the perfect knowledge of all perfect knowledge is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the stream-entry effect is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and

upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the stream-entry effect, the purity of action, consciousness, and so forth, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 of the cessation for suffering are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect is pure, the once-return effect is pure; because the once-return effect is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the stream-entry effect, the purity of the once-return effect, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the stream-entry effect is pure, the nonreturn effect and arhat effect are pure; because the nonreturn effect and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of stream-entry effect, the purity of the 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 stream-entry effect 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 stream-entry effect, 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 once-return effect 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 once-return effect, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the once-return effect 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 once-return effect, 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 once-return effect is pure, the five aggregates, six inner and outer spheres, and so forth, as well as six paramitas and other superior virtuous dharmas are pure. Because these dharmas are pure, the perfect knowledge of all perfect knowledge is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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.”

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Chapter 34

Being Difficult to Believe and Understand

Section 61

(In the First Assembly)

“Well-Appearing One, because the once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the once-return effect is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the once-return effect, the purity of action, consciousness, and so forth, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect is pure, the nonreturn effect and arhat effect are pure; because the nonreturn effect and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the once-return effect, the purity of the 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 once-return effect 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 once-return effect, 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 nonreturn effect 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 nonreturn effect, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nonreturn effect 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 nonreturn effect, 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 nonreturn effect is pure, the five aggregates of human beings, the six inner and outer spheres of cognition process, the six consciousness realms as the effects of cognition, the six fundamental components of the world, as well as the superior virtuous dharma such as the six paramitas and all great bodhisattva actions are pure. Because of the purity of these dharma, the perfect knowledge of all perfect knowledge is pure. Why? It is because all these purities are not dualistic, separate, different, or disconnected.)

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

forth, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect is pure, the once-return effect and arhat effect are pure; because the once-return effect and arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the nonreturn effect, the purity of the once-return 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 nonreturn effect 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 nonreturn effect, 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 arhat effect 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 arhat effect, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the arhat effect 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 arhat effect, 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 arhat effect is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, and the superior virtuous dharmas, such as the six paramitas and all great bodhisattva actions are pure. Because of the purity of these dharmas, the perfect knowledge of all perfect knowledge is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by eye contact ear 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 arhat effect, 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.”

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Chapter 34

Being Difficult to Believe and Understand

Section 62

(In the First Assembly)

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

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

“Well-Appearing One, because the arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 arhat effect 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 arhat effect, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, twelve chains of dependent origination, 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, and so forth, and the rest of superior holy dharmas are pure. Owing to this reason, the perfect knowledge of all perfect knowledge is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

“Well-Appearing One, because the self-enlightenment bodhi 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 self-enlightenment bodhi, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, the purity of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of the 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi is pure, the

once-return effect, nonreturn effect, and the arhat effect are pure; because the once-return effect, nonreturn effect, and the arhat effect are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the self-enlightenment bodhi, the purity of the once-return effect, nonreturn effect, and the 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 self-enlightenment bodhi 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 self-enlightenment bodhi, 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 great bodhisattva actions 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 great bodhisattva actions, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because all great bodhisattva actions 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 great bodhisattva actions, 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 all great bodhisattva actions are pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, twelve chains of dependent origination, 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, and so forth, and the rest of superior holy dharmas are pure. Owing to this reason, the perfect knowledge of all perfect knowledge is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because all great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 all great bodhisattva actions are pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by eye contact ear 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions are pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact ear 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 great bodhisattva actions, the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 63

(In the First Assembly)

“Well-Appearing One, because all great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because all great bodhisattva actions 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, 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 great bodhisattva actions, the purity of action, consciousness, and so forth, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because all great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 all great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 all great bodhisattva actions, 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 all great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions 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 great bodhisattva actions, 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 great bodhisattva actions are pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and

universal bodhi of the Buddhas is pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of all great bodhisattva actions, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, the purity of matter, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, twelve chains of dependent origination, 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, and so forth, and the rest of superior holy dharmas are pure. Owing to this reason, the perfect knowledge of all perfect knowledge is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, the purity of ignorance, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all perfect knowledge is pure. Why? It is because the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, the purity of action, consciousness, and so forth, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, the purity of realness, and the purity of the perfect knowledge of all perfect knowledge are not dualistic, separate, different, or disconnected. Because the unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path of the cessation for 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and

universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed,

perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, the purity of the four kinds of fearlessness, four bases of power, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas, 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.

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, and so forth, as well as

the six realms and other superior virtuous dharmas are pure. Thus, prajna paramita is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

produced by eye contact, and the purity of prajna paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 64

(In the first Assembly)

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, prajna paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of prajna paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, prajna paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of prajna paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, prajna paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

of the Buddha's ten abilities, and the purity of prajna paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 powers 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, prajna paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 prajna paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the superior holy dharma are pure. Because these dharma are pure, meditation paramita is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

feelings produced by ear contact, and the purity of meditation paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, meditation paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of meditation paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, meditation paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of meditation paramita are not dualistic, separate, different, or disconnected.

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

cessation of suffering, and the purity of meditation paramita are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, meditation paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of meditation paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect

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

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

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

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

supernatural powers, and the purity of meditation paramita are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities four are pure; because the Buddha’s ten abilities are pure, meditation paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of meditation paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, meditation paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 meditation paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, as well as various superior virtuous dharmas such as the six paramitas and all great bodhisattva actions are pure. Because of the purity of these dharmas, diligence paramita is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, diligence paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm,

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 65

(In the First Assembly)

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

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

conscious contact, and the purity of diligence paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, diligence paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of diligence paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, diligence paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth,

and the realm of the inconceivable, and the purity of diligence paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, diligence paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of diligence paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 powers 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, diligence paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 diligence paramita are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, diligence

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, diligence paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, and so forth, as well as the superior virtuous dharmas such as the six paramitas and all great bodhisattva actions are pure. Thus, forbearance paramita is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

knowledge of all perfect knowledge 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, forbearance paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of forbearance paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

because the liberation gates of formlessness and nonaspiration are pure, forbearance paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gates of formlessness and nonaspiration, and the purity of forbearance paramita are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, forbearance paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of forbearance paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, forbearance paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 forbearance paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, and so forth, as well as the superior virtuous dharma such as the six paramitas and all great bodhisattva actions are pure. Thus, pure-precept paramita is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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Chapter 34

Being Difficult to Believe and Understand

Section 66

(In the First Assembly)

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

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

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

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

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, pure-precept paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, pure-precept paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected.

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

paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, pure-precept paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 pure-precept paramita are not dualistic, separate, different, or disconnected.

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

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

contemplations, and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, pure-precept paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, pure-precept paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 pure-precept paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

nonreturn effect, and arhat effect, and the purity of pure-precept paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the basic dharmas, such as the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and six fundamental components, as well as the superior virtuous dharmas, such as the six paramitas and all great bodhisattva actions, are pure. Because these dharmas are pure, giving paramita is pure. It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the six aggregates, six inner and outer spheres, and so forth, and the six paramitas and all great bodhisattva actions, and the purity of giving paramita are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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

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

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

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

It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of giving paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of giving paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, giving

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

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

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

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

knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, giving paramita is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of giving paramita are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

Fascicle 248

Chapter 34

Being Difficult to Believe and Understand

Section 67

(In the First Assembly)

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the basic dharmas, such as the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and six fundamental realms, as well as the superior virtuous dharmas, such as the four noble truths, six paramitas, thirty-seven aids to enlightenment, and all great bodhisattva actions, are pure. Because these dharmas are pure, internal emptiness is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature are pure, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature, and the purity of internal emptiness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of internal emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of internal emptiness are not dualistic, separate, different, or disconnected.

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of internal emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 internal emptiness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, internal emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect

knowledge, the purity of the self-enlightenment bodhi, and the purity of internal emptiness are not dualistic, separate, different, or disconnected.

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, and so forth, as well as the six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Since these dharmas are pure, external emptiness is pure. It is because the purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of external emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature are pure, external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal-external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature, and the purity of external emptiness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of external emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of external emptiness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of external emptiness are not

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 68

(In the First Assembly)

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, and six fundamental components, and so forth, as well as the six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Because these dharmas are pure, internal-external emptiness is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of internal-external emptiness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, internal-external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of internal-external emptiness are not dualistic, separate,

different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature are pure, internal-external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, emptiness of emptiness, and so forth, and emptiness of selfless self-nature, and the purity of internal-external emptiness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, internal-external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of internal-external emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, internal-external emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 internal-external emptiness are not dualistic, separate, different, or disconnected.

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

times, and the purity of internal-external emptiness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Because these dharmas are pure, emptiness of emptiness is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of emptiness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of emptiness are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of emptiness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of emptiness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of emptiness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, six outer spheres, and so forth, and the six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Because these dharmas are pure, emptiness of space is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

image spheres, and the purity of emptiness of space are not dualistic, separate, different, or disconnected.

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 69

(In the First Assembly)

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

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

body contact, and the feelings produced by body contact, and the purity of emptiness of space are not dualistic, separate, different, or disconnected.

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

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

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

misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of emptiness of space are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of space are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external

emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of space are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of space are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of space are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of space are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of space is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of space are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental components, and so forth, and six paramitas, twelve chains of dependent origination, various kinds of emptiness, four noble truths, and other superior holy dharma are pure. Thus, the emptiness of ultimate truth is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

spheres, and the purity of emptiness of ultimate truth are not dualistic, separate, different, or disconnected.

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, emptiness of ultimate truth is pure. Why?

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

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

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

consciousness realms, and the purity of emptiness of ultimate truth are not dualistic, separate, different, or disconnected.

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

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

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

external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of ultimate truth is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of ultimate truth are not dualistic, separate, different, or disconnected.

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, emptiness

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of ultimate truth is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of ultimate truth are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of ultimate truth is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of ultimate truth are not dualistic, separate, different, or disconnected.

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

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

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

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

return effect, nonreturn effect, and arhat effect, and the purity of emptiness of ultimate truth are not dualistic, separate, different, or disconnected.

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres and outer spheres, and so forth, and the six paramitas, four noble truths, thirty-seven aids to enlightenment, all great bodhisattva actions, and other superior holy dharmas are pure. Because these dharmas are pure, emptiness of conditioned phenomena is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, emptiness of conditioned phenomena is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of emptiness of conditioned phenomena are not dualistic,

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

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

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

the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected.

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

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 70

(In the First Assembly)

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

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

misery, anxiety, and upset, and the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of conditioned phenomena is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of conditioned phenomena is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of conditioned phenomena is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of conditioned phenomena is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of conditioned phenomena are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of conditioned phenomena is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of

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

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

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

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and six paramitas, all great bodhisattva actions, and other superior holy dharma are pure. Thus, the emptiness of unconditioned reality is pure. It is because all the purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the

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

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

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

contact, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected.

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

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

unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of unconditioned reality are not dualistic, separate, different, or disconnected.

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

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

perfect knowledge, the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all

perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of emptiness of

unconditioned reality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, emptiness of unconditioned reality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of emptiness of unconditioned reality are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, emptiness of

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

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

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

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

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of emptiness in the final analysis are not dualistic, separate, different, or

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Thus, the emptiness in the final analysis is pure. It is because all the purities are not dualistic, separate, different, or disconnected.)

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste,

touch, and mental-image spheres, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected.

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected.

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 71

(In the First Assembly)

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness in the final analysis are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the unsurpassed, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure; because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, emptiness in the final analysis is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge,

the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of emptiness in the final analysis are not dualistic, separate, different, or disconnected.

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Thus, the emptiness of nontemporality is pure. It is because all the purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless selfness are pure,

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the unconceivable, and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected.

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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,

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of nontemporality are not dualistic, separate, different, or disconnected.

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, emptiness of nontemporality is pure. Why? It is because the purity of the perfect knowledge of all perfect

knowledge, the purity of the self-enlightenment bodhi, and the purity of emptiness of nontemporality are not dualistic, separate, different, or disconnected.

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and twelve chains of dependent origination, four noble truths, six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Thus, the emptiness of deconstruction is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

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

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

contact, and the feelings produced by eye contact, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of deconstruction are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of deconstruction are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, emptiness of deconstruction is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of emptiness of

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, emptiness of

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

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 72

(In the First Assembly)

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and six paramitas, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of changelessness is pure because all purities are not dualistic, separate, different, or disconnected.)

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

conscious spheres, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, emptiness of changelessness is pure.

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

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

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

space, and consciousness realms, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected.

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

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

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

external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected.

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, emptiness

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of changelessness are not dualistic, separate, different, or disconnected.

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

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

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

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

knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of emptiness of changelessness are not dualistic, separate, different, or disconnected.

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of original nature is pure because all purities are not dualistic, separate, different, or disconnected.)

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of emptiness of original nature are not dualistic, separate, different, or

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, emptiness of original nature

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of original nature are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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, emptiness of original nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the

unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of emptiness of original nature are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 73

(In the First Assembly)

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of particular characteristics is pure because all purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

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

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

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

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

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

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

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

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

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

perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected.

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

dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of emptiness of particular

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

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

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

formlessness and nonaspiration, and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of particular characteristics are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of particular characteristics are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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, emptiness of particular characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of common characteristics is pure because all purities are not dualistic, separate, different, or disconnected.)

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, emptiness of common characteristics is

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

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

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

consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

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

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

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

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

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

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

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

characteristics are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected.

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

knowledge of all perfect knowledge 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, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of common characteristics are not dualistic, separate, different, or disconnected.

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

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

the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all

perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of common characteristics are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of emptiness of

common characteristics are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, emptiness of common characteristics is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of emptiness of common characteristics are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, emptiness of common

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

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

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

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

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of emptiness of all dharmas are not dualistic, separate, different, or

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of all dharmas is pure because all purities are not dualistic, separate, different, or disconnected.)

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

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

mental-image spheres, and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected.

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 74

(In the First Assembly)

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of all dharmas is pure.

Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of emptiness of all dharmas are not

dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of all dharmas are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of all dharmas are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of all dharmas is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of all dharmas are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the

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

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

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

conscious contact, and the feelings produced by conscious contact, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected.

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

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

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

precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected.

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

perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of emptiness of nonattainment are not dualistic,

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of nonattainment is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of nonattainment are not dualistic, separate, different, or disconnected.

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

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

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

gates, and the purity of emptiness of nonattainment are not dualistic, separate, different, or disconnected.

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of selflessness is pure because all purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, emptiness of selflessness is pure. Why? It

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

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Chapter 34

Being Difficult to Believe and Understand

Section 75

(In the First Assembly)

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the conscious realm is pure; because the conscious realm is pure, emptiness of selflessness is

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of selflessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of self-nature, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of selflessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of selflessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of selflessness are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, emptiness of selflessness is

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

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

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

selflessness are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of selflessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of selflessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, emptiness of selflessness is pure. Why? It is because the purity of the perfect knowledge of all perfect

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

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

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of self-nature is pure because all purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, emptiness of selfness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected.

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

the purity of the noble truth of suffering, and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of self-nature are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of emptiness of self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of self-nature are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, emptiness of self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of everything, and the purity of

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, and so forth, and the chains of dependent origination, six paramitas, four noble truths, all great bodhisattva actions, and other superior holy dharmas are pure. Therefore, the emptiness of selfless self-nature is pure because all purities are not dualistic, separate, different, or disconnected.)

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

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

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 76

(In the First Assembly)

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, emptiness of selfless self-nature is pure.

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, emptiness of selfless self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of emptiness of selfless self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, emptiness of selfless self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of emptiness of selfless self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of selfless self-nature is pure. Why? It is because the purity of the perfect knowledge

of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of emptiness of selfless self-nature are not dualistic, separate, different, or disconnected.

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, emptiness of selfless self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect

knowledge, the purity of the Buddha's ten abilities, and the purity of emptiness of selfless self-nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, emptiness of selfless self-nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 emptiness of selfless self-nature are not dualistic, separate, different, or disconnected.

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

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

knowledge of all phenomena, and the purity of emptiness of selfless self-nature are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, and so forth, as well as the superior holy dharmas, such as dependent origination, six paramitas, emptiness, dharma realm, four noble truths, meditations, liberation gates, dharani and samadhi gates, supernatural powers, thirty-seven aids to enlightenment, ten abilities and four kinds of fearlessness, four immeasurable minds, and all other great bodhisattva actions are pure. Therefore, realness is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

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

ear, nose, tongue, body, and conscious spheres, and the purity of realness are not dualistic, separate, different, or disconnected.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, realness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of realness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, realness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 realness are not dualistic, separate, different, or disconnected.

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

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

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

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

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

disconnected.

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

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

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

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, and so forth, as well as the superior holy dharmas, such as dependent origination, six paramitas, emptiness, realness, four noble truths, meditations, liberation gates, dharani and samadhi gates, supernatural powers, thirty-seven aids to enlightenment, ten abilities and four kinds of fearlessness, four immeasurable minds, and all other great bodhisattva actions are pure. Therefore, dharma realm is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

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

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

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

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

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

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Chapter 34

Being Difficult to Believe and Understand

Section 77

(In the First Assembly)

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, dharma realm is pure. Why? It is because

the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of dharma realm are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

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

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

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four meditations, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of dharma realm are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge,

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of dharma realm are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 dharma realm are not dualistic, separate, different, or disconnected.

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

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

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

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

the stream-entry effect is pure; because the stream-entry effect is pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the stream-entry effect, and the purity of dharma realm are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the self-enlightenment bodhi, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all great bodhisattva actions, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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, dharma realm is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of dharma realm are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, dharma nature is pure.

Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of feeling, thinking, action, and consciousness, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

(The Buddha continued to teach Well-Appearing One and all others in the assembly that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent arising, six paramitas, twenty kinds of emptiness, and the rest of superior virtuous dharmas are pure. Thus, dharma nature is pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye sphere is pure; because the eye sphere is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye sphere, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect

knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nose realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue

realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the conscious realm is pure; because the conscious realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the conscious realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the earth realm is pure; because the earth realm is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the earth realm, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the water, fire, wind, space, and consciousness realms, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of giving paramita, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

internal emptiness is pure; because internal emptiness is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dharma realm, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, the nature of nonillusion, and so forth, and the realm of the inconceivable are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, the nature of nonillusion, and so forth, and the realm of the inconceivable, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four meditations, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four immeasurable minds and four formless concentrations, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of dharma nature are not dualistic,

separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gate of emptiness, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gates of formlessness and nonaspiration, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the five eyes are pure; because the five eyes are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the five eyes, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the six supernatural powers are pure; because the six supernatural powers are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the six supernatural powers, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

the Buddha's ten abilities are pure; because the Buddha's ten abilities are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha's ten abilities, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of everything, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of dharma nature

are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all dharani gates are pure; because all dharani gates are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all dharani gates, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, all samadhi gates are pure; because all samadhi gates are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all samadhi gates, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the stream-entry effect, and the purity of dharma nature are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the self-enlightenment bodhi, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all great bodhisattva actions, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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, dharma nature is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of dharma nature are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of feeling, thinking, action, and consciousness, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

(The Buddha continued to teach that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, and so forth, and various superior holy dharmas are pure. Thus, the nature of nonillusion is pure because these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye sphere is pure; because the eye sphere is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye sphere, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of the nature of nonillusion are not dualistic, separate, different, or

disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nose

realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

the conscious realm is pure; because the conscious realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the conscious realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 78

(In the First Assembly)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the earth realm is pure; because the earth realm is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the earth realm, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the water, fire, wind, space, and consciousness realms, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of giving

paramita, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of self-nature, emptiness of selflessness, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dharma realm, dharma nature, the nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the

nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four meditations, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four immeasurable minds and four formless concentrations, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gate of emptiness, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the nature

of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the five eyes are pure; because the five eyes are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the five eyes, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the six supernatural powers, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in

equanimity at all times is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of everything, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all dharani gates are pure; because all dharani gates are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all dharani gates, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, all samadhi gates are pure; because all samadhi gates are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all samadhi gates, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the stream-entry effect, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of the nature of nonillusion are not

dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the self-enlightenment bodhi, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all great bodhisattva actions, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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 nature of nonillusion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of the nature of nonillusion are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of feeling, thinking, action, and consciousness, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres, six consciousness realms, six fundamental realms, and so forth, as well as the superior holy dharma, such as dependent origination, six paramitas, emptiness, dharma realm, four noble truths, meditations, liberation gates, dharani and samadhi gates, supernatural powers, thirty-seven aids to enlightenment, ten abilities and four

kinds of fearlessness, four immeasurable minds, and all other great bodhisattva actions are pure. Therefore, the nature of changelessness is pure because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye sphere is pure; because the eye sphere is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye sphere, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect

knowledge of all perfect knowledge, the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nose realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the conscious realm is pure; because the conscious realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the conscious realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the earth realm is pure; because the earth realm is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the

earth realm, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the water, fire, wind, space, and consciousness realms, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of giving paramita, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, the nature of changelessness is

pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dharma realm, dharma nature, the nature of nonillusion, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect

knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four meditations, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four immeasurable minds and four formless concentrations, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the nature

of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gate of emptiness, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the five eyes are pure; because the five eyes are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the five eyes, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the nature of

changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the six supernatural powers, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of everything, and the purity of the

nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all dharani gates are pure; because all dharani gates are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all dharani gates, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, all samadhi gates are pure; because all samadhi gates are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all samadhi gates, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the stream-entry effect, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the self-enlightenment bodhi, and the purity of the nature of

changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all great bodhisattva actions, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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 nature of changelessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of the nature of changelessness are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of feeling, thinking, action, and consciousness, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

(The Buddha continued to teach Well-Appearing One and all others in the assembly that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent arising, the six paramitas, twenty kinds of emptiness, and the rest of superior virtuous dharmas are pure. Therefore, the nature of equality is pure because these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye sphere is pure; because the eye sphere is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye sphere, and the purity of the nature of equality are not dualistic, separate, different, or

disconnected. Because the perfect knowledge of all perfect knowledge is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nose realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, the nature of equality is pure. Why? It is

because the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the conscious realm is pure; because the conscious realm is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the conscious realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the earth realm is pure; because the earth realm is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the earth realm, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the water, fire, wind, space, and consciousness realms, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 79

(In the First Assembly)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of giving paramita, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of self-nature, emptiness of selflessness, and emptiness of selfless self-nature are pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of the nature of

equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four meditations, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four immeasurable minds and four formless concentrations are pure; because the four

immeasurable minds and four formless concentrations are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four immeasurable minds and four formless concentrations, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect

knowledge, the purity of the liberation gate of emptiness, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the five eyes are pure; because the five eyes are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the five eyes, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the six supernatural powers, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge,

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 nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of everything, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all dharani gates are pure; because all dharani gates are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all dharani gates, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, all samadhi gates are pure; because all samadhi gates are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all samadhi gates, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the stream-entry effect, and the purity of the nature of equality are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the self-enlightenment bodhi, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all great bodhisattva actions, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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 nature of equality is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of the nature of equality are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, feeling, thinking, action, and

consciousness are pure; because feeling, thinking, action, and consciousness are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of feeling, thinking, action, and consciousness, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

(The Buddha continued to teach Well-Appearing One and all others in the assembly that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent arising, six paramitas, twenty kinds of emptiness, and the rest of superior virtuous dharmas are pure. Because of the purity of these basic dharmas and superior virtuous dharmas, the nature of nonarising is pure. It is because these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye sphere is pure; because the eye sphere is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye sphere, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nose realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the smell realm, nose consciousness

realm, nose contact, and the feelings produced by nose contact, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the conscious realm is pure; because the conscious realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the conscious realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the earth realm is pure; because the earth realm is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the earth realm, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the water, fire, wind, space, and consciousness realms, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of giving paramita, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, pure precept,

forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of internal emptiness, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, realness is pure; because realness is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dharma realm, dharma nature, and so forth, and the realm of the

inconceivable, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the noble truth of suffering is pure; because the noble truth of suffering is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truth of suffering, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four meditations, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four immeasurable minds and four formless concentrations are pure; because the four immeasurable minds and four formless concentrations are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four immeasurable minds and four formless concentrations, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight liberations, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four bases of mindfulness are pure; because the four bases of mindfulness are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four bases of mindfulness, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the liberation gate of emptiness is pure; because the liberation gate of emptiness is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gate of emptiness, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the liberation gates of formlessness and nonaspiration are pure; because the liberation gates of formlessness and nonaspiration are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gates of formlessness and nonaspiration, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ten stages of bodhisattva are pure; because the ten stages of bodhisattva are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ten stages of bodhisattva, and the purity of the nature of nonarising

are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the five eyes are pure; because the five eyes are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the five eyes, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the six supernatural powers are pure; because the six supernatural powers are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the six supernatural powers, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the Buddha’s ten abilities are pure; because the Buddha’s ten abilities are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the Buddha’s ten abilities, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, 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 nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, staying in correct mindfulness is pure; because staying in correct mindfulness is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of staying in correct mindfulness, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, dwelling in equanimity at all times is pure; because dwelling in equanimity at all times is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of dwelling in equanimity at all times,

and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the perfect knowledge of everything is pure; because the perfect knowledge of everything is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of everything, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all dharani gates are pure; because all dharani gates are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all dharani gates, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, all samadhi gates are pure; because all samadhi gates are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all samadhi gates, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the stream-entry effect is pure; because the stream-entry effect is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the stream-entry effect, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the once-return effect, nonreturn effect, and arhat effect, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure,

the self-enlightenment bodhi is pure; because the self-enlightenment bodhi is pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the self-enlightenment bodhi, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all great bodhisattva actions are pure; because all great bodhisattva actions are pure, the nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of all great bodhisattva actions, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge 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 nature of nonarising is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas, and the purity of the nature of nonarising are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, feeling, thinking, action, and consciousness are pure; because feeling, thinking, action, and consciousness are pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of feeling, thinking, action, and consciousness, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

(The Buddha continued to teach Well-Appearing One and all participants in the assembly that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six fundamental elements, twelve chains of dependent arising, six paramitas, twenty kinds of emptiness, realness, four noble truths, meditations, thirty-seven aids to enlightenment, liberation gates, five eyes and six supernatural powers, Buddha’s ten abilities and four kinds of fearlessness, four immeasurable minds, correct mindfulness and equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates,

voice-hearer effects, self-enlightenment, all great bodhisattvas, and the unsurpassed bodhi of the Buddhas are pure. Thus, the dharma concentration is pure because all these purities are not dualistic, separate, different, or disconnected.)

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye sphere is pure; because the eye sphere is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye sphere, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the ear, nose, tongue, body, and conscious spheres are pure; because the ear, nose, tongue, body, and conscious spheres are pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear, nose, tongue, body, and conscious spheres, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the sight sphere is pure; because the sight sphere is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound, smell, taste, touch, and mental-image spheres, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eye realm is pure; because the eye realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eye realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all

perfect knowledge, the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the ear realm is pure; because the ear realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the ear realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the nose realm is pure; because the nose realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nose realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the tongue realm is pure; because the tongue realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the tongue realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the body realm is pure; because the body realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the body realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the conscious realm is pure; because the conscious realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the conscious realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge 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, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the earth realm is pure; because the earth realm is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the earth

realm, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the water, fire, wind, space, and consciousness realms are pure; because the water, fire, wind, space, and consciousness realms are pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the water, fire, wind, space, and consciousness realms, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure; because action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of action, consciousness, and so forth, old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, giving paramita is pure; because giving paramita is pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of giving paramita, and the purity of dharma concentration are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are pure, dharma concentration is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas, and the purity of dharma concentration are not dualistic, separate, different, or disconnected.”