Copyright © 2026 Naichen Chen. All rights reserved.

The Great Prajna Paramita Sutra

Volume 14

(Fascicles 261-280)

Translated by

Naichen Chen

A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

Master Xuanzang

Contents

Fascicle 261

Chapter 34

Being Difficult to Believe and Understand

Section 80

Fascicle 262

Chapter 34

Being Difficult to Believe and Understand

Section 81

Fascicle 263

Chapter 34

Being Difficult to Believe and Understand

Section 82

Fascicle 264

Chapter 34

Being Difficult to Believe and Understand

Section 83

Fascicle 265

Chapter 34

Being Difficult to Believe and Understand

Section 84

Fascicle 266

Chapter 34

Being Difficult to Believe and Understand

Section 85

Fascicle 267

Chapter 34

Being Difficult to Believe and Understand

Section 86

Fascicle 268

Chapter 34

Being Difficult to Believe and Understand

Section 87

Fascicle 269

Chapter 34

Being Difficult to Believe and Understand

Section 88

Fascicle 270

Chapter 34

Being Difficult to Believe and Understand

Section 89

Fascicle 271

Chapter 34

Being Difficult to Believe and Understand

Section 90

Fascicle 272

Chapter 34

Being Difficult to Believe and Understand

Section 91

Fascicle 273

Chapter 34

Being Difficult to Believe and Understand

Section 92

Fascicle 274

Chapter 34

Being Difficult to Believe and Understand

Section 93

Fascicle 275

Chapter 34

Being Difficult to Believe and Understand

Section 94

Fascicle 276

Chapter 34

Being Difficult to Believe and Understand

Section 95

Fascicle 277

Chapter 34

Being Difficult to Believe and Understand

Section 96

Fascicle 278

Chapter 34

Being Difficult to Believe and Understand

Section 97

Fascicle 279

Chapter 34

Being Difficult to Believe and Understand

Section 98

Fascicle 280

Chapter 34

Being Difficult to Believe and Understand

Section 99

(The translator’s notes in this volume are bracketed)

Fascicle 261

Chapter 34

Being Difficult to Believe and Understand

Section 80

(In the First Assembly)

"Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, internal emptiness is pure; because internal emptiness is pure, dharma concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 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, dharma concentration 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 dharma concentration 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 concentration 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 concentration 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 concentration 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 concentration 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

concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration 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 concentration are not dualistic, separate, different, or disconnected.

(In the Buddha's teachings given above, he explained to Well-Appearing One that because the perfect knowledge of all perfect knowledge is pure, the various kinds of emptiness, realness and so forth, four noble truths. meditations, thirty-seven aids to enlightenment, liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's abilities and four immeasurable minds, correct mindfulness and equanimity; three kinds of perfect knowledge, dharani gates and samadhi gates, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Therefore, dharma concentration is pure because all these purities 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, dharma dwelling 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of dharma dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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, 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, dharma dwelling 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 dharma dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling 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 dwelling are not dualistic, separate, different, or

disconnected.

(The Buddha's teaching encompasses a comprehensive understanding of purity. As the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer spheres; six consciousness realms, six fundamental components, chains of dependent origination, six paramitas, various kinds of emptiness, realness, four noble truths, meditations and concentrations, thirty-seven aids to enlightenment, liberation gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's ten abilities and so forth, correct mindfulness and equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates, voice-hearers, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi are pure. Thus, dharma dwelling is pure. It is because all these purities 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, 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 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, 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 reality 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, and old age, death, worry, sorrow,

misery, anxiety, and upset are pure, 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, and old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of 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, 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 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, 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 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, 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 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 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, 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 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, 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 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, 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, 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 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, 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 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, 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 reality are not dualistic, separate, different, or disconnected."

Fascicle 262

Chapter 34

Being Difficult to Believe and Understand

Section 81

(In the First Assembly)

"Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the four meditations are pure; because the four meditations are pure, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 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, 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 reality are not dualistic, separate, different, or disconnected.

(The Buddha taught in the paragraphs above 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, various other superior holy dharmas, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, reality is also pure. It is because all these purities 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 realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty space 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 realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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,

the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty space 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 realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the realm of empty 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, and old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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 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 realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, 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

realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty 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, the realm of empty 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 the realm of empty space are not dualistic, separate, different, or disconnected.

(The Buddha 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, various other superior holy dharmas, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the realm of empty space is also pure. It is because all these purities 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the

inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the realm of the inconceivable 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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, and the realm of empty space are pure; because dharma realm, dharma nature, and so forth, and the realm of empty space are pure, the realm of the inconceivable 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 empty space, and the purity of the realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable are not dualistic, separate, different, or disconnected."

Fascicle 263

Chapter 34

Being Difficult to Believe and Understand

Section 82

(In the First Assembly)

"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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable 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 realm of the inconceivable are not dualistic, separate, different, or disconnected.

(The Buddha taught above that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner spheres, and so forth, and the six paramitas, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the realm of the inconceivable is also pure. It is because all these purities 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the noble truth of suffering 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, death,

worry, sorrow, misery, anxiety, and upset, and the purity of the noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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 noble truth of suffering 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, the noble truth of suffering 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 noble truth of suffering are not dualistic, separate, different, or disconnected.

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

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

(The Buddha 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, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the noble truth of suffering is also pure. It is because all these purities 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the noble truth of the cause of suffering 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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, the noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the noble truths of the cessation of suffering and the path for the cessation of suffering are pure; because the noble truths of the cessation of suffering and the path for the cessation of suffering are pure, the noble truth of the cause of suffering is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the noble truths of the cessation of suffering and the path for the cessation of suffering, and the purity of the noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering are not dualistic, separate, different, or disconnected."

Fascicle 264

Chapter 34

Being Difficult to Believe and Understand

Section 83

(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, the noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth

of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering 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 noble truth of the cause of suffering are not dualistic, separate, different, or disconnected.

(The Buddha 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, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the noble truth of the cause of suffering is also pure. It is because all these purities 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the sight sphere, and the cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the cessation of suffering 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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

cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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, the cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 and the path for the cessation of suffering are pure; because the noble truths of the cause of suffering and the path for the cessation of suffering are pure, the cessation of suffering 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 and the path for the cessation of suffering, and the purity of the cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of

suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering 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 cessation of suffering are not dualistic, separate, different, or disconnected.

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, and so forth, and the six paramitas, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the cessation of suffering is also pure because all these purities 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 path for the cessation of suffering 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 path for the

cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of

suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the path for the cessation of suffering 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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, the cessation of suffering 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 path for the cessation of suffering 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 cessation of suffering 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 path for the cessation of suffering 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 and the cessation of suffering are pure; because the noble truths of the cause of suffering and the cessation of suffering are pure, the path for the cessation of suffering 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 and the cessation of suffering, and the purity of the path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering are not dualistic, separate, different, or disconnected."

Fascicle 265

Chapter 34

Being Difficult to Believe and Understand

Section 84

(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, the path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the

cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering 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 path for the cessation of suffering are not dualistic, separate, different, or disconnected.

(The Buddha 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, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the path for the cessation of suffering is pure. It is because all these purities 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 four meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four meditations 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four meditations are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four meditations 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, the four meditations are 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 four meditations 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 four meditations are 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 four meditations 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 four meditations are 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 four meditations are not dualistic, separate, different, or disconnected.

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

(The Buddha 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, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the four meditations are pure. It is because all these purities 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 four immeasurable minds are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four immeasurable

minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four immeasurable minds 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four immeasurable minds are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four immeasurable minds 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, the four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four formless concentrations are pure; because the four formless concentrations are pure, the four immeasurable minds are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four formless concentrations, and the purity of the four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds are not dualistic, separate, different, or disconnected."

Fascicle 266

Chapter 34

Being Difficult to Believe and Understand

Section 85

(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, the four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds 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 four immeasurable minds are 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 four immeasurable minds are not dualistic, separate, different, or disconnected.

(The Buddha 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 various superior holy dharmas and cultivation effects are pure. As these dharmas are pure, the four immeasurable minds are pure because all these purities 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 four formless concentrations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four formless

concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four formless concentrations 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four formless concentrations are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four formless concentrations 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, the four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four immeasurable minds are pure; because the four immeasurable minds are pure, the four formless concentrations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four immeasurable minds, and the purity of the four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations 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 four formless concentrations are 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 four formless concentrations are not dualistic, separate, different, or disconnected.

(The Buddha 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 various holy dharmas as well as the cultivation effects are pure. Therefore, the four formless concentrations are pure. It is because all these purities 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 eight liberations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the eight liberations 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the eight liberations are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the eight liberations 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, the eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations 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 eight liberations are 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 eight liberations are not dualistic, separate, different, or disconnected.

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

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

(The Buddha taught 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 and cultivation effects are pure. As these dharmas are pure, the eight liberations are pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

Fascicle 267

Chapter 34

Being Difficult to Believe and Understand

Section 86

(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, the eight vexation-overcoming meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are

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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the eight vexation-overcoming meditations 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the eight vexation-overcoming meditations are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the eight vexation-overcoming meditations 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, the eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the nine concentrations in sequence and ten universal contemplations are pure; because the nine concentrations in sequence and ten universal contemplations are pure, the eight vexation-overcoming meditations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nine concentrations in sequence and ten universal contemplations, and the purity of the eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-

overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations 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 eight vexation-overcoming meditations are 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 eight vexation-overcoming meditations are not dualistic, separate, different, or disconnected.

(The Buddha 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 various

superior holy dharmas such as six paramitas, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the eight vexation-overcoming meditations are pure. It is because all these purities 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 nine concentrations in sequence are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the nine concentrations in sequence 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the nine concentrations in sequence are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the nine concentrations in sequence 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, the nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the eight vexation-overcoming meditations and ten universal contemplations are pure; because the eight vexation-overcoming meditations and ten universal contemplations are pure, the nine concentrations in sequence are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the eight vexation-overcoming meditations and ten universal contemplations, and the purity of the nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations

in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence 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 nine concentrations in sequence are 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 nine concentrations in sequence are not dualistic, separate, different, or disconnected."

(The Buddha 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, voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. As these dharmas are pure, the nine concentrations in sequence are pure. It is because all these purities are not dualistic, separate, different, or disconnected.)

Fascicle 268

Chapter 34

Being Difficult to Believe and Understand

Section 87

(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, the ten universal contemplations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the ten universal contemplations 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the ten universal contemplations are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten

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

contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations 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 ten universal contemplations are 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 ten universal contemplations are not dualistic, separate, different, or disconnected.

(The Buddha's teachings given above explain that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, six consciousness realms, six paramitas, and the rest of superior virtuous dharmas and the holy effects are pure. Thus, the ten universal contemplations are pure because all purities 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 four bases of mindfulness are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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, and the feelings produced by conscious contact are pure, the four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of

mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four bases of mindfulness 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four bases of mindfulness are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are

pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four bases of mindfulness 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, the four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four

bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness are not dualistic, separate, different, or disconnected.

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

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

mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness 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 four bases of mindfulness are 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 four bases of mindfulness are not dualistic, separate, different, or disconnected.

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, six consciousness realms, six fundamental components, six paramitas, and the rest of superior virtuous dharmas and holy effects are pure. The four bases of mindfulness thus are pure because all these purities 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 four correct endeavors are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors are not dualistic, separate, different, or disconnected."

Fascicle 269

Chapter 34

Being Difficult to Believe and Understand

Section 88

(In the First Assembly)

"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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are 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 four correct endeavors 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 four correct endeavors are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four correct endeavors 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four correct endeavors

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

(The Buddha's teachings above explain that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, six consciousness realms, six fundamental elements, and so forth, as well as the six paramitas and the rest of superior virtuous dharmas and holy effects are pure. Thus,

the four correct endeavors are pure because all these purities 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 four bases of power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four bases of power 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four bases of power are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four bases of power 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, the four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four correct endeavors, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure; because the four correct endeavors, five roots, and so forth, and noble eightfold path are pure, the four bases of power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four correct endeavors, five roots, and so forth, and noble eightfold path, and the purity of the four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power 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 four bases of power are 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 four bases of power are not dualistic, separate, different, or disconnected.

(The Buddha's teachings given above tell us that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, and so forth, as well as the six paramitas and the rest of superior virtuous dharmas and holy effects are pure. Because of these dharmas are pure, the four bases of power are pure. It is because all these purities 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 five roots are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge,

the purity of matter, and the purity of the five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots are not dualistic, separate, different, or disconnected."

Fascicle 270

Chapter 34

Being Difficult to Believe and Understand

Section 89

(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, the five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the five roots 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the five roots are 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, death, worry, sorrow, misery, anxiety, and

upset, and the purity of the five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the five roots 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, the five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots 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 five roots are 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 five roots are not dualistic, separate, different, or disconnected.
(The Buddha's teachings given above indicate that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, and so forth, and the six paramitas and the rest of superior virtuous dharmas along with various holy effects are pure. Therefore, the five roots are pure because all these purities 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 five powers are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the five powers 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 five powers are 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 five powers 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 five powers are

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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity

of ignorance, and the purity of the five powers 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the five powers are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the five powers 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, the five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five

powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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, 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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

five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers 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 five powers are 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 five powers are not dualistic, separate, different, or disconnected.

(The Buddha taught as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, and so forth, and the six paramitas, the rest of superior virtuous dharmas, and the holy effects are pure. The five powers thus are pure because all the purities are not 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 seven factors for enlightenment are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the seven factors for

enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the seven factors for enlightenment 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the seven factors for enlightenment are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the seven factors for enlightenment are not dualistic, separate, different, or disconnected."

Fascicle 271

Chapter 34

Being Difficult to Believe and Understand

Section 90

(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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the seven factors for enlightenment 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, the seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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, 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment 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 seven factors for enlightenment are 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 seven factors for enlightenment are not dualistic, separate, different, or disconnected.

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, six consciousness realms, and so forth, and the six paramitas, the rest of superior virtuous dharmas, and the holy effects are pure. Because of these dharmas are pure, the seven factors for enlightenment are pure. It is because all these purities 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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

noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the noble eightfold path 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble

eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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, the noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble

eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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, and seven factors for enlightenment are pure; because the four correct endeavors, four bases of power, and so forth, and seven factors for enlightenment are pure, the noble eightfold path 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 seven factors for enlightenment, and the purity of the noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path 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 noble eightfold path are not dualistic, separate, different, or disconnected.

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and six outer spheres, and so forth, and the six paramitas, other superior virtuous dharmas, and holy effects are pure. Thus, the noble eightfold path is pure because the purities 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 liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate of emptiness 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 liberation gate 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 the liberation gate 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,

the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation

gate 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, the liberation gate 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 the liberation gate 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the liberation gate 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, and old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the liberation gate 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, the liberation gate 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 the liberation gate 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, the liberation gate 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 the liberation gate of emptiness are not dualistic, separate, different, or disconnected."

Fascicle 272

Chapter 34

Being Difficult to Believe and Understand

Section 91

(In the First Assembly)

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

(In the teachings given above, the Buddha said that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings produced by six contacts, six fundamental components of the world, six paramitas, twenty kinds of emptiness, twelve chains of dependent origination, various other superior virtuous dharmas, as well as the holy effects are pure. The liberation gate of emptiness thus is pure only because all these kinds of purity are not 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the liberation gate of formlessness 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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, the liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the liberation gate of nonaspiration is pure; because the liberation gate of nonaspiration is pure, the liberation gate of formlessness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the liberation gate of nonaspiration, and the purity of the liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of

formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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

liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness 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 liberation gate of formlessness are not dualistic, separate, different, or disconnected.

(In the teachings given above, the Buddha said that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings produced by six contacts, six fundamental components of the world, six paramitas, twenty kinds of emptiness, twelve chains of dependent origination, four noble truths, other superior virtuous dharmas, as well as the holy effects are pure. Therefore, the liberation gate of formlessness is pure because all these purities are not 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration are not dualistic, separate, different, or disconnected."

Fascicle 273

Chapter 34

Being Difficult to Believe and Understand

Section 92

(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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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, and old age, death, worry, sorrow, misery, anxiety, and

upset are pure, the liberation gate of nonaspiration 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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, the liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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

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

liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation gate of nonaspiration 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 liberation

gate of nonaspiration 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 liberation gate of nonaspiration are not dualistic, separate, different, or disconnected.

(In the teachings given above, the Buddha said that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings produced by six contacts, six fundamental components of the world, six paramitas, twenty kinds of emptiness, twelve chains of dependent origination, four noble truths, meditations and liberations, other superior virtuous dharmas, as well as the holy effects are pure. Therefore, the liberation gate of nonaspiration is pure because all these purities are not 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 ten stages of bodhisattva are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of

bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the ten stages of bodhisattva 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the ten stages of bodhisattva are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the ten stages of bodhisattva 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, the ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva 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 ten stages of bodhisattva are 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 ten stages of bodhisattva are not dualistic, separate, different, or disconnected.

(In the teachings given above, the Buddha said that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings produced by six contacts, six fundamental components of the world, six paramitas, twenty kinds of emptiness, twelve chains of dependent origination, four noble truths, meditations and liberations, Buddha's abilities and features, various other superior virtuous dharmas, as well as the holy effects are pure are pure. Therefore, the ten stages of bodhisattva are pure because all these purities are not 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 five eyes are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes are not dualistic, separate, different, or disconnected."

Fascicle 274

Chapter 34

Being Difficult to Believe and Understand

Section 93

(In the First Assembly)

"Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, ignorance is pure; because ignorance is pure, the five eyes are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the five eyes 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the five eyes are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the five eyes 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, the five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes are not dualistic, separate, different, or disconnected.

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

all perfect knowledge, the purity of the six supernatural powers, and the purity of the five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes

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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes 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 five eyes are 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 five eyes are not dualistic, separate, different, or disconnected.

(In the teachings given above, the Buddha said that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings produced by six contacts, six fundamental

components of the world, six paramitas, twenty kinds of emptiness, twelve chains of dependent origination, four noble truths, various other superior virtuous dharmas, as well as the holy effects are pure. The five eyes thus are pure because all these purities are not 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 six supernatural powers are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers

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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the six supernatural powers 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the six supernatural powers are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the six supernatural powers 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, the six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers 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 six supernatural powers are 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 six supernatural powers are not dualistic, separate, different, or disconnected.

(In the teachings given above, the Buddha said that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings produced by six contacts, six fundamental components of the world, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, realness, four noble truths, meditations, thirty-seven aids to enlightenment, liberations gates, ten stages of bodhisattva, five eyes, Buddha's abilities and distinctive features of wisdom and power, correct mindfulness and

equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates, as well as the voice-hearer effects, self-enlightenment bodhi, all bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Therefore, the six supernatural powers are pure because all these purities are not 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 Buddha's ten abilities are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 the mental-image spheres are pure, the Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the Buddha's ten abilities 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the Buddha's ten abilities are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities are not dualistic, separate, different, or disconnected."

Fascicle 275

Chapter 34

Being Difficult to Believe and Understand

Section 94

(In the First Assembly)

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

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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities are not dualistic, separate, different, or disconnected.

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

great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are pure; because the four unhindered understandings, great loving-kindness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the Buddha's ten abilities are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four unhindered understandings, great loving-kindness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, and the purity of the Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's

ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities 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 Buddha's ten abilities are 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 Buddha's ten abilities are not dualistic, separate, different, or disconnected.

(In his teachings, the Buddha stated that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms, six fundamental components, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, realness, four noble truths, meditations, thirty-seven aids to enlightenment, liberations gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's distinctive features of

wisdom and power, correct mindfulness and equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates, as well as the voice-hearer effects, self-enlightenment bodhi, all bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Therefore, the Buddha's ten abilities are pure because all these purities are not 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 four kinds of fearlessness are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are

pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four kinds of fearlessness 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four kinds of fearlessness are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four kinds of fearlessness 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, the four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are pure; because the four unhindered understandings, great loving-kindness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are pure, the four kinds of fearlessness are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the four unhindered understandings, great loving-kindness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, and the purity of four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness 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 four kinds of fearlessness are 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 four kinds of fearlessness are not dualistic, separate, different, or disconnected.

(In his teachings, the Buddha stated that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms and the feelings thus produced, six fundamental components of the world, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, realness, four noble truths, meditations, thirty-seven aids to enlightenment, liberations gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's abilities and distinctive features of wisdom and power, correct mindfulness and equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates, as well as the voice-hearer effects, self-enlightenment bodhi, all bodhisattva actions, and the unsurpassed bodhi of the Buddhas are pure. Therefore, the four kinds of fearlessness are pure because all these purities are not 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 four unhindered understandings are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered

understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered

understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered

understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the four unhindered understandings 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the four unhindered understandings are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the four unhindered understandings 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 four unhindered understandings are 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 four

unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are 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 four unhindered understandings 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 four unhindered understandings are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the four unhindered understandings 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, the four unhindered understandings are 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 four unhindered understandings are not dualistic, separate, different, or disconnected."

Fascicle 276

Chapter 34

Being Difficult to Believe and Understand

Section 95

(In the First Assembly)

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

(In his teachings, the Buddha stated that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, six consciousness realms, six fundamental components, chains of dependent origination, six paramitas, twenty kinds of emptiness, realness, four noble truths, meditations, thirty-seven aids to enlightenment, liberations gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's abilities and so forth, correct mindfulness and equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates, and the holy effects are pure. Therefore, the four unhindered understandings are pure because all the purities are not different or disconnected.)

"Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, great loving-kindness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness

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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of great loving-kindness 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, great loving-kindness 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness is pure. Why?

It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great

loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness 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, great loving-kindness 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 great loving-kindness are not dualistic, separate, different, or disconnected.

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the five aggregates, inner and outer sense spheres, and so forth, and the chains of dependent origination, six paramitas, emptiness, realness, four noble truths, meditations, thirty-seven aids to enlightenment, liberations gates, ten stages of bodhisattva, five eyes and six supernatural powers, Buddha's abilities and so forth, correct mindfulness and equanimity, three kinds of perfect knowledge, dharani gates and samadhi gates, and the holy effects are pure. Therefore, great loving-kindness is pure because these purities are not different or disconnected.)

"Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, great compassion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great

compassion 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 great compassion 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, great compassion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of great compassion 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, great compassion 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion are not dualistic, separate, different, or disconnected."

Fascicle 277

Chapter 34

Being Difficult to Believe and Understand

Section 96

(In the First Assembly)

"Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, the eight liberations are pure; because the eight liberations are pure, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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,

great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great

compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion 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, great compassion 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 great compassion are not dualistic, separate, different, or disconnected.

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer sense spheres, and so forth, and various superior holy dharmas and holy effects are pure. Since these dharmas are pure, great compassion is also pure as all these purities are not different or disconnected.)

"Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, great joy is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of great joy 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, great joy 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy 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, great joy 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 great joy are not dualistic, separate, different, or disconnected.

((The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer sense spheres, and so forth, and various superior holy dharmas and holy effects are pure. Since these dharmas are pure, great joy is also pure as all these purities are not different or disconnected.)

"Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, great equanimity is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of great equanimity 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, and old age, death, worry, sorrow,

misery, anxiety, and upset are pure, great equanimity 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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

great equanimity 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, great equanimity 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 great equanimity 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, great equanimity 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 great equanimity are not dualistic, separate, different, or disconnected."

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer sense spheres, and so forth, and various superior holy dharmas and holy effects are pure. Since these dharmas are pure, great equanimity is also pure as all these purities are not different or disconnected.)

Fascicle 278

Chapter 34

Being Difficult to Believe and Understand

Section 97

(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, the eighteen distinctive features of Buddha's wisdom and power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of the eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen

distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha’s wisdom and power are 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 eighteen distinctive features of Buddha’s wisdom and power 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 eighteen distinctive features of Buddha’s wisdom and power are 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 eighteen distinctive features of Buddha’s wisdom and power 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 eighteen distinctive features of Buddha’s wisdom and power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of the eighteen distinctive features of Buddha’s wisdom and power 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the eighteen distinctive features of Buddha’s wisdom and power are 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of the eighteen distinctive features of Buddha's wisdom and power 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, the eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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, and great equanimity are pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and great equanimity are pure, the eighteen distinctive features of Buddha's wisdom and power are 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 great equanimity, and the purity of the eighteen distinctive features of Buddha's

wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power 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 eighteen distinctive features of Buddha's wisdom and power are 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 eighteen distinctive features of Buddha's wisdom and power are not dualistic, separate, different, or disconnected.

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer sense spheres, and so forth, and various superior holy dharmas and holy effects are pure. Since these dharmas are pure, the eighteen distinctive features of Buddha's wisdom and power is also pure. It is because

all these purities are not different or disconnected.)

“Furthermore, Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, matter is pure; because matter is pure, staying in correct mindfulness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of staying in correct mindfulness 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, staying in correct mindfulness 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness are not dualistic, separate, different, or disconnected.

"Well-Appearing One, 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness 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, staying in correct mindfulness 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 staying in correct mindfulness are not dualistic, separate, different, or disconnected."

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the five aggregates, six inner and outer sense spheres, and so forth, and various superior holy dharmas and holy effects are pure. Since these dharmas are pure, staying in correct mindfulness is also pure. It is because all these purities are not different or disconnected.)

Fascicle 279

Chapter 34

Being Difficult to Believe and Understand

Section 98

(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, dwelling in equanimity at all times is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all

times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of dwelling in equanimity at all times 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, dwelling in equanimity at all times 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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 times is pure, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times 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, dwelling in equanimity at all times 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 dwelling in equanimity at all times are not dualistic, separate, different, or disconnected.

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, the fundamental elements of sentient beings and the world, such as the five aggregates, six inner and outer sense spheres, and six fundamental realms, as well as various superior holy dharmas cultivated and learned by bodhisattvas and the holy effects thus achieved are pure. Since these dharmas are pure, dwelling in equanimity at all times is also pure. It is because all these purities are not 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge

of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of

everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge

of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge

of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of everything 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the perfect knowledge of everything 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 perfect

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

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

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

Fascicle 280

Chapter 34

Being Difficult to Believe and Understand

Section 99

(In the First Assembly)

"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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything 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 perfect knowledge of everything are not dualistic, separate, different, or disconnected.

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the fundamental elements of sentient beings and the world, such as the five aggregates, inner and outer sense spheres, six consciousness realms, and six fundamental components, as well as the superior dharmas cultivated and learned by bodhisattvas and the holy effects thus achieved are pure. As these dharmas are pure,

the perfect knowledge of everything is pure because all these purities are not 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect

knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of perfect knowledge of the forms of the paths 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of the forms of the paths 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, death, worry, sorrow, misery, anxiety, and upset, and the purity of the perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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, the perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths 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 perfect knowledge of the forms of the paths are not dualistic, separate, different, or disconnected. Because the perfect

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

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the fundamental elements of sentient beings and the world, such as the five aggregates, inner and outer sense spheres, six consciousness realms, and six fundamental components, as well as the superior dharmas cultivated and learned by

bodhisattvas and the holy effects thus achieved are pure. As these dharmas are pure, the perfect knowledge of the forms of the paths is pure because all these purities are not 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 perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all phenomena 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 perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of

all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect

knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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 the feelings produced by conscious contact are pure, the perfect knowledge of all 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 the perfect knowledge of all phenomena 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 perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all

phenomena 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 perfect knowledge of all 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, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, the perfect knowledge of all 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, and old age, death, worry, sorrow, misery, anxiety, and upset, and the purity of the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect

knowledge of all 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 the perfect knowledge of all 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 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 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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 is pure; because the perfect knowledge of the forms of the paths is pure, the perfect knowledge of all 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 the purity of the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all 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, the perfect knowledge of all 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 the perfect knowledge of all phenomena are not dualistic, separate, different, or disconnected."

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the fundamental elements of sentient beings and the world, such as the five aggregates, inner and outer sense spheres, six consciousness realms, and six fundamental components, as well as the superior dharmas cultivated and learned by bodhisattvas and the holy effects thus achieved are pure. As these dharmas are pure, the perfect knowledge of all phenomena is pure because all these purities are not different or disconnected.)