

The Great Prajna Paramita Sutra

Volume 15

(Fascicles 281-300)

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A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

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Fascicle 281

Chapter 34

Being Difficult to Believe and Understand

Section 100

(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, all dharani gates are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is pure, all samadhi gates are pure; because all samadhi gates are pure, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates 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, all dharani gates 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 all dharani gates are not dualistic, separate, different, or disconnected.

(The Buddha continued in this fascicle to teach Well-Appearing One and all present in the assembly that because the perfect knowledge of all perfect knowledge is pure, the dharmas such as the five aggregates, inner and outer spheres, consciousness realms, and so forth, and various superior virtuous dharmas that great bodhisattvas should learn and cultivate are pure. Because these dharmas are pure, all dharani gates are pure. Why? The Buddha explained that it is because all these kinds of purity 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, all samadhi gates are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates are pure.

Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of ignorance, and the purity of all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi

gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of realness, and the purity of all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi

gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates 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, all samadhi gates 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 all samadhi gates are not dualistic, separate, different, or disconnected.

(The Buddha further taught that as the perfect knowledge of all perfect knowledge is pure, various dharmas, such as the five aggregates, inner and outer spheres, consciousness realms, and so forth, and superior holy dharmas that great bodhisattvas should learn and cultivate are pure. Because these dharmas are pure, all samadhi gates are pure. Why? The Buddha explained that all these kinds of purity 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect 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 stream-entry effect are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 101

(In the First Assembly)

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

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

(The Buddha further taught Well-Appearing One and others in the assembly that as the perfect knowledge of all perfect knowledge is pure, various dharmas such as the five aggregates, inner and outer spheres, consciousness realms, and so forth, and the superior virtuous dharmas are pure. Because these dharmas are pure, the stream-entry effect is pure. Why? The Buddha explained that it is because all these kinds of purity 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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, once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect are not dualistic, separate, different, or disconnected. Because the perfect knowledge of all perfect knowledge is pure, the nonreturn effect and arhat effect are pure; because the nonreturn effect and arhat effect are pure, the once-return effect is pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of the nonreturn effect and arhat effect, and the purity of the once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect 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 once-return effect are not dualistic, separate, different, or disconnected.

(The Buddha further taught that because the perfect knowledge of all perfect knowledge is pure, various dharmas are pure, and thus the once-return effect is pure. It is because all kinds of purity 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 non-return effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect 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 nonreturn effect are not dualistic, separate, different, or disconnected.”

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Chapter 34

Being Difficult to Believe and Understand

Section 102

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

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, various dharmas are pure. Thus, the nonreturn effect is pure. It is because all these kinds of purity 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat effect 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 arhat

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

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

(The Buddha taught that because the perfect knowledge of all perfect knowledge is pure, the dharmas such as the five aggregates, inner and outer spheres, consciousness realms, and so forth, and various superior virtuous dharmas that great bodhisattvas should learn and cultivate are pure. Thus, the arhat effect is pure. Why? The Buddha explained that it is because all these kinds of purity 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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

self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment

bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi 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 self-enlightenment bodhi are not dualistic, separate, different, or disconnected.”

(The Buddha continued to teach Well-Appearing One and all present in the assembly that because the perfect knowledge of all perfect knowledge is pure, the dharmas such as the five aggregates, inner and outer spheres, consciousness realms, and so forth, and various superior virtuous dharmas that great bodhisattvas should learn and cultivate are pure. Because these dharmas are pure, the self-enlightenment bodhi is pure. Why? The Buddha explained that it is because all these kinds of purity are not dualistic, separate, different, or disconnected.)

Fascicle 284

Chapter 34

Being Difficult to Believe and Understand

Section 103

(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, all great bodhisattva actions are pure. Why? It is because the purity of the perfect knowledge of all perfect knowledge, the purity of matter, and the purity of all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions 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 all great bodhisattva actions 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, all great bodhisattva actions are

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

(The Buddha further taught Well-Appearing One and others that because the perfect knowledge of all perfect knowledge is pure, the dharmas such as the five aggregates, inner and outer spheres, consciousness realms, and so forth, and various superior holy

dharmas are pure. Because these dharmas are pure, all great bodhisattva actions are pure. Why? All kinds of purity 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the Buddhas 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 unsurpassed, perfect, and universal bodhi of the

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

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

(The Buddha taught that as the perfect knowledge of all perfect knowledge is pure, various dharmas are pure, and thus the unsurpassed, perfect, and universal bodhi of the Buddhas is pure. It is because all kinds of purity are not dualistic, separate, different, or disconnected.)

“Furthermore, Well-Appearing One, because the conditioned phenomena are pure, the unconditioned reality is pure; because the unconditioned reality is pure, the conditioned phenomena are pure. Why? It is because the purity of the conditioned phenomena and the purity of the unconditioned reality are not dualistic, separate, different, or disconnected.

“Furthermore, Well-Appearing One, because the past is pure, the future and present are pure; because the future and present are pure, the past is pure. Why? It is because the purity of the past and the purity of the future and present are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the future is pure, the past and present are pure; because the past and present are pure, the future is pure. Why? It is because the purity of the future and the purity of the past and present are not dualistic, separate, different, or disconnected.

“Well-Appearing One, because the present is pure, the past and future are pure; because the past and future are pure, the present is pure. Why? It is because the purity of present and the purity of the past and future are not dualistic, separate,

different, or disconnected.”

(The Buddha concluded that the purity of the conditioned phenomena and the purity of the unconditioned reality are not dualistic, separate, different, or disconnected; the purity of the past, the purity of the future, and the purity of the present are not dualistic, separate, different, or disconnected.)

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Chapter 35

Acclaiming Purity

Section 1

(In the First Assembly)

At that time, the long-lived sage Sariputra said to the Buddha, “World-Honored One, such purity is most profound.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are regarded as the most profound purity as they are pure in the final analysis?”

The Buddha replied, “Sariputra, matter is pure in the final analysis, so it is regarded as the most profound purity; feeling, thinking, action, and consciousness are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the eye sphere is pure in the final analysis, so it is regarded as the most profound purity; the ear, nose, tongue, body, and conscious spheres are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the sight sphere is pure in the final analysis, so it is regarded as the most profound purity; the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the eye realm is pure in the final analysis, so it is regarded as the most profound purity; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the ear realm is pure in the final analysis, so it is regarded as the most profound purity; the sound realm, ear consciousness realm, ear contact, and the

feelings produced by ear contact are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the nose realm is pure in the final analysis, so it is regarded as the most profound purity; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the tongue realm is pure in the final analysis, so it is regarded as the most profound purity; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the body realm is pure in the final analysis, so it is regarded as the most profound purity; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the conscious realm is pure in the final analysis, so it is regarded as the most profound purity; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the earth realm is pure in the final analysis, so it is regarded as the most profound purity; the water, fire, wind, and consciousness realms are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, ignorance is pure in the final analysis, so it is regarded as the most profound purity; 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 in the final analysis, so they are regarded as the most profound purity.

“Sariputra, giving paramita is pure in the final analysis, so it is regarded as the most profound purity; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, internal emptiness is pure in the final analysis, so it is regarded as the most profound purity; 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 in the final analysis, so they are regarded as the most profound purity.

“Sariputra, realness is pure in the final analysis, so it is regarded as the most profound purity; 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 in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is regarded as the most profound purity; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the four meditations are pure in the final analysis, so they are regarded as the most profound purity; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are regarded as the most

profound purity.

“Sariputra, the eight liberations are pure in the final analysis, so they are regarded as the most profound purity; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are regarded as the most profound purity; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is regarded as the most profound purity; the liberation gates of formlessness and nonaspiration are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the five eyes are pure in the final analysis, so they are regarded as the most profound purity; the six supernatural powers are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are regarded as the most profound purity; 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 in the final analysis, so they are regarded as the most profound purity.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is regarded as the most profound purity; dwelling in equanimity at all times is pure in the final analysis, so it is regarded as the most profound purity.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is regarded as the most profound purity; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, all dharani gates are pure in the final analysis, so they are regarded as the most profound purity; all samadhi gates are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is regarded as the most profound purity; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is regarded as the most profound purity.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are regarded as the most profound purity.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis, so it is regarded as the most profound purity.”

(Responding to Sariputra’s question, the Buddha said that as dharmas are pure in the final analysis, such as the five aggregates, six inner spheres, six outer spheres, and so forth, and superior virtuous dharmas, they are regarded as the most profound purity.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, such purity is extremely clear and bright.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are regarded as the extremely clear and bright purity as they are pure in the final analysis?”

The Buddha replied, “Sariputra, prajna paramita is pure in the final analysis, so it is regarded as the extremely clear and bright purity; meditation, diligence,

forbearance, pure precept, and giving paramitas are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, internal emptiness is pure in the final analysis, so it is regarded as the extremely clear and bright purity; 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 in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, realness is pure in the final analysis, so it is regarded as the extremely clear and bright purity; 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 in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is regarded as the extremely clear and bright purity; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the four meditations are pure in the final analysis, so they are regarded as the extremely clear and bright purity; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the eight liberations are pure in the final analysis, so they are regarded as the extremely clear and bright purity; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are regarded as the extremely clear and bright purity; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is regarded as the extremely clear and bright purity; the liberation gates of formlessness and nonaspiration are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the five eyes are pure in the final analysis, so they are regarded as the extremely clear and bright purity; the six supernatural powers are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are regarded as the extremely clear and bright purity; 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 in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is regarded as the extremely clear and bright purity; dwelling in equanimity at all times is pure in the final analysis, so it is regarded as the extremely clear and bright purity.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is regarded as the extremely clear and bright purity; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, all dharani gates are pure in the final analysis, so they are regarded as the extremely clear and bright purity; all samadhi gates are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is regarded as the extremely clear and bright purity; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is regarded as the extremely clear and bright purity.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are regarded as the extremely clear and bright purity.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis, so it is regarded as the extremely clear and bright purity.”
(Responding to Sariputra’s question, the Buddha said that as various superior virtuous dharmas are pure in the final analysis, such as the six paramitas, emptiness, realness, four noble truths, thirty-seven aids to enlightenment and so forth, they are regarded as the extremely clear and bright purity.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, such purity neither changes nor persists.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are the purity that neither changes nor persists as they are pure in the final analysis?”

The Buddha replied, “Sariputra, matter is pure in the final analysis, so it is called the purity that neither changes nor persists; feeling, thinking, action, and consciousness are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the eye sphere is pure in the final analysis, so it is called the purity that neither changes nor persists; the ear, nose, tongue, body, and conscious spheres are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the sight sphere is pure in the final analysis, so it is called the purity that neither changes nor persists; the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the eye realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the ear realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the nose realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the tongue realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the taste realm, tongue consciousness realm,

tongue contact, and the feelings produced by tongue contact are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the body realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the conscious realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the earth realm is pure in the final analysis, so it is called the purity that neither changes nor persists; the water, fire, wind, space, and consciousness realms are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, ignorance is pure in the final analysis, so it is called the purity that neither changes nor persists; 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 in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, giving paramita is pure in the final analysis, so it is called the purity that neither changes nor persists; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, internal emptiness is pure in the final analysis, so it is called the purity that neither changes nor persists; 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 in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, realness is pure in the final analysis, so it is called the purity that neither changes nor persists; 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 in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is called the purity that neither changes nor persists; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the four meditations are pure in the final analysis, so they are called the purity that neither changes nor persists; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the eight liberations are pure in the final analysis, so they are called the purity that neither changes nor persists; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are

pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are called the purity that neither changes nor persists; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is called the purity that neither changes nor persists; the liberation gates of formlessness and nonaspiration are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the five eyes are pure in the final analysis, so they are called the purity that neither changes nor persists; the six supernatural are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are called the purity that neither changes nor persists; 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 in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is called the purity that neither changes nor persists; dwelling in equanimity at all times is pure in the final analysis, so it is called the purity that neither changes nor persists.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is called the purity that neither changes nor persists; the perfect knowledge of the

forms of the paths and perfect knowledge of all phenomena are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, all dharani gates are pure in the final analysis, so they are called the purity that neither changes nor persists; all samadhi gates are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is called the purity that neither changes nor persists; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is called the purity that neither changes nor persists.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are called the purity that neither changes nor persists.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis, so it is called the purity that neither changes nor persists.”
(The Buddha further taught that as the dharmas are pure in the final analysis, they are the purity that neither changes nor persists.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, such purity is originally without contamination.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are called the purity that is originally without contamination as they are pure in the final analysis?”

The Buddha replied, “Sariputra, matter is pure in the final analysis, so it is called the purity that is originally without contamination; feeling, thinking, action, and consciousness are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the eye sphere is pure in the final analysis, so it is called the purity that is originally without contamination; the ear, nose, tongue, body, and conscious spheres are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the sight sphere is pure in the final analysis, so it is called the purity that is originally without contamination; the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the eye realm is pure in the final analysis, so it is called the purity that is originally without contamination; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the ear realm is pure in the final analysis, so it is called the purity that is originally without contamination; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the nose realm is pure in the final analysis, so it is called the purity that is originally without contamination; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the tongue realm is pure in the final analysis, so it is called the purity that is originally without contamination; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the body realm is pure in the final analysis, so it is called the purity that is originally without contamination; the touch realm, body consciousness realm,

body contact, and the feelings produced by body contact are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the conscious realm is pure in the final analysis, so it is called the purity that is originally without contamination; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the earth realm is pure in the final analysis, so it is called the purity that is originally without contamination; the water, fire, wind, space, and consciousness realms are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, ignorance is pure in the final analysis, so it is called the purity that is originally without contamination; 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 in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, giving paramita is pure in the final analysis, so it is called the purity that is originally without contamination; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, internal emptiness is pure in the final analysis, so it is called the purity that is originally without contamination; 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 in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, realness is pure in the final analysis, so it is called the purity that is originally without contamination; 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 in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is called the purity that is originally without contamination; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the four meditations are pure in the final analysis, so they are called the purity that is originally without contamination; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the eight liberations are pure in the final analysis, so they are called the purity that is originally without contamination; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are called the purity that is originally without contamination; the four correct

endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is called the purity that is originally without contamination; the liberation gates of formlessness and nonaspiration are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the five eyes are pure in the final analysis, so they are called the purity that is originally without contamination; the six supernatural powers are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are called the purity that is originally without contamination; 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 in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is called the purity that is originally without contamination; dwelling in equanimity at all times is pure in the final analysis, so it is called the purity that is originally without contamination.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is called the purity that is originally without contamination; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure in the final

analysis, so they are called the purity that is originally without contamination.

“Sariputra, all dharani gates are pure in the final analysis, so they are called the purity that is originally without contamination; all samadhi gates are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is called the purity that is originally without contamination; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is called the purity that is originally without contamination.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are called the purity that is originally without contamination.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis, so it is called the purity that is originally without contamination.”

(The Buddha taught that as the dharmas are pure in the final analysis, they are the purity that is originally without contamination.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, such purity is inherently brilliant and clean.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are called the purity that is inherently brilliant and clean as they are pure in the final analysis?”

The Buddha replied, “Sariputra, matter is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; feeling, thinking, action, and consciousness are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the eye sphere is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the ear, nose, tongue, body, and conscious spheres are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the sight sphere is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the eye realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the ear realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the nose realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the tongue realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the body realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the touch realm, body consciousness realm, body

contact, and the feelings produced by body contact are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the conscious realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the earth realm is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the water, fire, wind, space, and consciousness realms are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, ignorance is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; 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 in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, giving paramita is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, internal emptiness is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; 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 in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, realness is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; 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 in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the four meditations are pure in the final analysis, so they are called the purity that is inherently brilliant and clean; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the eight liberations are pure in the final analysis, so they are called the purity that is inherently brilliant and clean; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are called the purity that is inherently brilliant and clean; the four correct endeavors,

four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the liberation gates of formlessness and nonaspiration are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the five eyes are pure in the final analysis, so they are called the purity that is inherently brilliant and clean; the six supernatural powers are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are called the purity that is inherently brilliant and clean; 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 in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; dwelling in equanimity at all times is pure in the final analysis, so it is called the purity that is inherently brilliant and clean.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, all dharani gates are pure in the final analysis, so they are called the purity that is inherently brilliant and clean; all samadhi are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is called the purity that is inherently brilliant and clean; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is called the purity that is inherently brilliant and clean.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are called the purity that is inherently brilliant and clean.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis, so it is called the purity that is inherently brilliant and clean.”

(The Buddha taught that as the dharmas are pure in the final analysis, they are called the purity that is inherently brilliant and clean.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, such purity is without attainment and contemplation.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are called the purity without attainment and contemplation as they are pure in the final analysis?”

The Buddha replied, “Sariputra, matter is pure in the final analysis, so it is called the purity without attainment and contemplation; feeling, thinking, action, and consciousness are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the eye sphere is pure in the final analysis, so it is called the purity

without attainment and contemplation; the ear, nose, tongue, body, and conscious spheres are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the sight sphere is pure in the final analysis, so it is called the purity without attainment and contemplation; the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the eye realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the ear realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the nose realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the tongue realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the body realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure in the final analysis,

so they are called the purity without attainment and contemplation.

“Sariputra, the conscious realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the earth realm is pure in the final analysis, so it is called the purity without attainment and contemplation; the water, fire, wind, space, and consciousness realms are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, ignorance is pure in the final analysis, so it is called the purity without attainment and contemplation; 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 in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, giving paramita is pure in the final analysis, so it is called the purity without attainment and contemplation; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, internal emptiness is pure in the final analysis, so it is called the purity without attainment and contemplation; 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 in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, realness is pure in the final analysis, so it is called the purity without attainment and contemplation; 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 in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is called the purity without attainment and contemplation; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the four meditations are pure in the final analysis, so they are called the purity without attainment and contemplation; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the eight liberations are pure in the final analysis, so they are called the purity without attainment and contemplation; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are called the purity without attainment and contemplation; the four correct endeavors, four bases of power, five roots, five powers, seven factors for

enlightenment, and noble eightfold path are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is called the purity without attainment and contemplation; the liberation gates of formlessness and non-aspiration are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the five eyes are pure in the final analysis, so they are called the purity without attainment and contemplation; the six supernatural powers are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are called the purity without attainment and contemplation; 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 in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is called the purity without attainment and contemplation; dwelling in equanimity at all times is pure in the final analysis, so it is called the purity without attainment and contemplation.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is called the purity without attainment and contemplation; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, all dharani gates are pure in the final analysis, so they are called

the purity without attainment and contemplation; all samadhi gates are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is called the purity without attainment and contemplation; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is called the purity without attainment and contemplation.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are called the purity without attainment and contemplation.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis, so it is called the purity without attainment and contemplation.”

(The Buddha taught that as the dharmas are pure in the final analysis, they are called the purity without attainment and contemplation.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, such purity is without arising and manifestation.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “What dharmas are called the purity without arising and manifestation as they are pure in the final analysis?”

The Buddha replied, “Sariputra, matter is pure in the final analysis, so it is called the purity without arising and manifestation; feeling, thinking, action, and consciousness are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the eye sphere is pure in the final analysis, so it is called the purity without arising and manifestation; the ear, nose, tongue, body, and conscious spheres

are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the sight sphere is pure in the final analysis, so it is called the purity without arising and manifestation; the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the eye realm is pure in the final analysis, so it is called the purity without arising and manifestation; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the ear realm is pure in the final analysis, so it is called the purity without arising and manifestation; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the nose realm is pure in the final analysis, so it is called the purity without arising and manifestation; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the tongue realm is pure in the final analysis, so it is called the purity without arising and manifestation; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the body realm is pure in the final analysis, so it is called the purity without arising and manifestation; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the conscious realm is pure in the final analysis, so it is called the purity without arising and manifestation; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the earth realm is pure in the final analysis, so it is called the purity without arising and manifestation; the water, fire, wind, space, and consciousness realms are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, ignorance is pure in the final analysis, so it is called the purity without arising and manifestation; 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 in the final analysis, so they are called the purity without arising and manifestation.”

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Chapter 35

Acclaiming Purity

Section 2

(In the First Assembly)

“Sariputra, giving paramita is pure in the final analysis, so it is called the purity without arising and manifestation; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, internal emptiness is pure in the final analysis, so it is called the purity without arising and manifestation; 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 in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, realness is pure in the final analysis, so it is called the purity without arising and manifestation; 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 in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the noble truth of suffering is pure in the final analysis, so it is called the purity without arising and manifestation; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the four meditations are pure in the final analysis, so they are called the purity without arising and manifestation; the four immeasurable minds and four formless concentrations are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the eight liberations are pure in the final analysis, so they are called the purity without arising and manifestation; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the four bases of mindfulness are pure in the final analysis, so they are called the purity without arising and manifestation; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the liberation gate of emptiness is pure in the final analysis, so it is called the purity without arising and manifestation; the liberation gates of formlessness and nonaspiration are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the ten stages of bodhisattva are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the five eyes are pure in the final analysis, so they are called the

purity without arising and manifestation; the six supernatural powers are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the Buddha’s ten abilities are pure in the final analysis, so they are called the purity without arising and manifestation; 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 in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, staying in correct mindfulness is pure in the final analysis, so it is called the purity without arising and manifestation; dwelling in equanimity at all times is pure in the final analysis, so it is called the purity without arising and manifestation.

“Sariputra, the perfect knowledge of everything is pure in the final analysis, so it is called the purity without arising and manifestation; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, all dharani gates are pure in the final analysis, so they are called the purity without arising and manifestation; all samadhi gates are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the stream-entry effect is pure in the final analysis, so it is called the purity without arising and manifestation; the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the self-enlightenment bodhi is pure in the final analysis, so it is called the purity without arising and manifestation.

“Sariputra, all great bodhisattva actions are pure in the final analysis, so they are called the purity without arising and manifestation.

“Sariputra, the unsurpassed, perfect, and universal bodhi of the Buddhas is

pure in the final analysis, so it is called the purity without arising and manifestation.”
 (The Buddha further taught that as the dharms are pure in the final analysis, they are called the purity without arising and manifestation.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, purity does not arise in the realm of desire.”

The Buddha replied, “It is pure in the final analysis.”

Sariputra asked, “Why does the purity not arise in the realm of desire?”

The Buddha replied, “The self-nature of the realm of desire is unattainable, so the purity does not arise in the realm of desire.”

Sariputra said, “Purity does not arise in the realm of form.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why does the purity not arise in the realm of form?”

The Buddha replied, “The self-nature of the realm of form is unattainable, so the purity does not arise in the realm of form.”

Sariputra said, “Purity does not arise in the realm of formlessness.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why does the purity not arise in the realm of formlessness?”

The Buddha replied, “The self-nature of the realm of formlessness is unattainable, so the purity does not arise in the realm of formlessness.”

(Sariputra said to the Buddha that the purity does not arise in the realms of desire, form, and formlessness. The Buddha explained that as the self-nature of the realms of desire, form, or formlessness is unattainable, the purity does not arise in the three realms.)

In the meantime, Sariputra said to the Buddha, “World-Honored One, the original nature of purity has no knowledge.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, "Why is the original nature of purity without knowledge?"

The Buddha replied, "As the original natures of all dharmas are dull, the original nature of purity is without knowledge."

Sariputra said, "The nature of matter without knowledge is pure."

The Buddha said, "It is pure in the final analysis."

Sariputra asked, "Why is the nature of matter pure?"

The Buddha replied, "The particular characteristics are empty, so the nature of matter without knowledge is pure."

Sariputra said, "The natures of feeling, thinking, action, and consciousness without knowledge are pure."

The Buddha said, "They are pure in the final analysis."

Sariputra asked, "Why are the natures of feeling, thinking, action, and consciousness without knowledge pure?"

The Buddha replied, "The particular characteristics are empty, so the natures of feeling, thinking, action, and consciousness without knowledge are pure."

Sariputra said, "The nature of the eye sphere without knowledge is pure."

The Buddha said, "It is pure in the final analysis."

Sariputra asked, "Why is the nature of the eye sphere without knowledge pure?"

The Buddha replied, "The particular characteristics are empty, so the nature of the eye sphere without knowledge is pure."

Sariputra said, "The natures of the ear, nose, tongue, body, and conscious spheres without knowledge are pure."

The Buddha said, "They are pure in the final analysis."

Sariputra asked, "Why are the natures of the ear, nose, tongue, body, and conscious spheres without knowledge pure?"

The Buddha replied, “The particular characteristics are empty, so the natures of the ear, nose, tongue, body, and conscious spheres without knowledge are pure.”

Sariputra said, “The nature of the sight sphere without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the sight sphere without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the sight sphere without knowledge is pure.”

Sariputra said, “The natures of the sound, smell, taste, touch, and mental-image spheres without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the sound, smell, taste, touch, and mental-image spheres without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the sound, smell, taste, touch, and mental-image spheres without knowledge are pure.”

Sariputra said, “The nature of the eye realm without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the eye realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the eye realm without knowledge is pure.”

Sariputra said, “The natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the sight realm, eye consciousness

realm, eye contact, and the feelings produced by eye contact without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact without knowledge are pure.”

Sariputra said, “The nature of the ear realm without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the ear realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the ear realm without knowledge is pure.”

Sariputra said, “The natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact without knowledge are pure.”

Sariputra said, “The nature of the nose realm without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the nose realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the nose realm without knowledge is pure.”

Sariputra said, “The natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact without knowledge are pure.”

Sariputra said, “The nature of the tongue realm without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the tongue realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the tongue realm without knowledge is pure.”

Sariputra said, “The natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact without knowing are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact without knowledge are pure.”

Sariputra asked, “The nature of the body realm without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the body realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the body realm without knowledge is pure.”

Sariputra said, “The natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact without knowledge are pure.”

Sariputra said, “The nature of the conscious realm without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the conscious realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the conscious realm without knowledge is pure.”

Sariputra said, “The natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact without knowledge are pure.”

Sariputra said, “The nature of the earth realm without knowledge pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the earth realm without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the earth realm without knowledge is pure.”

Sariputra said, “The natures of the water, fire, wind, space, and consciousness realms without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the water, fire, wind, space, and consciousness realms without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the water, fire, wind, space, and consciousness realms without knowledge are pure.”

Sariputra said, “The nature of ignorance without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of ignorance without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of ignorance without knowledge is pure.”

Sariputra said, “The natures of action, consciousness, name and form, six

sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset without knowledge are pure.”

Sariputra said, “The nature of giving paramita without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of giving paramita without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of giving paramita without knowledge is pure.”

Sariputra said, “The natures of pure precept, forbearance, diligence, meditation, and prajna paramitas without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of pure precept, forbearance, diligence, meditation, and prajna paramitas without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of pure precept, forbearance, diligence, meditation, and prajna paramitas without knowledge are pure.”

Sariputra said, “The nature of internal emptiness without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of internal emptiness without knowledge

pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of internal emptiness without knowledge is pure.”

Sariputra said, “The natures of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature without knowledge pur?”

The Buddha replied, “The particular characteristics are empty, so the natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature without knowledge are pure.”

Sariputra said, “The nature of realness without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of realness without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of realness without knowledge is pure.”

Sariputra said, “The natures of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of

the inconceivable without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable without knowledge are pure.”

Sariputra said, “The nature of the noble truth of suffering without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the noble truth of suffering without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the noble truth of suffering without knowledge is pure.”

Sariputra said, “The natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without knowledge are pure.”

Sariputra said, “The natures of the four meditations without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the four meditations without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the four meditations without knowledge are pure.”

Sariputra said, “The natures of the four immeasurable minds and four formless concentrations without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the four immeasurable minds and four formless concentrations without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the four immeasurable minds and four formless concentrations without knowledge are pure.”

Sariputra said, “The natures of the eight liberations without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the eight liberations without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the eight liberations without knowledge are pure.”

Sariputra said, “The natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations

without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without knowledge are pure.”

Sariputra said, “The natures of the four bases of mindfulness without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the four bases of mindfulness without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the four bases of mindfulness without knowledge are pure.”

Sariputra said, “The natures of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path without knowledge are pure.”

Sariputra said, “The nature of the liberation gate of emptiness without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the liberation gate of emptiness without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of

the liberation gate of emptiness without knowledge is pure.”

Sariputra said, “The natures of the liberation gates of formlessness and nonaspiration without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the liberation gates of formlessness and nonaspiration without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the liberation gates of formlessness and nonaspiration without knowledge are pure.”

Sariputra said, “The natures of the ten stages of bodhisattva without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the ten stages of bodhisattva without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the ten stages of bodhisattva without knowledge are pure.”

Sariputra said, “The natures of the five eyes without knowledge are pure.

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the five eyes without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the five eyes without knowledge are pure.”

Sariputra said, “The natures of the six supernatural powers without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the six supernatural powers without

knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the six supernatural powers without knowledge are pure.”

Sariputra said, “The natures of the Buddha’s ten abilities without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the Buddha’s ten abilities without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the Buddha’s ten abilities without knowledge are pure.”

Sariputra said, “The natures of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power without knowledge are pure.”

Sariputra said, “The nature of staying in correct mindfulness without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of staying in correct mindfulness without

knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of staying in correct mindfulness without knowledge is pure.”

Sariputra said, “The nature of dwelling in equanimity at all times without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of dwelling in equanimity at all times without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of dwelling in equanimity at all times without knowledge is pure.”

Sariputra said, “The nature of the perfect knowledge of everything without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the perfect knowledge of everything without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the perfect knowledge of everything without knowledge is pure.”

Sariputra said, “The natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena without knowledge are pure.”

Sariputra said, “The natures of all dharani gates without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of all dharani gates without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of all dharani gates without knowledge are pure.”

Sariputra said, “The natures of all samadhi gates without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of all samadhi gates without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of all samadhi gates without knowledge are pure.”

Sariputra said, “The nature of the stream-entry effect without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the stream-entry effect without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the stream-entry effect without knowledge is pure.”

Sariputra said, “The natures of the once-return effect, nonreturn effect, and arhat effect without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of the once-return effect, nonreturn effect, and arhat effect without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of the once-return effect, nonreturn effect, and arhat effect without knowledge are pure.”

Sariputra said, “The nature of the self-enlightenment bodhi without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the self-enlightenment bodhi without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the self-enlightenment without knowledge is pure.”

Sariputra said, “The natures of all great bodhisattva actions without knowledge are pure.”

The Buddha said, “They are pure in the final analysis.”

Sariputra asked, “Why are the natures of all great bodhisattva actions without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the natures of all great bodhisattva actions without knowledge are pure.”

Sariputra said, “The nature of the unsurpassed, perfect, and universal bodhi of the Buddha without knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why is the nature of the unsurpassed, perfect, and universal bodhi of the Buddha without knowledge pure?”

The Buddha replied, “The particular characteristics are empty, so the nature of the unsurpassed, perfect, and universal bodhi of the Buddha without knowledge is pure.”

(Sariputra said that the natures of various dharmas without knowledge are pure. The Buddha responded that because various dharmas are pure in the final analysis and their particular characteristics are empty, the natures of various dharmas without knowledge are pure.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, prajna paramita neither benefits nor harms the perfect knowledge of all perfect knowledge.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why does prajna paramita neither benefit nor harm the perfect knowledge of all perfect knowledge?”

The Buddha replied, “Sariputra, because dharma realm dwells permanently, prajna paramita neither benefits nor harms the perfect knowledge of all perfect knowledge.”

In the meantime, Sariputra said to the Buddha again, “World-Honored One, the pure prajna paramita neither grasps nor receives all dharmas.”

The Buddha said, “It is pure in the final analysis.”

Sariputra asked, “Why does the pure prajna paramita neither grasp nor receives all dharmas?”

The Buddha replied, “Sariputra, because dharma realm is motionless, the pure prajna paramita neither grasps nor receives all dharmas.”

(The Buddha explained to Sariputra that because dharma realm dwells permanently, the pure prajna paramita neither benefit nor harm the perfect knowledge of all perfect knowledge. Because dharma realm is motionless, the pure prajna paramita neither grasp nor receives all dharmas.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, because the ‘I’ is pure, matter is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, matter is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, matter is nonexistent; it

is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, feeling, thinking, action, and consciousness are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, feeling, thinking, action, and consciousness are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, feeling, thinking, action, and consciousness are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the eye sphere is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the eye sphere is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the eye sphere is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the ear, nose, tongue, body, and conscious spheres are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the ear, nose, tongue, body, and conscious spheres are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the ear, nose, tongue, body, and conscious spheres are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the sight sphere is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because ‘I’ is pure, the sight sphere is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the sight sphere is

nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the sound, smell, taste, touch, and mental-image spheres are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the sound, smell, taste, touch, and mental-image spheres are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the sound, smell, taste, touch, and mental-image spheres are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the eye realm is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the eye realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the eye realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the ear realm is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the ear realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the ear realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the nose realm is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the nose realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the nose realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the tongue realm is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the tongue realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the tongue realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the body realm is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the body realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the body realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the touch realm, body

consciousness realm, body contact, and the feelings produced by body contact are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the conscious realm is pure.”

The Buddha said, “It is purity in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the conscious realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the conscious realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the earth realm is pure.”

The Buddha said, “It is purity in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the earth realm is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the earth realm is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the water, fire, wind, space, and consciousness realms are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the water, fire, wind, space, and consciousness realms are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the water, fire, wind, space, and consciousness realms are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, ignorance is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, ignorance is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, ignorance is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ 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.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, giving paramita is pure.”

The Buddha said, “It is purity in the final analysis.”

“World-Honored One, why is it that said because the ‘I’ is pure, giving paramita is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, giving paramita is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, pure precept, forbearance, diligence, meditation, and parajna paramitas are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, pure precept, forbearance, diligence, meditation, and parajna paramitas are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, internal emptiness is pure.”

The Buddha said, “It is purity in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, internal emptiness is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, internal emptiness is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ 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.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, realness is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, realness is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, realness is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ 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.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure in the final

analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, dharma realm, dharma nature, and so forth, and the realm of the inconceivable are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the noble truth of suffering is pure.”

The Buddha said, “It is purity in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the noble truth of suffering is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the noble truth of suffering is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the four meditations are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the four meditations are pure in the final analysis?”

“Well Appearing, because the ‘I’ is nonexistent, the four meditations are

nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the four immeasurable minds and four formless concentrations are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the four immeasurable minds and four formless concentrations are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the four immeasurable minds and four formless concentrations are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the eight liberations are pure.”

The Buddha said, “They pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the eight liberations are pure in the final analysis?”

“Well Appearing, because the ‘I’ is nonexistent, the eight liberations are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the eight vexation overcoming meditations, nine concentrations in sequence, and ten universal contemplations are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the four bases of mindfulness

are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the four bases of mindfulness are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the four bases of mindfulness are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the four correct endeavors, four bases of power, and so forth, and noble eightfold path are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the liberation gate of emptiness is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the liberation gate of emptiness is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the liberation gate of emptiness is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the liberation gates of formlessness and nonaspiration are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the “I” is pure, the liberation gates of formlessness and nonaspiration are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the liberation gates of formlessness and nonaspiration are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the tens stages of bodhisattva are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the ten stages of bodhisattva are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the ten stages of bodhisattva are nonexistent; they are thus pure in the final analysis.”

(The Buddha added that because the “I” is pure, various dharmas are pure in the final analysis. Sariputra asked why. The Buddha explained that because the “I” is nonexistent, various dharmas are nonexistent; they are thus pure in the final analysis.)

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Chapter 35

Acclaiming Purity

Section 3

(In the First Assembly)

“World-Honored One, because the ‘I’ is pure, the five eyes are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the five eyes are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the five eyes are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the six supernatural powers are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the six supernatural powers are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the six supernatural powers are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the Buddha’s ten abilities are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the Buddha’s ten abilities are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the Buddha’s ten abilities are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ 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.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, staying in correct mindfulness is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, staying in correct mindfulness is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, staying in correct mindfulness is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, dwelling in equanimity at all times is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, dwelling in equanimity at all times is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, dwelling in equanimity at all times is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the perfect knowledge of everything is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the perfect knowledge of everything is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the perfect knowledge of everything is nonexistent; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, all dharani gates are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, all dharani gates are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, all dharani gates are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, all samadhi gates are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, all samadhi gates are pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is nonexistent, all samadhi gates are nonexistent; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the stream-entry effect is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the stream-entry effect is pure in the final analysis?”

“Well-Appearing One, because the particular characteristics of the ‘I’ are empty, the particular characteristics of the stream-entry effect are empty; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the once-return effect, nonreturn effect, and arhat effect are pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the once-return effect, nonreturn effect, and arhat effect are pure in the final analysis?”

“Well-Appearing One, because the particular characteristics of the ‘I’ are empty, the particular characteristics of the once-return effect, nonreturn effect, and arhat effect are empty; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the self-enlightenment bodhi is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the self-enlightenment bodhi is pure in the final analysis?”

“Well-Appearing One, because the particular characteristics of the ‘I’ are empty, the particular characteristics of the self-enlightenment bodhi is pure; it is thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, all great bodhisattva actions are

pure.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, all great bodhisattva actions are pure in the final analysis?”

“Well-Appearing One, because the particular characteristics of the ‘I’ are empty, the particular characteristics of all great bodhisattva actions are empty; they are thus pure in the final analysis.”

“World-Honored One, because the ‘I’ is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because ‘I’ is pure, the unsurpassed, perfect, and universal bodhi of the Buddhas is pure in the final analysis?”

“Well-Appearing One, because the particular characteristics of the ‘I’ are empty, the particular characteristics of the unsurpassed, universal, and perfect bodhi of the Buddhas are; it is thus pure in the final analysis.”

(The Buddha taught that because the ‘I’ is nonexistent, various dharmas are nonexistent; they are thus pure in the final analysis. The Buddha further said that because the particular characteristics of the “I” are empty, the particular characteristics of voice-hearer effects, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas are empty; these effects thus are pure in the final analysis.)

“World-Honored One, because the ‘I’ is pure, the perfect knowledge of all perfect knowledge is pure.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is pure, the perfect knowledge of all perfect knowledge is pure in the final analysis?”

“Well-Appearing One, because the ‘I’ is without form, attainment, mindfulness, and knowledge, the perfect knowledge of all perfect knowledge is without form, attainment, mindfulness, and knowledge, and thus is pure in the final analysis.”

“World-Honored One, the purity of nonduality is without attainment and contemplation.”

The Buddha replied, “It is pure in the final analysis.”

“World-Honored One, why is it said that the purity of nonduality without attainment and contemplation is pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because it is without contamination and purity.”

(The Buddha stated that nonduality is pure because it is without attainment and contemplation and thus is free from contamination and attachment to purity.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, because the ‘I’ is boundless, matter is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, matter is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, feeling, thinking, action, and consciousness are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the feeling, thinking, action, and consciousness are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the eye sphere is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the eye sphere is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the ear, nose, tongue, body, and conscious spheres are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the ear, nose, tongue, body, and conscious spheres are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the sight sphere is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the sight sphere is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the sound, smell, taste, touch, and mental-image spheres are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the sound, smell, taste, touch, and mental-image spheres are boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the eye realm is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the eye realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the ear realm is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the ear

realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are boundless.”

The Buddha replied, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the sound realm, ear consciousness realm, ear contact, and the feelings produced by eye contact are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the nose realm is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the nose realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the tongue realm is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the tongue realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the body realm is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the body realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the touch realm, body

consciousness realm, body contact, and the feelings produced by body contact are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the conscious realm is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the conscious realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the earth realm is

boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the earth realm is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the water, fire, wind, space, and consciousness realms are boundless.”

The Buddha replied, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the water, fire, wind, space, and consciousness realms are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, ignorance is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, ignorance is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, action, consciousness, mind and body, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and

upset are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, giving paramita is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, giving paramita is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, pure precept, forbearance, diligence, meditation, and prajna paramitas are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, pure precept, forbearance, diligence, meditation, and prajna paramitas are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, internal emptiness is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, internal emptiness is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, external emptiness,

internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are boundless and thus pure in the final analysis?”

‘Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, realness is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, realness is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, 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 boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, dharma realm, dharma nature, and so forth, and the realm of the inconceivable are boundless

and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the noble truth of suffering is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the noble truth of suffering is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the four meditations are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the four meditations are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the four immeasurable minds and four formless concentrations are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the four immeasurable minds and four formless concentrations are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the eight liberations are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the eight liberations are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the four bases of mindfulness are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the four bases of mindfulness are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the four correct endeavors, four bases of power, and so forth, and noble eightfold path are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the liberation gate of emptiness is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the liberation gate of emptiness is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the liberation gates of formlessness and nonaspiration are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the liberation gates of formlessness and nonaspiration are boundless and thus pure in the

final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the ten stages of bodhisattva are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the ten stages of bodhisattva are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the five eyes are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the five eyes are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the six supernatural powers are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the six supernatural powers are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the Buddha’s ten abilities are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the Buddha’s ten abilities are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, staying in correct mindfulness is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, staying in correct mindfulness is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, dwelling in equanimity at all times is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, dwelling in equanimity at all times is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the perfect knowledge of everything is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is I said that because the ‘I’ is boundless, the perfect knowledge of everything is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, all dharani gates are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, all dharani gates are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, all samadhi gates are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, all samadhi gates are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the stream-entry effect is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the stream-entry effect is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the once-return effect, nonreturn effect, and arhat effect are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the once-return effect, nonreturn effect, and arhat effect are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the self-enlightenment bodhi is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the self-

enlightenment bodhi is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, all great bodhisattva actions are boundless.”

The Buddha said, “They are pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, all great bodhisattva actions are boundless and thus pure in the final analysis?”

“Well-Appearing One, they are pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, because the ‘I’ is boundless, the unsurpassed, universal, and perfect bodhi of the Buddhas is boundless.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that because the ‘I’ is boundless, the unsurpassed, perfect, and universal bodhi of the Buddhas is boundless and thus pure in the final analysis?”

“Well-Appearing One, it is pure in the final analysis because of emptiness in the final analysis and emptiness of nontemporality.”

(The Buddha explained why various dharmas are boundless and therefore pure in the final analysis as the “I” is bondless.)

At that time, Well-Appearing One said to the Buddha, “World-Honored One, if great bodhisattvas become awakened this way, they will achieve prajna paramita of the great bodhisattva.”

The Buddha said, “It is pure in the final analysis.”

“World-Honored One, why is it said that if great bodhisattvas become awakened this way, they will achieve the purity in the final analysis?”

“Well-Appearing One, it is because they will achieve the perfect knowledge of the forms of the paths owing to emptiness in the final analysis and emptiness of nontemporality.”

“World-Honored One, if great bodhisattvas cultivate prajna paramita and do not dwell in this shore, other shore, or in between, they will achieve prajna paramita of the great bodhisattva.”

The Buddha said, “They will achieve the purity in the final analysis.”

“World-Honored One, why is it said that if great bodhisattvas cultivate prajna paramita and do not dwell in this shore, other shore, or in between, they will achieve the purity in the final analysis?”

“Well-Appearing One, it is because they will achieve the perfect knowledge of the forms of the paths owing to the equality of the dharma natures in the three phases of time.”

Chapter 36

Attachment and Nonattachment to Phenomena

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle do not have expedient skillfulness, they will adopt attainment as

skillful means to initiate the thinking about prajna paramita, then they will stay away from the fathomless prajna paramita.”

The Buddha said, “Well-Appearing One, excellent, excellent! It is as you say. If good gentlemen, gentlewomen, and so forth are attached to the names and phenomena of prajna paramita, they will abandon prajna paramita and stay far away from it.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, what will happen if these good gentlemen, gentlewomen, and so forth are attached to the names and the phenomena of prajna paramita?”

The Buddha replied, “Well-Appearing One, if these good gentlemen, gentlewomen, and so forth are attached to the names and the phenomena of prajna paramita, they will become indulged in prajna paramita and will not be able to realize and attain the reality of prajna, they then will abandon and stay far away from the fathomless prajna paramita.

“Furthermore, Well-Appearing One, if the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle are attached to the names and the phenomena of prajna paramita and become arrogant because they think they can rely on prajna paramita, they will not be able to realize and attain the reality of prajna, they thus will abandon and stay far away from the fathomless prajna paramita.

“Furthermore, Well-Appearing One, if the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle have expedient skillfulness and can adopt nonattainment as skillful means, they will not be attached to the names and the phenomena of prajna paramita, nor will they be indulged in prajna paramita and become arrogant, they then will be able to realize and attain the reality of prajna, and thus will not abandon and stay far away from prajna paramita.”

The long-lived sage Well-Appearing One said to the Buddha, “It is so rare and

unique that the World-honored One is capable of teaching the great bodhisattvas and demonstrating the phenomena of attachment and nonattachment to prajna paramita.”

(The Buddha instructed that the practitioners of prajna paramita should not become attached to the names and phenomena of prajna paramita, so they can have expedient skillfulness, and will not become arrogant and stay away from prajna paramita.)

At that time, the long-lived sage Sariputra asked Well-Appearing One, “When great bodhisattvas practice prajna paramita, how can we tell whether they are attached or not attached to the phenomena?”

Well-Appearing One replied, “Sariputra, if the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle practice prajna paramita without expedient skillfulness, they will say that matter is empty and become attached to the thinking of emptiness; feeling, thinking, action, and consciousness are empty and become attached to the thinking of emptiness. They will say that the eye sphere is empty and become attached to the thinking of emptiness; the ear, nose, tongue, body, and conscious spheres are empty and become attached to the thinking of emptiness. They will say that the sight sphere is empty and become attached to the thinking of emptiness; the sound, smell, taste, touch, and mental-image spheres are empty and become attached to the thinking of emptiness. They will say that the eye realm is empty and become attached to the thinking of emptiness; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are empty and become attached to the thinking of emptiness. They will say that the ear realm is empty and become attached to the thinking of emptiness; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are empty and become attached to the thinking of emptiness. They will say that the nose realm is empty and become attached to the thinking of emptiness; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are

empty and become attached to the thinking of emptiness. They will say that the tongue realm is empty and become attached to the thinking of emptiness; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are empty and become attached to the thinking of emptiness. They will say that the body realm is empty and become attached to the thinking of emptiness; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are empty and become attached to the thinking of emptiness. They will say that the conscious realm is empty and become attached to the thinking of emptiness; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are empty and become attached to the thinking of emptiness. They will say that the earth realm is empty and become attached to the thinking of emptiness; the water, fire, wind, space, and consciousness realms are empty and become attached to the thinking of emptiness. They will say that ignorance is empty and become attached to the thinking of emptiness; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are empty and become attached to the thinking of emptiness. They will say that giving paramita is empty and become attached to the thinking of emptiness; pure precept, forbearance, diligence, meditation, and prajna paramitas are empty and become attached to the thinking of emptiness. They will say that internal emptiness is empty and become attached to the thinking of emptiness; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics,

emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are empty and become attached to the thinking of emptiness. They will say that realness is empty and become attached to the thinking of emptiness; dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma nature, reality, the realm of empty space, and the realm of the inconceivable are empty and become attached to the thinking of emptiness. They will say that the noble truth of suffering is empty and become attached to the thinking of emptiness; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty and become attached to the thinking of emptiness. They will say that the four meditations are empty and become attached to the thinking of emptiness; the four immeasurable minds and four formless concentrations are empty and become attached to the thinking of emptiness. They will say that the eight liberations are empty and become attached to the thinking of emptiness; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty and become attached to the thinking of emptiness. They will say that the four bases of mindfulness are empty and become attached to the thinking of emptiness; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are empty and become attached to the thinking of emptiness. They will say that the liberation gate of emptiness is empty and become attached to the thinking of emptiness; the liberation gates of formlessness and nonaspiration are empty and become attached to the thinking of emptiness. They will say that the ten stages of bodhisattva are empty and become attached to the thinking of emptiness. They will say that the five eyes are empty and become attached to the thinking of emptiness; the six supernatural powers are empty and become attached to

the thinking of emptiness. They will say that the Buddha's ten abilities are empty and become attached to the thinking of emptiness; 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 empty and become attached to the thinking of emptiness. They will say that staying in correct mindfulness is empty and become attached to the thinking of emptiness; dwelling in equanimity at all times is empty and become attached to the thinking of emptiness. They will say that the perfect knowledge of everything is empty and become attached to the thinking of emptiness; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are empty and become attached to the thinking of emptiness. They will say that all dharani gates are empty and become attached to the thinking of emptiness; all samadhi gates are empty and become attached to the thinking of emptiness. They will say that the stream-entry effect is empty and become attached to the thinking of emptiness; the once-return effect, nonreturn effect, and arhat effect are empty and become attached to the thinking of emptiness. They will say that the self-enlightenment bodhi is empty and become attached to the thinking of emptiness. They will say that all great bodhisattva actions are empty and become attached to the thinking of emptiness. They will say that the unsurpassed, universal, and perfect bodhi of the Buddhas is empty and become attached to the thinking of emptiness. They will say that the dharmas in the past are empty and become attached to the thinking of emptiness; the dharmas in the future and present are empty and become attached to the thinking of emptiness.

(Well-Appearing One listed the phenomena of being attached to the thinking of emptiness for Sariputra.)

“Furthermore, Sariputra, if the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle practice prajna paramita without expedient

skillfulness, they will say that matter is matter and become attached in their thoughts; feeling, thinking, action, and consciousness are feeling, thinking, action, and consciousness and become attached in their thoughts. They will say that the eye sphere is the eye sphere and become attached in their thoughts; the ear, nose, tongue, body, and conscious spheres are the ear, nose, tongue, body, and conscious spheres and become attached in their thoughts. They will say that the sight sphere is the sight sphere and become attached in their thoughts; the sound, smell, taste, touch, and mental-image spheres are the sound, smell, taste, touch, and mental-image spheres and become attached in their thoughts. They will say that the eye realm is the eye realm and become attached in their thoughts; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact and become attached in their thoughts. They will say that the ear realm is the ear realm and become attached in their thoughts; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact and become attached in their thoughts. They will say that the nose realm is the nose realm and become attached in their thoughts; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact and become attached in their thoughts. They will say that the tongue realm is the tongue realm and become attached in their thoughts; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact and become attached in their thoughts. They will say that the body realm is the body realm and become attached in their thoughts; the touch realm, body

consciousness realm, body contact, and the feelings produced by body contact are the touch realm, body consciousness realm, body contact, and the feelings produced by body contact and become attached in their thoughts. They will say that the conscious realm is the conscious realm and become attached in their thoughts; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact and become attached in their thoughts. They will say that the earth realm is the earth realm and become attached in their thoughts; the water, fire, wind, space, and consciousness realms are the water, fire, wind, space, and consciousness realms and become attached in their thoughts. They will say that ignorance is empty and become attached in their thoughts; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and become attached in their thoughts. They will say that giving paramita is giving paramita and become attached in their thoughts; pure precept, forbearance, diligence, meditation, and prajna paramitas are pure precept, forbearance, diligence, meditation, and prajna paramitas and become attached in their thoughts. They will say that internal emptiness is internal emptiness and become attached in their thoughts; 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 external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature and become attached in their thoughts. They will say that realness is realness and become attached in their thoughts; dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma nature, reality, the realm of empty space, and the realm of the inconceivable are dharma realm, dharma nature, and so forth, and the realm of the inconceivable and become attached in their thoughts. They will say that the noble truth of suffering is the noble truth of suffering and become attached in their thoughts; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and become attached in their thoughts. They will say that the four meditations are the four meditations and become attached in their thoughts; the four immeasurable minds and four formless concentrations are the four immeasurable minds and four formless concentrations and become attached in their thoughts. They will say that the eight liberations are the eight liberations and become attached in their thoughts; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and become attached in their thoughts. They will say that the four bases of mindfulness are the four bases of mindfulness and become attached in their thoughts; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the four correct endeavors, four bases of power, and so forth, and noble eightfold path and become attached in their thoughts. They will say that the liberation gate of emptiness is the liberation gate of emptiness and become attached in their thoughts; the liberation gates of formlessness and nonaspiration are the liberation gates of

formlessness and nonaspiration and become attached in their thoughts. They will say that the ten stages of bodhisattva are the ten stages of bodhisattva and become attached in their thoughts. They will say that the five eyes are the five eyes and become attached in their thoughts; the six supernatural powers are the six supernatural powers and become attached in their thoughts. They will say that the Buddha's ten abilities are the Buddha's ten abilities and become attached in their thoughts; 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 the four kinds of fearlessness, four unhindered understandings, and so forth, and eight distinctive features of Buddha's wisdom and power and become attached in their thoughts. They will say that staying in correct mindfulness is staying in correct mindfulness and become attached in their thoughts; dwelling in equanimity at all times is dwelling in equanimity at all times and become attached in their thoughts. They will say that the perfect knowledge of everything is the perfect knowledge of everything and become attached in their thoughts; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena and become attached in their thoughts. They will say that all dharani gates are all dharani gates and become attached in their thoughts; all samadhi gates are all samadhi gates and become attached in their thoughts. They will say that the stream-entry effect is the stream-entry effect and become attached in their thoughts; the once-return effect, nonreturn effect, and arhat effect are the once-return effect, nonreturn effect, and arhat effect and become attached in their thoughts. They will say that the self-enlightenment bodhi is the self-enlightenment bodhi and become attached in their thoughts. They will say that all great bodhisattva actions are all great bodhisattva actions and become attached in their thoughts. They will say that the unsurpassed,

universal, and perfect bodhi of the Buddhas is the unsurpassed, universal, and perfect bodhi of the Buddhas and become attached in their thoughts. They will say that the dharmas in the past are the dharmas in the past and become attached in their thoughts; the dharmas in the future and present are the dharmas in the future and present and become attached in their thoughts.”

(Well-Appearing One listed the phenomena of being attached to the thinking of various dharmas owing to the lack of expedient skillfulness.)

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Chapter 36

Attachment and Nonattachment to Phenomena

Section 2

(In the First Assembly)

“Furthermore, Sariputra, when dwelling in bodhisattva vehicle, the bodhisattvas have adopted attainment as skillful means since initial aspiration to the bodhi. Because of their attainment, they become attached to the thinking of practicing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They become attached to the thinking of practicing internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They become attached to the thinking of practicing realness, 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. They become attached to the thinking of practicing the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They become attached to the thinking of practicing the four meditations, four immeasurable minds, and four formless concentrations; the thinking of practicing the eight liberations, eight vexation-overcoming meditations, nine

concentrations in sequence, and ten universal contemplations; the thinking of practicing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the thinking of practicing the liberation gates of emptiness, formlessness, and nonaspiration; the thinking of practicing the ten stages of bodhisattva; the thinking of practicing the five eyes and six supernatural powers; the thinking of practicing the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the thinking of practicing to stay in correct mindfulness and dwell in equanimity at all times; the thinking of practicing the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the thinking of practicing all dharani gates and all samadhi gates; the thinking of practicing stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the thinking of practicing self-enlightenment bodhi; the thinking of practicing all great bodhisattva actions; and the thinking of practicing the unsurpassed, perfect, and universal bodhi of the Buddhas.

(Well-Appearing One further explained how practitioners of bodhisattva path may become attached to the thinking of practicing various superior virtuous dharmas by adopting attainment as skillful means when they practice prajna paramita. This is an attachment to phenomena.)

“Sariputra, these great bodhisattvas have practiced prajna paramita without expedient skillfulness; rather, they have adopted attainment as skillful means, so various kinds of attachment will occur in their thinking, as mentioned above. This is called an attachment to phenomena.

“Furthermore, Sariputra, as to the question you asked earlier, ‘How can great bodhisattvas practice prajna paramita without becoming attached to phenomena?’

Sariputra, I will say that if the great bodhisattvas practice prajna paramitas with expedient skillfulness, they do not think whether matter, feeling, thinking, action, and consciousness are empty or not empty; whether the eye, ear, nose, tongue, body, and conscious spheres are empty or not empty; whether the sight, sound, smell, taste, touch, and mental-image spheres are empty or not empty; whether the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are empty or not empty; whether the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are empty or not empty; whether the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are empty or not empty; whether the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are empty or not empty; whether the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are empty or not empty; whether the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are empty or not empty; whether the earth, water, fire, wind, space, and consciousness realms are empty or not empty; whether ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are empty or not empty; whether giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are empty or not empty; whether internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless

self-nature are empty or not empty; whether realness, 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 empty or not empty; whether the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty or not empty; whether the four meditations, four immeasurable minds, and four formless concentrations are empty or not empty; whether the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty or not empty; whether the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are empty or not empty; whether the liberation gates of emptiness, formlessness, and nonaspiration are empty or not empty; whether the ten stages of bodhisattva are empty or not empty; whether the five eyes and six supernatural powers are empty or not empty; whether the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are empty or not empty; whether staying in correct mindfulness and dwelling in equanimity at all times are empty or not empty; whether the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are empty or not empty; whether all dharani gates and all samadhi gates are empty or not empty; whether stream-entry effect, once-return effect, nonreturn effect, and arhat effect are empty or not empty; whether the self-enlightenment bodhi is empty or not empty; whether all great bodhisattva action are empty or not empty; whether the unsurpassed, perfect, and universal bodhi of the Buddhas is empty or not empty; and whether the dharmas in the past, future, and present are empty or not empty.

(According to Buddha's instruction, if the great bodhisattvas practice prajna paramitas with expedient skillfulness, they do not think whether various dharmas, including the five aggregates and so forth, as well as the superior virtuous dharmas that the great bodhisattvas should learn, are empty or not empty.)

“Furthermore, Sariputra, if the great bodhisattvas can adopt nonattainment as skillful means to practice prajna paramita, they do not think, ‘I can practice giving to benefit the receivers; these are the things given; and this is the nature of giving.’ They do not think, ‘I can abide by the precepts, and these are the precepts I abide by.’ They do not think, ‘I can cultivate forbearance, and this is the forbearance I cultivate.’ They do not think, ‘I can practice diligence, and this is the diligence I practice.’ They do not think, ‘I can enter into concentration, and this is the concentration I enter into.’ They do not think, ‘I can cultivate wisdom, and this is the wisdom I cultivate.’ They do not think, ‘I can plant blessings. These are the blessings I plant. These are their results.’ They do not think, ‘I can enter onto the correct bodhisattva path of nonarising.’ They do not think, ‘I can assist sentient beings to mature.’ They do not think, ‘I can dignify and purify Buddha lands.’ They do not think, ‘I can attain the perfect knowledge of all perfect knowledge.’ They do not think, ‘I can dwell in emptiness and realize the reality of the dharmas.’ They do not think, ‘I can cultivate and learn all great bodhisattva actions.’ They do not think, ‘I can fully and insightfully realize the merits and virtues of the Buddhas.’

(If the great bodhisattvas practice prajna paramita by adopting nonattainment as skillful means, they do not think what effects they may attain or what realization they may achieve.)

“Sariputra, if the great bodhisattvas have expedient skillfulness and adopt nonattainment as skillful means to practice prajna paramita, they will be free from all kinds of attachment and get rid of discrimination and delusion. It is because they have

by this time insightfully understood internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Sariputra, these great bodhisattvas are therefore called the practitioners who possess expedient skillfulness and adopt nonattainment as skillful means in practicing prajna paramita.”

(If the great bodhisattvas possess expedient skillfulness and adopt nonattainment as skillful means in practicing prajna paramita, they may become free from all kinds of attachment and get rid of discrimination and delusion. They must have realized various kinds of emptiness.)

At that time, Heavenly Emperor Indra asked, “Great Virtuous One, why are some good gentlemen, gentlewomen, and so forth dwelling in bodhisattva vehicle considered as those who are attached to phenomena?”

Well-Appearing One replied, “Kausika, some good gentlemen, gentlewomen, and so forth dwelling in bodhisattva vehicle cultivate prajna paramita without expedient skillfulness; they rather cultivate prajna paramita by adopting attainment as skillful means. These good gentlemen, gentlewomen, and so forth thus will become attached to the thinking of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; become attached to the thinking of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality,

emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will become attached to the thinking of realness, 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. They will become attached to the thinking of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will become attached to the thinking of the four meditations, four immeasurable minds, and four formless concentrations; the thinking of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the thinking of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the thinking of the liberation gates of emptiness, formlessness, and nonaspiration; the thinking of the ten stages of bodhisattva; the thinking of the five eyes and six supernatural powers; the thinking of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the thinking of staying in correct mindfulness and dwelling in equanimity at all times; the thinking of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the thinking of all dharani gates and all samadhi gates; the thinking of stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the thinking of self-enlightenment bodhi; the thinking of all great bodhisattva actions; the thinking of the unsurpassed, perfect, universal bodhi of the

Buddhas; the thinking of the great bodhisattvas; the thinking of the Thus-Comers, Ones Worthy of Offerings, Ones Perfectly and Universally Enlightened; the thinking of the virtuous roots planted in the Buddhas' places; and the thinking of assembling all these virtuous roots and transferring them toward anuttarā-samyak-sambodhi.

Kausika, these are the phenomena of attachment occurring in the thinking of the good gentlemen and gentlewomen dwelling in bodhisattva vehicle who do not possess expedient skillfulness but adopt attainment as skillful means in cultivating prajna paramita.

(Well-Appearing One replied to Heavenly Emperor Indra by reiterating that those, who dwell in bodhisattva vehicle and cultivate prajna paramita without expedient skillfulness, may be attached to the thinking of various superior virtuous dharma only because they have adopted attainment as skillful means.)

“Kausika, because of the attachment in thinking, the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle cannot cultivate prajna paramita detached from attachment and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. Why? Kausika, it is because the original natures of the following dharma cannot be transferred. Namely, the original natures of matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and consciousness spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact;

the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the earth, water, fire, wind, space, and consciousness realms; and ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset cannot be transferred.

“Kausika, it is also because the original natures of the following dharmas cannot be transferred. Namely, the original natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the ten stages of bodhisattva; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of

fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; stream-entry effect, once-return effect, nonreturn effect, and arhat effect; self-enlightenment bodhi; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be transferred.

“Furthermore, Kausika, if the great bodhisattvas would like to commend other sentient beings, guide and encourage them toward the pursuit of the unsurpassed, perfect, and universal bodhi, they should show them and teach them the real phenomena and meanings. They should demonstrate, teach, guide, encourage, and commend them so that they do not differentiate that they can practice giving when practicing giving paramita; they can abide by precept when practicing pure-precept paramita; they can cultivate forbearance when practicing forbearance paramita; they can work diligently when practicing diligence paramita; they can enter into concentrations when practicing meditation paramita; and they can learn wisdom when practicing prajna paramita. When practicing internal emptiness, external emptiness, and so forth, these sentient beings do not differentiate that they can dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. When

practicing realness, dharma realm, and so forth, the sentient beings do not differentiate that they can dwell in realness, 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. When practicing the noble truths, they do not differentiate that they can dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They do not differentiate that they can cultivate the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the ten stages of bodhisattva; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and all dharani gates and all samadhi gates. They do not differentiate that they can cultivate the paths leading to stream-entry effect, once-return effect, nonreturn effect, and arhat effect. They do not differentiate that they can cultivate self-enlightenment bodhi, all great bodhisattva actions, or the unsurpassed, perfect, and universal bodhi of the Buddhas.

(Well-Appearing One further said to Kausika that the great bodhisattvas should demonstrate the real phenomena and meanings and further encourage and guide other sentient beings so that they will not differentiate that they can practice this dharma or

achieve that dharma when cultivating and dwelling in various superior virtuous dharmas.)

“Kausika, the great bodhisattvas should adopt this method to demonstrate to, teach, guide, encourage, and praise the sentient beings about the unsurpassed, perfect, and universal bodhi. If they can do this way, they will not do harm to themselves or to others; it is because they have done the things approved by the Thus-Comers.

“Kausika, if the good gentlemen, gentlewomen, and so forth dwelling in bodhisattva vehicle can demonstrate to, teach, guide, encourage, and acclaim the bodhisattva-vehicle pursuers this way, these novice learners will be able to stay far away from attachment to all kinds of thinking.”

At that time, the World-Honored One admired the long-lived sage Well-Appearing One, “Excellent, excellent! It is as you say. Now you can lecture very well on the phenomena of attachment for the bodhisattvas. Well-Appearing One, I am going to teach you the subtle phenomena of attachment. Now you may listen to me and reflect on what I say carefully.”

Well-Appearing One said, “Yes, we look forward to hearing your teaching.”

The Buddha said, “Well-Appearing One, now the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle would like to pursue the unsurpassed, perfect, and universal bodhi. If they stay in the mindfulness of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones by grasping their forms, then they will fall in attachment. If they stay in the mindfulness of and grasp the forms of the nonattached merits, virtues, and virtuous roots accumulated by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present since the time of initiating aspiration toward the bodhi until achieving dharma dwelling, and try to transfer them toward the unsurpassed, perfect, and universal bodhi, then their

mindfulness and grasping will fall in attachment. If they stay in the mindfulness of the virtuous dharma cultivated by all disciples of the Thus-Comers and the rest of sentient beings by grasping their forms, and further transfer them toward the unsurpassed, perfect, and universal bodhi, then they will also fall in attachment. Why? The forms of the nonattached merits, virtues, and virtuous roots of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and the forms of the virtuous dharmas of all Buddhas' disciples and the rest of sentient beings should not be grasped only because all kinds of form-grasping are illusory."

(The Buddha taught about subtle attachments bodhisattva-vehicle practitioners might encounter in cultivation, including attachment to nonattachment.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, prajna paramita is most fathomless."

The Buddha said, "Yes. It is because the original natures of all dharmas are apart."

The long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, we should respect and pay homage to prajna paramita."

The Buddha said, "Yes, prajna paramita has many merits and virtues, although it does not make or act, and cannot be awakened to."

The long-lived sage Well-Appearing One said to the Buddha again, "World-Honored One, all dharma natures are difficult to be awakened to."

The Buddha said, "You are right. All dharmas have one nature instead of two. Well-Appearing One, you must know that the one nature of all dharmas is non-nature, and non-nature of all dharmas is the only one nature. So, all dharmas have one nature, and that is no nature; so, they neither make nor act. If the great bodhisattvas can really know that all dharmas have one nature and that is non-nature, and the dharmas do not make or act, then they will be able to stay far away from all kinds of grasping and

attachment.”

(The Buddha reminded great bodhisattvas that all dharmas have only one nature, and that is non-nature. The realization of this truth will help learners stay away from grasping and attachment.)

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, prajna paramita is difficult to understand and become awakened to.”

The Buddha replied, “You are right. Prajna paramita cannot be seen, heard, awakened to, or known only because it is apart from the phenomena of realization.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, prajna paramita is inconceivable.”

The Buddha replied, “You are right. Why? Prajna paramita cannot be known by the mind because it is apart from the forms of the mind. Prajna paramita cannot be known by matter, feeling, thinking, action, and consciousness because it is apart from the forms of matter, feeling, thinking, actions, and consciousness. Prajna paramita cannot be known by the eye, ear, nose, tongue, body, and conscious spheres because it is apart from the forms of the eye, ear, nose, tongue, body, and conscious spheres. Prajna paramita cannot be known by the sight, sound, smell, taste, touch, and mental-image spheres because it is apart from the forms of the sight, sound, smell, taste, touch, and mental-image spheres. Prajna paramita cannot be known by the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact because it is apart from the forms of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Prajna paramita cannot be known by the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact because it is apart from the forms of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Prajna paramita cannot be known by the nose realm, smell

realm, nose consciousness realm, nose contact, and the feelings produced by nose contact because it is apart from the forms of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Prajna paramita cannot be known by the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, because it is apart from the forms of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Prajna paramita cannot be known by the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact because it is apart from the forms of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Prajna paramita cannot be known by the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact because it is apart from the forms of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Prajna paramita cannot be known through the earth, water, fire, wind, space, and consciousness realms because it is apart from the forms of the earth, water, fire, wind, space, and consciousness realms. Prajna paramita cannot be known through ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset because it is apart from the forms of ignorance, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Prajna paramita cannot be known through giving, pure precept, forbearance, diligence, meditation, and prajna paramitas because it is apart from the forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Prajna paramita cannot be known through internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of

space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature because it is apart from the forms of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Prajna paramita cannot be known through realness, 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 because it is apart from the forms of realness, dharma realm, and so forth, and the realm of the inconceivable. Prajna paramita cannot be known through the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering because it is apart from the forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Prajna paramita cannot be known through the four meditations, four immeasurable minds, and four formless concentrations because it is apart from the forms of the four meditations, four immeasurable minds, and four formless concentrations. Prajna paramita cannot be known through the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations because it is apart from the forms of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Prajna paramita cannot be known through the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path because it is apart from the forms of the four

bases of mindfulness, correct endeavors, and so forth, and noble eightfold path. Prajna paramita cannot be known through the liberation gates of emptiness, formlessness, and nonaspiration because it is apart from the forms of the liberation gate of emptiness, formlessness, and nonaspiration. Prajna paramita cannot be known through the five eyes and six supernatural powers because it is apart from the forms of the five eyes and six supernatural powers. Prajna paramita cannot be known through the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power because it is apart from the forms of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Prajna paramita cannot be known through staying in correct mindfulness and dwelling in equanimity at all times because it is apart from the forms of staying in correct mindfulness and dwelling in equanimity at all times. Prajna paramita cannot be known by the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena because it is apart from the forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Prajna paramita cannot be known through all dharani gates and all samadhi gates because it is apart from the forms of all dharani gates and all samadhi gates. Prajna paramita cannot be known through stream-entry effect, once-return effect, nonreturn effect, and arhat effect because it is apart from the forms of stream-entry effect, once-return effect, nonreturn effect, and arhat effect. Prajna paramita cannot be known through self-enlightenment bodhi because it is apart from the forms of self-enlightenment bodhi. Prajna paramita cannot be known through all great bodhisattva actions because it is apart from the forms of all great bodhisattva actions. Prajna paramita cannot be known by the unsurpassed, perfect, and universal bodhi of the

Buddhas because it is apart from the forms of the unsurpassed, perfect, and universal bodhi of the Buddhas.”

(The Buddha said that prajna paramita is difficult to know and become awakened to because it is apart from the forms of all dharmas.)

At that time, the long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, prajna paramita does not make.”

The Buddha said, “You are right. It is because the makers are unattainable.

“Well-Appearing One, because matter is unattainable, the maker is unattainable; because feeling, thinking, action, and consciousness are unattainable, the maker is unattainable.

“Well-Appearing One, because the eye sphere is unattainable, the maker is unattainable; because the ear, nose, tongue, body, and conscious spheres are unattainable, the maker is unattainable.

“Well-Appearing One, because the sight sphere is unattainable, the maker is unattainable; because the sound, smell, taste, touch and mental-image spheres are unattainable, the maker is unattainable.”

“Well-Appearing One, because the eye realm is unattainable, the maker is unattainable; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unattainable, the maker is unattainable.

“Well-Appearing One, because the ear realm is unattainable, the maker is unattainable; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unattainable, the maker is unattainable.

“Well-Appearing One, because the nose realm is unattainable, the maker is unattainable; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unattainable, the maker is unattainable.

“Well-Appearing One, because the tongue realm is unattainable, the maker is

unattainable; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unattainable, the maker is unattainable.

“Well-Appearing One, because the body realm is unattainable, the maker is unattainable; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unattainable, the maker is unattainable.

“Well-Appearing One, because the conscious realm is unattainable, the maker is unattainable; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unattainable, the maker is unattainable.

“Well-Appearing One, because the earth realm is unattainable, the maker is unattainable; because the water, fire, wind, space, and consciousness realms are unattainable, the maker is unattainable.

“Well-Appearing One, because ignorance is unattainable, the maker is unattainable; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable, the maker is unattainable.

“Well-Appearing One, because giving paramita is unattainable, the maker is unattainable; because pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable, the maker is unattainable.

“Well-Appearing One, because internal emptiness is unattainable, the maker is unattainable; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics,

emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable, the maker is unattainable.

“Well-Appearing One, because realness is unattainable, the maker is unattainable; because 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 unattainable, the maker is unattainable.

“Well-Appearing One, because the four meditations are unattainable, the maker is unattainable; because the four immeasurable minds and four formless concentrations are unattainable, the maker is unattainable.

“Well-Appearing One, because the eight liberations are unattainable, the maker is unattainable; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable, the maker is unattainable.

“Well-Appearing One, because the four bases of mindfulness are unattainable, the maker is unattainable; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable, the maker is unattainable.

“Well-Appearing One, because the liberation gate of emptiness is unattainable, the maker is unattainable; because the liberation gates of formlessness and nonaspiration are unattainable, the maker is unattainable.

“Well-Appearing One, because the ten stages of bodhisattva are unattainable, the maker is unattainable.

“Well-Appearing One, because the five eyes are unattainable, the maker is unattainable; because the six supernatural powers are unattainable, the maker is

unattainable.

“Well-Appearing One, because the Buddha’s ten abilities are unattainable, the maker is unattainable; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are unattainable, the maker is unattainable.

“Well-Appearing One, because staying in correct mindfulness is unattainable, the maker is unattainable; because dwelling in equanimity at all times is unattainable, the maker is unattainable.

“Well-Appearing One, because the perfect knowledge of everything is unattainable, the maker is unattainable; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, the maker is unattainable.

“Well-Appearing One, because all dharani gates are unattainable, the maker is unattainable; because all samadhi gates are unattainable, the maker is unattainable.

“Well-Appearing One, because the stream-entry effect is unattainable, the maker is unattainable; because the once-return effect, nonreturn effect, and arhat effect are unattainable, the maker is unattainable.

“Well-Appearing One, because the self-enlightenment bodhi is unattainable, the maker is unattainable.

“Well-Appearing One, because all great bodhisattva actions are unattainable, the maker is unattainable.

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable, the maker is unattainable.

“Well-Appearing One, because the makers and matter, feeling, and so forth, and the rest of dharmas are unattainable, prajna paramita does not make or act.”

(The Buddha taught that because various dharmas are unattainable, the maker is unattainable; because the maker is unattainable, prajna paramita does not make or act.)

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Chapter 36

Attachment and Nonattachment to Phenomena

Section 3

(In the First Assembly)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas practice prajna paramita?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice matter, they do practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness, they do practice prajna paramita. If they do not practice matter as permanent or impermanent, they do practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness as permanent or impermanent, they do practice prajna paramita. If they do not practice matter as pleasant or painful, they do practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness as pleasant or painful, they do practice prajna paramita. If they do not practice matter as with or without selfness, they do practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness as with or without selfness, they do practice prajna paramita. If they do not practice matter as pure or impure, they do practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of matter is nonexistent, how can we say that matter is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of feeling, thinking, action, and consciousness are nonexistent, how can we say that feeling, thinking, action, and consciousness are permanent or impermanent, pleasant or

painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the eye sphere, they do practice prajna paramita; if they do not practice the ear, nose, tongue, body, and conscious spheres, they do practice prajna paramita. If they do not practice the eye sphere as permanent or impermanent, they do practice prajna paramita; if they do not practice the ear, nose, tongue, body, and conscious spheres as permanent or impermanent, they do practice prajna paramita. If they do not practice the eye sphere as pleasant or painful, they do practice prajna paramita; if they do not practice the ear, nose, tongue, body, and conscious spheres as pleasant or painful, they do practice prajna paramita. If they do not practice the eye sphere as with or without selfness, they do practice prajna paramita; if they do not practice the ear, nose, tongue, body, and conscious spheres as with or without selfness, they do practice prajna paramita. If they do not practice the eye sphere as pure or impure, they do practice prajna paramita; if they do not practice the ear, nose, tongue, body, and conscious spheres as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the eye sphere is nonexistent, how can we say that the eye sphere is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the ear, nose, tongue, body, and conscious spheres are nonexistent, how can we say that the ear, nose, tongue, body, and conscious spheres are permanent or impermanent, pleasant or painful, with or without selfness, and pure or not impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the sight sphere, they do practice prajna paramita; if they do not practice the sound, smell, taste, touch, and mental-image spheres, they do practice prajna paramita. If they do not practice the sight sphere as permanent or impermanent, they do practice prajna paramita; if they do not practice the sound, smell, taste, touch,

and mental-image spheres as permanent or impermanent, they do practice prajna paramita. If they do not practice the sight sphere as pleasant or painful, they do practice prajna paramita; if they do not practice the sound, smell, taste, touch, and mental-image spheres as pleasant or painful, they do practice prajna paramita. If they do not practice the sight sphere as with or without selfness, they do practice prajna paramita; if they do not practice the sound, smell, taste, touch, and mental-image spheres as with or without selfness, they do practice prajna paramita. If they do not practice the sight sphere as pure or impure, they do practice prajna paramita; if they do not practice the sound, smell, taste, touch, and mental-image spheres as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the sight sphere is nonexistent, how can we say that the sight sphere is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the sound, smell, taste, touch, and mental-image spheres are nonexistent, how can we say that the sound, smell, taste, touch, and mental-image spheres are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if do not practice the eye realm, they do practice prajna paramita; if they do not practice the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do practice prajna paramita. If they do not practice the eye realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as permanent or impermanent, they do practice prajna paramita. If they do not practice the eye realm as pleasant or painful, they do practice prajna paramita; if they do not practice the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as pleasant or painful, they do practice prajna

paramita. If they do not practice the eye realm as with or without selfness, they do practice prajna paramita; if they do not practice the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with or without selfness, they do practice prajna paramita. If they do not practice the eye realm as pure or impure, they do practice prajna paramita; if they do not practice the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the eye realm is nonexistent, how can we say that the eye realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are nonexistent, how can we say that the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the ear realm, they do practice prajna paramita; if they do not practice the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do practice prajna paramita. If they do not practice the ear realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as permanent or impermanent, they do practice prajna paramita. If they do not practice the ear realm as pleasant or painful, they do practice prajna paramita; if they do not practice the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as pleasant or painful, they do practice prajna paramita. If they do not practice the ear realm as with or without selfness, they do practice prajna paramita; if they do not practice the sound realm, ear

consciousness realm, ear contact, and the feelings produced by ear contact as with or without selfness, they do practice prajna paramita. If they do not practice the ear realm as pure or impure, they do practice prajna paramita; if they do not practice the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the ear realm is nonexistent, how can we say that the ear realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are nonexistent, how can we say that the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the nose realm, they do practice prajna paramita; if they do not practice the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do practice prajna paramita. If they do not practice the nose realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as permanent or impermanent, they do practice prajna paramita. If they do not practice the nose realm as pleasant or painful, they do practice prajna paramita; if they do not practice the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as pleasant or painful, they do practice prajna paramita. If they do not practice the nose realm as with or without selfness, they do practice prajna paramita; if they do not practice the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with or without selfness, they do practice prajna paramita. If they do not practice the nose

realm as pure or impure, they do practice prajna paramita; if they do not practice the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as pure or impure, they do practice prajna paramita. Why? Well-
 Appearing One, as the nature of the nose realm is nonexistent, how can we say that the nose realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are nonexistent, how can we say that the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the tongue realm, they do practice prajna paramita; if they do not practice the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do practice prajna paramita. If they do not practice the tongue realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as permanent or impermanent, they do practice prajna paramita. If they do not practice the tongue realm as pleasant or painful, they do practice prajna paramita; if they do not practice the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as pleasant or painful, they do practice prajna paramita. If they do not practice the tongue realm as with or without selfness, they do practice prajna paramita; if they do not practice the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with or without selfness, they do practice prajna paramita. If they do not practice the tongue realm as pure or impure, they do practice prajna paramita; if they do not practice the taste realm, tongue consciousness

realm, tongue contact, and the feelings produced by tongue contact as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the tongue realm is nonexistent, how can we say that the tongue realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are nonexistent, how can we say that the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the body realm, they do practice prajna paramita; if they do not practice the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do practice prajna paramita. If they do not practice the body realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as permanent or impermanent, they do practice prajna paramita. If they do not practice the body realm as pleasant or painful, they do practice prajna paramita; if they do not practice the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as pleasant or painful, they do practice prajna paramita. If they do not practice the body realm as with or without selfness, they do practice prajna paramita; if they do not practice the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with or without selfness, they do practice prajna paramita. If they do not practice the body realm as pure or impure, they do practice prajna paramita; if they do not practice the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as pure or impure, they do practice prajna paramita. Why?

Well-Appearing One, as the nature of the body realm is nonexistent, how can we say that the body realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are nonexistent, how can we say that the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the conscious realm, they do practice prajna paramita; if they do not practice the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do practice prajna paramita. If they do not practice the conscious realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as permanent or impermanent, they do practice prajna paramita. If they do not practice the conscious realm as pleasant or painful, they do practice prajna paramita; if they do not practice the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as pleasant or painful, they do practice prajna paramita. If they do not practice the conscious realm as with or without selfness, they do practice prajna paramita; if they do not practice the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with or without selfness, they do practice prajna paramita. If they do not practice the conscious realm as pure or impure, they do practice prajna paramita; if they do not practice the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as pure or impure, they do practice prajna paramita. Why? Well-

Appearing One, as the nature of the conscious realm is nonexistent, how can we say that the conscious realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are nonexistent, how can we say that the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the earth realm, they do practice prajna paramita; if they do not practice the water, fire, wind, space, and consciousness realms, they do practice prajna paramita. If they do not practice the earth realm as permanent or impermanent, they do practice prajna paramita; if they do not practice the water, fire, wind, space, and consciousness realms as permanent or impermanent, they do practice prajna paramita. If they do not practice the earth realm as pleasant or painful, they do practice prajna paramita; if they do not practice the water, fire, wind, space, and consciousness realms as pleasant or painful, they do practice prajna paramita. If they do not practice the earth realm as with or without selfness, they do practice prajna paramita; if they do not practice the water, fire, wind, space, and consciousness realms as with or without selfness, they do practice prajna paramita. If they do not practice the earth realm as pure or impure, they do practice prajna paramita; if they do not practice the water, fire, wind, space, and consciousness realms as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the earth realm is nonexistent, how can we say that the earth realm is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the water, fire, wind, space, and consciousness realms are nonexistent, how can we say that the water, fire,

wind, space, and consciousness realms are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice ignorance, they do practice prajna paramita; if they do not practice action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do practice prajna paramita. If they do not practice ignorance as permanent or impermanent, they do practice prajna paramita; if they do not practice action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as permanent or impermanent, they do practice prajna paramita. If they do not practice ignorance as pleasant or painful, they do practice prajna paramita; if they do not practice action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as pleasant or painful, they do practice prajna paramita. If they do not practice ignorance as with or without selfness, they do practice prajna paramita; if they do not practice action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as with or without selfness, they do practice prajna paramita. If they do not practice ignorance as pure or impure, they do practice prajna paramita; if they do not practice action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of ignorance is nonexistent, how can we say that ignorance is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are nonexistent, how can we say that action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice giving paramita, they do practice prajna paramita; if they do not practice pure precept, forbearance, diligence, meditation, and prajna paramitas, they do practice prajna paramita. If they do not practice giving paramita as permanent or impermanent, they do practice prajna paramita; if they do not practice pure precept, forbearance, diligence, meditation, and prajna paramitas as permanent or impermanent, they do practice prajna paramita. If they do not practice giving paramita as pleasant or painful, they do practice prajna paramita; if they do not practice pure precept, forbearance, diligence, meditation, and prajna paramitas as pleasant or painful, they do practice prajna paramita. If they do not practice giving paramita as with or without selfness, they do practice prajna paramita; if they do not practice pure precept, forbearance, diligence, meditation, and prajna paramitas as with or without selfness, they do practice prajna paramita. If they do not practice giving paramita as pure or impure, they do practice prajna paramita; if they do not practice pure precept, forbearance, diligence, meditation, and prajna paramitas as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of giving paramita is nonexistent, how can we say that giving paramita is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent, how can we say that pure precept, forbearance, diligence, meditation, and prajna paramitas are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice internal emptiness, they do practice prajna paramita; if they do not practice external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena,

emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do practice prajna paramita. If they do not practice internal emptiness as permanent or impermanent, they do practice prajna paramita; if they do not practice external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as permanent or impermanent, they do practice prajna paramita. If they do not practice internal emptiness as pleasant or painful, they do practice prajna paramita; if they do not practice external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as pleasant or painful, they do practice prajna paramita. If they do not practice internal emptiness as with or without selfness, they do practice prajna paramita; if they do not practice external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as with or without selfness, they do practice prajna paramita. If they do not practice internal emptiness as pure or impure, they do practice prajna paramita; if they do not practice external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of internal emptiness is nonexistent, how can we say that internal emptiness is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent, how can we say that external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice realness, they do practice prajna paramita; if they do not practice 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, they do practice prajna paramita. If they do not practice realness as permanent or impermanent, they do practice prajna paramita; if they do not practice dharma realm, dharma nature, and so forth, and the realm of the inconceivable as permanent or impermanent, they do practice prajna paramita. If they do not practice realness as pleasant or painful, they do practice prajna paramita; if they do not practice dharma realm, dharma nature, and so forth, and the realm of the inconceivable as pleasant or painful, they do practice prajna paramita. If they do not practice realness as with or without selfness, they do practice prajna paramita; if they do not practice dharma realm, dharma nature, and so forth, and the realm of the inconceivable as with or without selfness, they do practice prajna paramita. If they do not practice realness as pure or impure, they do practice prajna paramita; if they do not practice dharma realm, dharma nature, and so forth, and the realm of the inconceivable as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of realness is nonexistent, how can we say that realness is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are nonexistent, how can we say that dharma realm, dharma nature, and so forth, and the realm of the inconceivable are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the noble truth of suffering, they do practice prajna paramita; if

they do not practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do practice prajna paramita. If they do not practice the noble truth of suffering as permanent or impermanent, they do practice prajna paramita; if they do not practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as permanent or impermanent, they do practice prajna paramita. If they do not practice the noble truth of suffering as pleasant or painful, they do practice prajna paramita; if they do not practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as pleasant or painful, they do practice prajna paramita. If they do not practice the noble truth of suffering as with or without selfness, they do practice prajna paramita; if they do not practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with or without selfness, they do practice prajna paramita. If they do not practice the noble truth of suffering as pure or impure, they do practice prajna paramita; if they do not practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the noble truth of suffering is nonexistent, how can we say that the noble truth of suffering is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent, how can we say that the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the four meditations, they do practice prajna paramita; if they do

not practice the four immeasurable minds and four formless concentrations, they do practice prajna paramita. If they do not practice the four meditations as permanent or impermanent, they do practice prajna paramita; if they do not practice the four immeasurable minds and four formless concentrations as permanent or impermanent, they do practice prajna paramita. If they do not practice the four meditations as pleasant or painful, they do practice prajna paramita; if they do not practice the four immeasurable minds and four formless concentrations as pleasant or painful, they do practice prajna paramita. If they do not practice the four meditations as with or without selfness, they do practice prajna paramita; if they do not practice the four immeasurable minds and four formless concentrations as with or without selfness, they do practice prajna paramita. If they do not practice the four meditations as pure or impure, they do practice prajna paramita; if they do not practice the four immeasurable minds and four formless concentrations as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the four meditations is nonexistent, how can we say that the four meditations are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the four immeasurable minds and four formless concentrations are nonexistent, how can we say that the four immeasurable minds and four formless concentrations are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the eight liberations, they do practice prajna paramita; if they do not practice the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do practice prajna paramita. If they do not practice the eight liberations as permanent or impermanent, they do practice prajna paramita; if they do not practice the eight vexation-overcoming meditations,

nine concentrations in sequence, and ten universal contemplations as permanent or impermanent, they do practice prajna paramita. If they do not practice the eight liberations as pleasant or painful, they do practice prajna paramita; if they do not practice the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as pleasant or painful, they do practice prajna paramita. If they do not practice the eight liberations as with or without selfness, they do practice prajna paramita; if they do not practice the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with or without selfness, they do practice prajna paramita. If they do not practice the eight liberations as pure or impure, they do practice prajna paramita; if they do not practice the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of the eight liberations are nonexistent, how can we say that the eight liberations are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are nonexistent, how can we say that the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the four bases of mindfulness, they do practice prajna paramita; if they do not practice the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do practice prajna paramita. If they do not practice the four bases of mindfulness as permanent or impermanent, they do practice prajna paramita; if they do not practice the four correct

endeavors, four bases of power, and so forth, and noble eightfold path as permanent or impermanent, they do practice prajna paramita. If they do not practice the four bases of mindfulness as pleasant or painful, they do practice prajna paramita; if they do not practice the four correct endeavors, four bases of power, and so forth, and noble eightfold path as pleasant or painful, they do practice prajna paramita. If they do not practice the four bases of mindfulness as with or without selfness, they do practice prajna paramita; if they do not practice the four correct endeavors, four bases of power, and so forth, and noble eightfold path as with or without selfness, they do practice prajna paramita. If they do not practice the four bases of mindfulness as pure or impure, they do practice prajna paramita; if they do not practice the four correct endeavors, four bases of power, and so forth, and noble eightfold path as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of the four bases of mindfulness are nonexistent, how can we say that the four bases of mindfulness are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are nonexistent, how can we say that the four correct endeavors, four bases of power, and so forth, and noble eightfold path are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the liberation gate of emptiness, they do practice prajna paramita; if they do not practice the liberation gates of formlessness and nonaspiration, they do practice prajna paramita. If they do not practice the liberation gate of emptiness as permanent or impermanent, they do practice prajna paramita; if they do not practice the liberation gates of formlessness and nonaspiration as permanent or impermanent, they do practice prajna paramita. If they do not practice the liberation gate of

emptiness as pleasant or painful, they do practice prajna paramita; if they do not practice the liberation gates of formlessness and nonaspiration as pleasant or painful, they do practice prajna paramita. If they do not practice the liberation gate of emptiness as with or without selfness, they do practice prajna paramita; if they do not practice the liberation gates of formlessness and nonaspiration as with or without selfness, they do practice prajna paramita. If they do not practice the liberation gate of emptiness as pure or impure, they do practice prajna paramita; if they do not practice the liberation gates of formlessness and nonaspiration as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the liberation gate of emptiness is nonexistent, how can we say that the liberation gate of emptiness is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the liberation gates of formlessness and nonaspiration are nonexistent, how can we say that the liberation gates of formlessness and nonaspiration are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the ten stages of bodhisattva, they do practice prajna paramita. If they do not practice the ten stages of bodhisattva as permanent or impermanent, they do practice prajna paramita. If they do not practice the ten stages of bodhisattva as pleasant or painful, they do practice prajna paramita. If they do not practice the ten stages of bodhisattva as with or without selfness, they do practice prajna paramita. If they do not practice the ten stages of bodhisattva as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of the ten stages of bodhisattva are nonexistent, how can we say that the ten stages of bodhisattva are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the five eyes, they do practice prajna paramita; if they do not practice the six supernatural powers, they do practice prajna paramita. If they do not practice the five eyes as permanent or impermanent, they do practice prajna paramita; if they do not practice the six supernatural powers as permanent or impermanent, they do practice prajna paramita. If they do not practice the five eyes as pleasant or painful, they do practice prajna paramita; if they do not practice the six supernatural powers as pleasant or painful, they do practice prajna paramita. If they do not practice the five eyes as with or without selfness, they do practice prajna paramita; if they do not practice the six supernatural powers as with or without selfness, they do practice prajna paramita. If they do not practice the five eyes as pure or impure, they do practice prajna paramita; if they do not practice the six supernatural powers as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of the five eyes are nonexistent, how can we say that the five eyes are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the six supernatural powers are nonexistent, how can we say that the six supernatural powers are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the Buddha’s ten abilities, they do practice prajna paramita; if they do not practice the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they do practice prajna paramita. If they do not practice the Buddha’s ten abilities as permanent or impermanent, they do practice prajna paramita; if they do not practice the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s

wisdom and power as permanent or impermanent, they do practice prajna paramita. If they do not practice the Buddha's ten abilities as pleasant or painful, they do practice prajna paramita; if they do not practice the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power as pleasant or painful, they do practice prajna paramita. If they do not practice the Buddha's ten abilities as with or without selfness, they do practice prajna paramita; if they do not practice the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power as with or without selfness, they do practice prajna paramita. If they do not practice the Buddha's ten abilities as pure or impure, they do practice prajna paramita; if they do not practice the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of the Buddha's ten abilities are nonexistent, how can we say that the Buddha's ten abilities are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are nonexistent, how can we say that the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice staying in correct mindfulness, they do practice prajna paramita; if they do not practice dwelling in equanimity at all times, they do practice prajna paramita. If they do not practice staying in correct mindfulness as permanent or impermanent, they do practice prajna paramita; if they do not practice dwelling in

equanimity at all times as permanent or impermanent, they do practice prajna paramita. If they do not practice staying in correct mindfulness as pleasant or painful, they do practice prajna paramita; if they do not practice dwelling in equanimity at all times as pleasant or painful, they do practice prajna paramita. If they do not practice staying in correct mindfulness as with or without selfness, they do practice prajna paramita; if they do not practice dwelling in equanimity at all times as with or without selfness, they do practice prajna paramita. If they do not practice staying in correct mindfulness as pure or impure, they do practice prajna paramita; if they do not practice dwelling in equanimity at all times as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of staying in correct mindfulness is nonexistent, how can we say that staying in correct mindfulness is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the nature of dwelling in equanimity at all times is nonexistent, how can we say that dwelling in equanimity at all times is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?"

(The Buddha taught Well-Appearing One that when great bodhisattvas practice prajna paramita, if they do not practice various dharmas, they do practice prajna paramita. If they do not practice various dharmas as permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure, they do practice prajna paramita. Why? As the natures of various dharmas are nonexistent, how can we say that the dharmas are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?)

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Chapter 36

Attachment and Nonattachment to Phenomena

Section 4

(In the First Assembly)

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect knowledge of everything, they do practice prajna paramita; if they do not practice the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do practice prajna paramita. If they do not practice the perfect knowledge of everything as permanent or impermanent, they do practice prajna paramita; if they do not practice the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena as permanent or impermanent, they do practice prajna paramita. If they do not practice the perfect knowledge of everything as pleasant or painful, they do practice prajna paramita; if they do not practice the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena as pleasant or painful, they do practice prajna paramita. If they do not practice the perfect knowledge of everything as with or without selfness, they do practice prajna paramita; if they do not practice the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena as with or without selfness, they do practice prajna paramita. If they do not practice the perfect knowledge of everything as pure or impure, they do practice prajna paramita; if they do not practice the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the perfect knowledge of everything is nonexistent, how can we say that the perfect knowledge of everything is permanent or impermanent, pleasant or painful, with or

without selfness, and pure or impure? As the natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are nonexistent, how can we say that the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice all dharani gates, they do practice prajna paramita; if they do not practice all samadhi gates, they do practice prajna paramita. If they do not practice all dharani gates as permanent or impermanent, they do practice prajna paramita; if they do not practice all samadhi gates as permanent or impermanent, they do practice prajna paramita. If they do not practice all dharani gates as pleasant or painful, they do practice prajna paramita; if they do not practice all samadhi gates as pleasant or painful, they do practice prajna paramita. If they do not practice all dharani gates as with or without selfness, they do practice prajna paramita; if they do not practice all samadhi gates as with or without selfness, they do practice prajna paramita. If they do not practice all dharani gates as pure or impure, they do practice prajna paramita; if they do not practice all samadhi gates pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of all dharani gates are nonexistent, how can we say that all dharani gates are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of all samadhi gates are nonexistent, how can we say that all samadhi gates are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice stream-entry effect, they do practice prajna paramita; if they do not practice once-return effect, nonreturn effect, and arhat effect, they do practice prajna paramita. If they do not practice stream-entry effect as permanent or

impermanent, they do practice prajna paramita; if they do not practice once-return effect, nonreturn effect, and arhat effect as permanent or impermanent, they do practice prajna paramita. If they do not practice stream-entry effect as pleasant or painful, they do practice prajna paramita; if they do not practice once-return effect, nonreturn effect, and arhat effect as pleasant or painful, they do practice prajna paramita. If they do not practice stream-entry effect as with or without selfness, they do practice prajna paramita; if they do not practice once-return effect, nonreturn effect, and arhat effect as with or without selfness, they do practice prajna paramita. If they do not practice stream-entry effect as pure or impure, they do practice prajna paramita; if they do not practice once-return effect, nonreturn effect, and arhat effect as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of stream-entry effect is nonexistent, how can we say that stream-entry effect is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure? As the natures of once-return effect, nonreturn effect, and arhat effect are nonexistent, how can we say that once-return effect, nonreturn effect, and arhat effect are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice self-enlightenment bodhi, they do practice prajna paramita. If they do not practice self-enlightenment bodhi as permanent or impermanent, they do practice prajna paramita. If they do not practice self-enlightenment bodhi as pleasant or painful, they do practice prajna paramita. If they do not practice self-enlightenment bodhi as with or without selfness, they do practice prajna paramita. If they do not practice self-enlightenment bodhi as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of self-enlightenment bodhi is nonexistent, how can we say that the self-enlightenment bodhi is permanent or impermanent,

pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice all great bodhisattva actions, they do practice prajna paramita. If they do not practice all great bodhisattva actions as permanent or impermanent, they do practice prajna paramita. If they do not practice all great bodhisattva actions as pleasant or painful, they do practice prajna paramita. If they do not practice all great bodhisattva actions as with or without selfness, they do practice prajna paramita. If they do not practice all great bodhisattva actions as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the natures of all great bodhisattva actions are nonexistent, how can we say that all great bodhisattva actions are permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the unsurpassed, perfect, and universal bodhi of the Buddhas, they do practice prajna paramita. If they do not practice the unsurpassed, perfect, and universal bodhi of the Buddhas as permanent or impermanent, they do practice prajna paramita. If they do not practice the unsurpassed, perfect, and universal bodhi of the Buddhas as pleasant or painful, they do practice prajna paramita. If they do not practice the unsurpassed, perfect, and universal bodhi of the Buddhas as with or without selfness, they do practice prajna paramita. If they do not practice the unsurpassed, perfect, and universal bodhi of the Buddhas as pure or impure, they do practice prajna paramita. Why? Well-Appearing One, as the nature of the unsurpassed, perfect, and universal bodhi of the Buddhas is nonexistent, how can we say that the unsurpassed, perfect, and universal bodhi of the Buddhas is permanent or impermanent, pleasant or painful, with or without selfness, and pure or impure?

“Furthermore, Well-Appearing One, when great bodhisattvas practice prajna

paramita, if they do not practice the perfect or imperfect matter, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect matter is not matter, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect feeling, thinking, action, and consciousness, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect eye sphere, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect eye sphere is not the eye sphere, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect ear, nose, tongue, body, and conscious spheres, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect ear, nose, tongue, body, and conscious spheres are not the ear, nose, tongue, body, and conscious spheres; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect sight sphere, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect sight sphere is not the sight sphere, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect sound, smell, taste, touch, and mental-image spheres, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect sound, smell, taste, touch, and mental-image spheres are not the sound, smell, taste, touch, and mental-image spheres; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect eye realm, they do practice prajna

paramita. Why? Well-Appearing One, the perfect or imperfect eye realm is not the eye realm, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect ear realm, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect ear realm is not the ear realm, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect nose realm, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect nose realm is not the nose realm, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not the smell

realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect tongue realm, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect tongue realm is not the tongue realm, and such practice is not the practice of prajna paramita either. If they do not practice perfect or imperfect taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect body realm, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect body realm is not the body realm, and such practice is not the practice of prajna paramita either. If they do not practice the perfect and imperfect touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect conscious realm, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect conscious realm is not

the conscious realm, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect earth realm, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect earth realm is not the earth realm, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect water, fire, wind, space, and consciousness realms, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect water, fire, wind, space, and consciousness realms are not the water, fire, wind, space, and consciousness realms; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect ignorance, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect ignorance is not ignorance, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not action, consciousness,

and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect giving paramita, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect giving paramita is not giving paramita, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect pure precept, forbearance, diligence, meditation, and prajna paramitas, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect pure precept, forbearance, diligence, meditation, and prajna paramitas are not pure precept, forbearance, diligence, meditation, and prajna paramitas; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect internal emptiness, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect internal emptiness is not internal emptiness, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not external

emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect realness, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect realness is not realness, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect dharma realm, dharma nature, nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, realm of empty space, and realm of the inconceivable, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect dharma realm, dharma nature, and so forth, and realm of the inconceivable are not dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect noble truth of suffering, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect noble truth of suffering is not the noble truth of suffering, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect four meditations, they do practice prajna

paramita. Why? Well-Appearing One, the perfect or imperfect four meditations are not the four meditations, and such practice is not the practice of prajna paramita either. If they do not practice perfect and imperfect four immeasurable minds and four formless concentrations, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect four immeasurable minds and four formless concentrations are not the four immeasurable minds and four formless concentrations; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect eight liberations, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect eight liberations are not the eight liberations, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect four bases of mindfulness, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect four bases of mindfulness are not the four bases of mindfulness, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect four correct endeavors, four bases of

power, and so forth, and noble eightfold path are not the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect liberation gate of emptiness, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect liberation gate of emptiness is not the liberation gate of emptiness, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect liberation gates of formlessness and nonaspiration, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect liberation gates of formlessness and nonaspiration are not the liberation gates of formlessness and nonaspiration, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect ten stages of bodhisattva, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect ten stages of bodhisattva are not the ten stages of bodhisattva, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect five eyes, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect five eyes are not the five eyes, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect six supernatural powers, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect six supernatural powers are not the six supernatural powers, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not practice the perfect or imperfect Buddha's ten abilities, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect Buddha's ten abilities are not the Buddha's ten abilities, and such practice is not the practice of prajna paramita either. If they do not practice perfect and imperfect four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect staying in correct mindfulness, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect staying in correct mindfulness is not staying in correct mindfulness, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect dwelling in equanimity at all times, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect dwelling in equanimity at all times is not dwelling in equanimity at all times, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect perfect knowledge of everything, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect perfect knowledge of everything is not the perfect knowledge of everything, and such practice is not the practice of prajna paramita either. If they do not practice the perfect

or imperfect perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect dharani gates, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect dharani gates are not the dharani gates, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect samadhi gates, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect samadhi gates are not the samadhi gates, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect stream-entry effect, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect stream-entry effect is not the stream-entry effect, and such practice is not the practice of prajna paramita either. If they do not practice the perfect or imperfect once-return effect, nonreturn effect, and arhat effect, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect once-return effect, nonreturn effect, and arhat effect are not the once-return effect, nonreturn effect, and arhat effect; and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect self-enlightenment bodhi, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect self-enlightenment bodhi is not the self-enlightenment bodhi, and such practice is not the

practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect great bodhisattva actions, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect great bodhisattva actions are not the great bodhisattva actions, and such practice is not the practice of prajna paramita either.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect unsurpassed, perfect, and universal bodhi of the Buddhas, they do practice prajna paramita. Why? Well-Appearing One, the perfect or imperfect unsurpassed, perfect, and universal bodhi of the Buddhas is not the unsurpassed, perfect, and universal bodhi of the Buddhas, and such practice is not the practice of prajna paramita either.”

(The Buddha taught Well-Appearing One that when great bodhisattvas practice prajna paramita, if they do not practice the perfect or imperfect various superior virtuous dharmas, they do practice prajna paramita. Why? The perfect or imperfect dharmas are not the dharmas, and such practice is not the practice of prajna paramita either.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, it is very unusual! The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One has exquisitely taught the forms of attachment and nonattachment for the good gentlemen and gentlewomen who are pursuing the great vehicle.”

The Buddha said, “Well-Appearing One, it is as you say. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can exquisitely teach the forms of attachment and nonattachment for the good gentlemen and gentlewomen of the great vehicle, so that they can learn prajna paramita, stay away from various contaminations of attachment, and attain the ultimate truth quickly.

“Furthermore, Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice matter as with or without attachment to form, they do practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the eye sphere as with or without attachment to form, they do practice prajna paramita; if they do not practice the ear, nose, tongue, body, and conscious spheres as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the sight sphere as with or without attachment to form, they do practice prajna paramita; if they do not practice the sound, smell, taste, touch, and mental-image spheres as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the eye realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the ear realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not practice the nose realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the tongue realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the body realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the conscious realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the earth realm as with or without attachment to form, they do practice prajna paramita; if they do not practice the water, fire, wind, space, and consciousness realms as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice ignorance as with or without attachment to form, they do practice

prajna paramita; if they do not practice action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth old age, death, worry, sorrow, misery, anxiety, and upset as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice giving paramitas as with or without attachment to form, they do practice prajna paramita; if they do not practice pure precept, forbearance, diligence, meditation, and prajna paramitas as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice internal emptiness as with or without attachment to form, they do practice prajna paramita; if they do not practice external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice realness as with or without attachment to form, they do practice prajna paramita; if they do not practice 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 as with or without attachment to form, they do practice prajna

paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the noble truth of suffering as with or without attachment to form, they do practice prajna paramita; if they do not practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the four meditations as with or without attachment to form, they do practice prajna paramita; if they do not practice the four immeasurable minds and four formless concentrations as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the eight liberations as with or without attachment to form, they do practice prajna paramita; if they do not practice the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the four bases of mindfulness as with or without attachment to form, they do practice prajna paramita; if they do not practice the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the liberation gate of emptiness as with or without attachment to form, they do practice prajna paramita; if they do not practice the liberation gates of formlessness and nonaspiration as with or without attachment to form, they do

practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the ten stages of bodhisattvas as with or without attachment to form, they do practice prajna paramita.”

(The Buddha further taught Well-Appearing One and all others present in the assembly that when great bodhisattvas practice prajna paramita, if they do not practice various superior virtuous dharmas as with or without attachment to form, they do practice prajna paramita.)

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Chapter 36

Attachment and Nonattachment to Phenomena

Section 5

(In the First Assembly)

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the five eyes as with or without attachment to form, they do practice prajna paramita; if they do not practice the six supernatural powers as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the Buddha’s ten abilities as with or without attachment to form, they do practice prajna paramita; if they do not practice the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice staying in correct mindfulness as with or without attachment to form, they do practice prajna paramita; if they do not practice dwelling in equanimity at all times as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the perfect knowledge of everything as with or without attachment to form, they do practice prajna paramita; if they do not practice the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not practice all dharani gates as with or without attachment to form, they do practice prajna paramita; if they do not practice all samadhi gates as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice stream-entry effect as with or without attachment to form, they do practice prajna paramita; if they do not practice once-return effect, nonreturn effect, and arhat effect as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice self-enlightenment bodhi as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice all great bodhisattva actions as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not practice the unsurpassed, perfect, and universal bodhi of the Buddhas as with or without attachment to form, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to matter, feeling, thinking, action, and consciousness, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the eye, ear, nose, tongue, body, and conscious spheres, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the sight, sound, smell, taste, touch, and mental-image spheres, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the earth, water, fire, wind,

space, and consciousness realms, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to realness, 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, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not think that they are attached or not attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the four meditations, four immeasurable minds, and four formless concentrations, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the liberation gates of emptiness, formlessness, and nonaspiration, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the ten stages of bodhisattva, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the five eyes and six supernatural powers, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not think that they are attached or not attached to the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to staying in correct mindfulness and dwelling in equanimity at all times, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to all dharani gates and all samadhi gates, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to self-enlightenment bodhi, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to all great bodhisattva actions, they do practice prajna paramita.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that they are attached or not attached to the unsurpassed, perfect, and universal bodhi of the Buddhas, they do practice prajna paramita.”

(The Buddha added that if the great bodhisattvas, when practicing prajna paramita, do not think they are attached or not attached to various dharmas, then they do practice prajna paramita.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “It is very unusual, World-Honored One! The fathomless dharma nature of prajna paramita do not increase or decrease whether it is spoken or left unspoken.”

The Buddha replied, “Well-Appearing One, it is as you say. The fathomless dharma nature of prajna paramita does not increase or decrease whether it is spoken or unspoken.”

“Well-Appearing One, if the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones keep acclaiming or slandering empty space for the rest of their lives, empty space will not increase or decrease. So too is the fathomless dharma nature of prajna paramita; it does not increase or decrease whether it is acclaimed or slandered.

“Well-Appearing One, the transformed people do not increase or decrease whether they are admired or slandered. The transformed people are neither pleased nor worried; so too is the fathomless dharma nature of prajna paramita. It remains unchanged whether it is spoken or unspoken.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, it is very difficult for great bodhisattvas to cultivate prajna paramita. Whether they cultivate prajna paramita or not, prajna paramita does not increase or decrease, nor does it become fond of them or turns back on them. But the great bodhisattvas keep learning and cultivating prajna paramita diligently without regression until attaining the unsurpassed, perfect, and universal bodhi. Why? World-Honored One, the great bodhisattvas have cultivated prajna paramita as if cultivating empty space, which is nonexistent.

“World-Honored One, in prajna paramita, like in empty space, matter, feeling, thinking, action, and consciousness cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the eye, ear, nose, tongue, body, and conscious spheres cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the sight, sound, smell, taste, touch, and mental-image spheres cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the nose realm, smell realm, nose consciousness realm, nose contact, and feelings produced by nose contact cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the earth, water, fire, wind, space, and consciousness realms cannot be established.

“World-Honored One, in prajna paramita, like in empty space, ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset cannot be established.

“World-Honored One, in prajna paramita, like in empty space, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be established.

“World-Honored One, in prajna paramita, like in empty space, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature cannot be established.

“World-Honored One, in prajna paramita, like in empty space, realness, 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 cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the four meditations, four immeasurable minds, and four formless concentrations cannot be

established.

“World-Honored One, in prajna paramita, like in empty space, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the liberation gates of emptiness, formlessness, and nonaspiration cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the ten stages of bodhisattva cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the five eyes and six supernatural powers cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power cannot be established.

“World-Honored One, in prajna paramita, like in empty space, staying in correct mindfulness and dwelling in equanimity at all times cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena cannot be established.

“World-Honored One, in prajna paramita, like in empty space, all dharani gates and all samadhi gates cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect cannot be

established.

“World-Honored One, in prajna paramita, like in empty space, the self-enlightenment bodhi cannot be established.

“World-Honored One, in prajna paramita, like in empty space, all great bodhisattva actions cannot be established.

“World-Honored One, in prajna paramita, like in empty space, the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be established.”

(Well-Appearing One said to the Buddha that the great bodhisattvas have cultivated prajna paramita as if cultivating empty space. In prajna paramita, like in empty space, no dharmas can be established.)

At that time, the long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, these great bodhisattvas have put on such an armor of great merits and virtues. We sentient beings should pay homage to them.

“World-Honored One, if the great bodhisattvas put on the armor of merits and virtues and work diligently for the sake of sentient beings, they do it as if for the sake of empty space.

“World-Honored One, if the great bodhisattvas put on the armor of merits and virtues and work diligently to assist sentient beings to mature, they do it as if for the sake of empty space.

“World-Honored One, if the great bodhisattvas put on the armor of merits and virtues and work diligently for the sake of all dharmas, they do it as if for the sake of empty space.

“World-Honored One, if the great bodhisattvas put on the armor of merits and virtues and work diligently to relieve sentient beings from birth and death, they do it as if lifting empty space to a high and superior position.

“World-Honored One, the great bodhisattvas have achieved great diligence

paramita to pursue the unsurpassed, perfect, and universal bodhi in order to relieve the empty space like sentient beings from birth and death quickly.

“World-honored One, the great bodhisattvas have attained incredibly unequaled supernatural powers, put on the armor of great merits and virtues, and aspired to the unsurpassed, perfect, and universal bodhi for the sake of the empty space like ocean of dharma natures.

“World-Honored One, the great bodhisattvas are extremely brave and strong; they put on the armor of merits and virtues, vowing to work diligently for the sake of empty space like unsurpassed, perfect, and universal bodhi of the Buddhas.

“World-Honored One, the great bodhisattvas are very unusual; they have cultivated ascetic actions diligently to realize insightfully the unsurpassed, perfect, and universal bodhi for the sake of the empty space like sentient beings. Why?

“World-Honored One, suppose that the entire large threefold thousand-world is full of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, as if it were filled with bamboos, hems, reeds, sugar canes and so forth, in which these Thus-Comers have consistently taught sentient beings correct dharma for one kalpa or longer, and each has assisted numberless and boundless sentient beings to enter the ultimate peace and happiness of nirvana; nevertheless, the realm of sentient beings neither increases nor decreases. Why? It is because the sentient beings are all nonexistent, and their nature is far away.

“World-Honored One, suppose that as many worlds in each of the ten directions as the sands of the Ganges are full of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, as if they were filled with bamboos, hems, reeds, sugar canes, and so forth, in which the Thus-Comers have consistently taught sentient beings correct dharma for one kalpa or longer, and each has assisted numberless and boundless sentient beings to enter the ultimate peace and

happiness of nirvana; nevertheless, the realm of sentient beings neither increases nor decreases. Why? It is because the sentient beings are all nonexistent, and their nature is far away.

“World-Honored One, suppose that all the worlds in the ten directions are full of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, as if they were filled with bamboos, hemps, reeds, sugar canes, and so forth, in which the Thus-Comers have constantly taught sentient beings the correct dharma for one kalpa or longer, and each has assisted numberless and boundless sentient beings to enter the ultimate peace and happiness of nirvana; nevertheless, the realm of sentient beings neither increases nor decreases. Why? It is because the sentient beings are all nonexistent, and their nature is far away.

“World-Honored One, because of this cause and condition, I will say that it is very unusual that the great bodhisattvas have cultivated diligently ascetic actions in order to realize insightfully the unsurpassed, perfect, and universal bodhi for the sake of sentient beings, who are like empty space.”

(Well-Appearing One further stated that great bodhisattvas are very unusual because they have cultivated correct dharma and worked diligently to assist sentient beings, who are like empty space. Even if all the worlds of the ten directions are full of Thus-Comers, and each of them has taught correct dharma to guide numberless sentient beings to enter ultimate happiness of nirvana, the realm of sentient beings neither increases nor decreases. Why? It is because the sentient beings are nonexistent, and their nature is far away.)

In the meantime, a bhikṣu [monk] in the assembly had this thought arising in his mind, “I should pay homage to the fathomless prajna paramita. There is no arising and extinction of the dharmas within prajna paramita. But in prajna paramita, the establishment of the aggregates of precepts, concentrations, wisdom, liberation, and

the knowledge and views of liberation is attainable; the establishment of stream-entry effect, once-return effect, nonreturn effect, and arhat and the unsurpassed, perfect, and universal bodhi is attainable; the establishment of the Buddha, dharma, and sangha is attainable; and the establishment of the turning of the wonderful dharma wheel and the delivery of the sentient beings is also attainable.”

The Buddha could read his mind, so said to him, “Bhiksu, it is as you think. The fathomless prajna paramita is very subtle, exquisite, and incomprehensible.”

In the meantime, Heavenly Emperor Indra asked the long-lived sage Well-Appearing One, “Great Virtuous One, how should great bodhisattvas do if they would like to learn the fathomless prajna paramita?”

Well-Appearing One replied, “Kausika, if the great bodhisattvas would like to learn the fathomless prajna paramita, they should learn it as empty space.”

At that time, Heavenly Emperor Indra asked the Buddha, “World-Honored One, if the good gentlemen, gentlewomen, and so forth accept, embrace, read, recite, reflect reasonably on, and lecture for others on the fathomless prajna paramita, how should I protect and keep them? I respectfully request the guidance of the World-Honored One.”

At that time, the long-lived sage Well-Appearing One asked Heavenly Emperor Indra, “Kausika, do you see any dharma that you can protect?”

Heavenly Emperor Indra replied, “No, Great Virtuous One, I have not seen any dharma that I can protect.”

Well-Appearing One said, “Kausika, if the good gentlemen, gentlewomen, and so forth can dwell in the fathomless prajna paramita as they are taught, they do protect the practitioners of the fathomless prajna paramita. If the good gentlemen, gentlewomen, and so forth can dwell in the fathomless prajna paramita as they are taught and never stay far away from it, no human and nonhuman can take advantage

to do harm to them. Kausika, to protect the fathomless prajna paramita is like protecting empty space. Kausika, any attempt to protect the great bodhisattvas cultivating prajna paramita will be futile.

“Kausika, what do you think about this? Can anyone protect illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages?”

Heavenly Emperor Indra replied, “No, Great Virtuous One.”

Well-Appearing One said, “Kausika, so any effort to protect the great bodhisattvas cultivating prajna paramita will turn out in vain.

“Kausika, what do you think about this? Can anyone protect the transformed things made by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones?”

Heavenly Emperor Indra replied, “No, Great Virtuous One.”

Well-Appearing One said, “Kausika, so the effort to protect the great bodhisattvas cultivating prajna paramita will be fruitless.

“Kausika, what do you think about this? Can anyone protect realness, 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?”

Heavenly Emperor Indra replied, “No, Great Virtuous One.”

Well-Appearing One said, “Kausika, so the efforts to protect the great bodhisattvas cultivating prajna paramita will be futile.”

At that time, Heavenly Emperor Indra asked the long-lived sage Well-Appearing One, “Great Virtuous One, the great bodhisattvas who are cultivating prajna paramita realize that all dharmas are like illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages.

Why are they not attached to the thinking that all dharmas are illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages; that all dharmas are caused by illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages; that all dharmas belong to illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages; and that all dharmas rely on illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages?”

Well-Appearing One replied, “Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are matter, feeling, thinking, action, and consciousness; that they are caused by matter, feeling, thinking, action, and consciousness; that they belong to matter, feeling, thinking, action, and consciousness; and that they rely on matter, feeling, thinking, action, and consciousness. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the eye, ear, nose, tongue, body, and conscious spheres; that they are caused by the eye, ear, nose, tongue, body, and conscious spheres; that they belong to the eye, ear, nose, tongue, body, and conscious spheres; and that they rely on the eye, ear, nose, tongue, body, and conscious spheres. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be

attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the sight, sound, smell, taste, touch, and mental-image spheres; that they are caused by the sight, sound, smell, taste, touch, and mental-image spheres; that they belong to the sight, sound, smell, taste, touch, and mental-image spheres; and that they rely on the sight, sound, smell, taste, touch, and mental-image spheres. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; that they are caused by the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; that they belong to the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and that they rely on the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all

dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; that they are caused by the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; that they belong to the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and that they rely on the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; that they are caused by the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; that they belong to the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; and that they rely on the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Although the great

bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; that they are caused by the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; that they belong to the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and that they rely on the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; that they are caused by the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; that they belong to the body realm, touch realm, body consciousness realm, body contact, and the feelings

produced by body contact; and that they rely on the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; that they are caused by the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; that they belong to the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and that they rely on the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the earth, water, fire, wind, space, and consciousness realms; that they are caused by the earth, water, fire, wind, space, and

consciousness realms; that they belong to the earth, water, fire, wind, space, and consciousness realms; and that they rely on the earth, water, fire, wind, space, and consciousness realms. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; that they are caused by ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; that they belong to ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and that they rely on ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; that they are caused by giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; that they belong to

giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; and that they rely on giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; that they are caused by internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; that they belong to internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; and that they rely on internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and

so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are realness, 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; that they are caused by realness, dharma realm, and so forth, and the realm of the inconceivable; that they belong to realness, dharma realm, and so forth, and the realm of the inconceivable; and that they rely on realness, dharma realm, and so forth, and the realm of the inconceivable. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; that they are caused by the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; that they belong to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and that they rely on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and

mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the four meditations, four immeasurable minds, and four formless concentrations; that they are caused by the four meditations, four immeasurable minds, and four formless concentrations; that they belong to the four meditations, four immeasurable minds, and four formless concentrations; and that they rely on the four meditations, four immeasurable minds, and four formless concentrations. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.”

(Heavenly Emperor Indra asked about the way of cultivating prajna paramita. Well-Appearing One replied that when cultivating prajna paramita, the great bodhisattvas should not be attached to the thinking that the dharmas are the dharmas, or that the dharmas are like illusions. The dharmas are neither real nor unreal.)

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Chapter 36

Attachment and Nonattachment to Phenomena

Section 6

(In the First Assembly)

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; that they are caused by the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; that they belong to the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and that they rely on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; that they are caused by the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; that they

belong to the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; and that they rely on the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the liberation gates of emptiness, formlessness, and nonaspiration; that they are caused by the liberation gates of emptiness, formlessness, and nonaspiration; that they belong to the liberation gates of emptiness, formlessness, and nonaspiration; and that they rely on the liberation gates of emptiness, formlessness, and nonaspiration. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the ten stages of bodhisattvas; that they are caused by the ten stages of bodhisattvas; that they belong to the ten stages of bodhisattvas; and that they rely on the ten stages of bodhisattvas. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and

mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the five eyes and six supernatural powers; that they are caused by the five eyes and six supernatural powers; that they belong to the five eyes and six supernatural powers; and that they rely on the five eyes and six supernatural powers. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power; that they are caused by the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; that they belong to the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; and that they rely on the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power. Although the great

bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are staying in correct mindfulness and dwelling in equanimity at all times; that they are caused by staying in correct mindfulness and dwelling in equanimity at all times; that they belong to staying in correct mindfulness and dwelling in equanimity at all times; and that they rely on staying in correct mindfulness and dwelling in equanimity at all times. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; that they are caused by the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; that they belong to the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and that they rely on the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all

phenomena. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are dharani gates and samadhi gates; that they are caused by dharani gates and samadhi gates; that they belong to dharani gates and samadhi gates; and that they rely on dharani gates and samadhi gates. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are stream-entry effect, once-return effect, nonreturn effect, and arhat effect; that they are caused by stream-entry effect, once-return effect, nonreturn effect, and arhat effect; that they belong to stream-entry effect, once-return effect, nonreturn effect, and arhat effect; and that they rely on stream-entry effect, once-return effect, nonreturn effect, and arhat effect. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas

belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that this dharma is self-enlightenment bodhi; that it is caused by self-enlightenment bodhi; that it belongs to self-enlightenment bodhi; and that it relies on self-enlightenment bodhi. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that these dharmas are great bodhisattva actions; that they are caused by great bodhisattva actions; that they belong to great bodhisattva actions; and that they rely on great bodhisattva actions. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, if the great bodhisattvas cultivate prajna paramita, they will not be attached to the thinking that this dharma is the unsurpassed, perfect, and universal bodhi of the Buddhas; that it is caused by the unsurpassed, perfect, and universal bodhi of the Buddhas; that it belongs to the unsurpassed, perfect, and universal bodhi

of the Buddhas; and that it relies on the unsurpassed, perfect, and universal bodhi of the Buddhas. Although the great bodhisattvas know that all dharmas are like illusions, dreams, and so forth, and mirages, owing to their cultivation of prajna paramita, they will not be attached to the thinking that all dharmas are illusions, dreams, and so forth, and mirages; that all dharmas are caused by illusions, dreams, and so forth, and mirages; that all dharmas belong to illusions, dreams, and so forth, and mirages; and that all dharmas rely on illusions, dreams, and so forth, and mirages.

“Kausika, this is how great bodhisattvas cultivate prajna paramita and get to know that all dharmas are like illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages, but they are not attached to the thinking that all dharmas are illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages; that all dharmas are caused by illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages; that all dharmas belong to illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages; and that all dharmas rely on illusions, dreams, echoes, images, illusory images of water under sunlight, shadows, transformed things, and mirages.”

Chapter 37

The Forms of Prajna

Section 1

(In the First Assembly)

At that time, because of the Buddha's supernatural powers, all heavenly beings in this large threefold thousand-world, including those from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form, were spreading exquisite, fragrant heavenly sandalwood powders on Buddha from far away as offerings to the Buddha. They all came to the Buddha's place, bowed down to the ground before the Buddha's feet, and stayed to one side.

At that time, the lord of the four heavenly kings, Heavenly Emperor Indra, and the lord of Saha, Great Brahma; as well as the heavenly deities from the Heaven of Extremely Great Brightness and Purity, Heaven of Universal Purity, Heaven of Extensive Rewards, Heaven of Pure Residence, and so forth, owing to their good mindfulness of the Buddhas' supernatural powers, could see one thousand Buddhas in the ten directions, who were teaching prajna paramitas with the same meaning, topic, and name as Sakyamuni Buddha was doing. All their leading bhiksus were called Well-Appearing One; all their heavenly emperors inquiring Buddhas about prajna paramita were also called Indra.

At that time, the World-Honored One said to the long-lived sage Well-Appearing One, "When Great Bodhisattva Maitreya attain anuttarā-samyak-sambodhi in the future, he will teach the fathomless prajna paramita right here; all future

Buddhas of the Kalpa of the Sages will do the same.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi in the future, how will he teaches the fathomless prajna paramita?”

The Buddha replied, “Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach matter as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach feeling, thinking, action, and consciousness as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the eye sphere as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the ear, nose, tongue, body, and conscious spheres as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the sight sphere as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the sound, smell, taste, touch, and mental-image spheres as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the eye realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the ear realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil,

neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the nose realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the tongue realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as neither permanent nor impermanent, neither pleasant

nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the body realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the touch realm, body consciousness realm, body contact, and the feelings produced by body contact as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the conscious realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in

the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the earth realm as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the water, fire, wind, space, and consciousness realms as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach ignorance as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, worry, sorrow, misery, anxiety, and upset as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach giving

paramita as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach pure precept, forbearance, diligence, meditation, and prajna paramitas as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach internal emptiness as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach realness as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach 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 as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the noble truth of suffering as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-

samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the four meditations as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the four immeasurable minds and four formless concentrations as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the eight liberations as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the four bases of mindfulness as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil

nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the liberation gate of emptiness as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the liberation gates of formlessness and nonaspiration as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the ten stages of bodhisattva as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-

samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the five eyes as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the six supernatural powers as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the Buddha’s ten abilities as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach staying in correct mindfulness as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil

nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach dwelling in equanimity at all times as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the perfect knowledge of everything as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach all dharani gates as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach all samadhi gates as neither permanent nor impermanent, neither pleasant nor

painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the stream-entry effect as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present; he will teach the once-return effect, nonreturn effect, and arhat effect as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the self-enlightenment bodhi as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach all great bodhisattva actions as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi and teaches the fathomless prajna paramita, he will teach the unsurpassed, perfect, and universal bodhi of the Buddhas as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither with bondage nor with relief, neither existent nor empty, and neither in the past nor in the future or present.”

(The Buddha taught that when Great Bodhisattva Maitreya attains the unsurpassed bodhi and teaches prajna paramita, he will teach various dharmas as neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, neither pure nor impure, neither tranquil nor not tranquil, neither far away nor not far away, neither existent nor empty, and neither in the past nor in the future or present.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi, what dharmas will he insightfully realize? What dharmas will he teach?”

The Buddha replied, “Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi, he will realize insightfully and teach the purity of matter in the final analysis; he will also realize insightfully and teach the purity of feeling, thinking, action, and consciousness in the final analysis. He will realize insightfully and teach the purity of the eye sphere in the final analysis; he will also realize insightfully and teach the purity of the ear, nose, tongue, body, and conscious spheres in the final analysis. He will realize insightfully and teach the purity of the sight sphere in the final analysis; he will also realize insightfully and teach the purity of the sound, smell, taste, touch, and mental-image spheres in the final analysis. He will realize insightfully and teach the purity of the eye realm in the final analysis; he

will also realize insightfully and teach the purity of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact in the final analysis. He will realize insightfully and teach the purity of the ear realm in the final analysis; he will also realize insightfully and teach the purity of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact in the final analysis. He will realize insightfully and teach the purity of the nose realm in the final analysis; he will also realize insightfully and teach the purity of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact in the final analysis. He will realize insightfully and teach the purity of the tongue realm in the final analysis; he will also realize insightfully and teach the purity of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact in the final analysis. He will realize insightfully and teach the purity of the body realm in the final analysis; he will also realize insightfully and teach the purity of the touch realm, body consciousness realm, body contact, and the feelings produced by eye contact in the final analysis. He will realize insightfully and teach the purity of the conscious realm in the final analysis; he will also realize insightfully and teach the purity of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact in the final analysis. He will realize insightfully and teach the purity of the earth realm in the final analysis; he will also realize insightfully and teach the purity of the water, fire, wind, space, and consciousness realms in the final analysis. He will realize insightfully and teach the purity of ignorance in the final analysis; he will also realize insightfully and teach the purity of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset in the final analysis.”

(In response to Well-Appearing One, the Buddha said that Great Bodhisattva Maitreya

would ultimately realize and teach the purity of the dharmas in the final analysis upon attaining the unsurpassed, perfect, and universal bodhi.)

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Chapter 37

The Forms of Prajna

Section 2

(In the First Assembly)

“Well-Appearing One, when Great Bodhisattva Maitreya attains anuttarā-samyak-sambodhi, he will realize insightfully and teach the purity of giving paramita in the final analysis; he will also realize insightfully and teach the purity of pure precept, forbearance, diligence, meditation, and prajna paramitas in the final analysis. He will realize insightfully and teach the purity of internal emptiness in the final analysis; he will also realize insightfully and teach the purity of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature in the final analysis. He will realize insightfully and teach the purity of realness in the final analysis; he will also realize insightfully and teach the purity of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable in the final analysis. He will realize insightfully and teach the purity of the noble truth of suffering in the final analysis; he will also realize insightfully and teach the purity of the noble truths of the cause of suffering, the cessation of suffering,

and the path for the cessation of suffering in the final analysis. He will realize insightfully and teach the purity of the four meditations in the final analysis; he will also realize insightfully and teach the purity of the four immeasurable minds and four formless concentrations in the final analysis. He will realize insightfully and teach the purity of the eight liberations in the final analysis; he will also realize insightfully and teach the purity of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations in the final analysis. He will realize insightfully and teach the purity of the four bases of mindfulness in the final analysis; he will also realize insightfully and teach the purity of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path in the final analysis. He will realize insightfully and teach the purity of the liberation gate of emptiness in the final analysis; he will also realize insightfully and teach the purity of the liberation gates of formlessness and nonaspiration in the final analysis. He will realize insightfully and teach the purity of the ten stages of bodhisattva in the final analysis. He will realize insightfully and teach the purity of the five eyes in the final analysis; he will also realize insightfully and teach the purity of the six supernatural powers in the final analysis. He will realize insightfully and teach the purity of the Buddha's ten abilities in the final analysis; he will also realize insightfully and teach the purity of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power in the final analysis. He will realize insightfully and teach the purity of staying in correct mindfulness in the final analysis; he will also realize insightfully and teach the purity of dwelling in equanimity at all times in the final analysis. He will realize insightfully and teach the purity of the perfect knowledge of everything in the final analysis; he will also realize insightfully and teach the purity of the perfect knowledge of the forms of the paths

and the perfect knowledge of all phenomena in the final analysis. He will realize insightfully and teach the purity of all dharani gates in the final analysis; he will also realize insightfully and teach the purity of all samadhi gates in the final analysis. He will realize insightfully and teach the purity of the stream-entry effect in the final analysis; he will also realize insightfully and teach the purity of the once-return effect, nonreturn effect, and arhat effect in the final analysis. He will realize insightfully and teach the purity of the self-enlightenment bodhi in the final analysis. He will realize insightfully and teach the purity of all great bodhisattva actions in the final analysis. He will realize insightfully and teach the purity of the unsurpassed, perfect, and universal bodhi of the Buddhas in the final analysis.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why is it said that prajna paramita is pure?”

The Buddha replied, “Well-Appearing One, because matter is pure, prajna paramita is pure; because feeling, thinking, action, and consciousness are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because matter is pure, prajna paramita is pure; because feeling, thinking, action, and consciousness are pure, prajna paramita is pure?”

“Well-Appearing One, matter is without arising and extinction, contamination and purification, so it is pure. Because matter is pure, prajna paramita is pure. Feeling, thinking, action, and consciousness are without arising and extinction, contamination and purification, so they are pure. Because feeling, thinking, action, and consciousness are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye sphere is pure, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye sphere is pure, prajna paramita is pure: because the ear, nose, tongue, body, and conscious spheres are pure, prajna paramita is pure?”

“Well-Appearing One, the eye sphere is without arising and extinction, contamination and purification, so it is pure. Because the eye sphere is pure, prajna paramita is pure. The ear, nose, tongue, body, and conscious spheres are without arising and extinction, contamination and purification, so they are pure. Because the ear, nose, tongue, body, and conscious spheres are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the sight sphere is pure, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the sight sphere is pure, prajna paramita is pure; because the sound, smell, taste, touch and mental-image spheres are pure, prajna paramita is pure?”

“Well-Appearing One, the sight sphere is without arising and extinction, contamination and purification, so it is pure. Because the sight sphere is pure, prajna paramita is pure. The sound, smell, taste, touch, and mental-image spheres are without arising and extinction, contamination and purification, so they are pure. Because the sound, smell, taste, touch, and mental-image spheres are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye realm is pure, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye realm is pure, prajna paramita is pure? Because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, prajna paramita is pure?”

“Well-Appearing One, the eye realm is without arising and extinction,

contamination and purification, so it is pure. Because the eye realm is pure, prajna paramita is pure. The sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without arising and extinction, contamination and purification, so they are pure. Because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ear realm is pure, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the ear realm is pure, prajna paramita is pure: because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, prajna paramita is pure?”

“Well-Appearing One, the ear realm is without arising and extinction, contamination and purification, so it is pure. Because the ear realm is pure, prajna paramita is pure. The sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without arising and extinction, contamination and purification, so they are pure. Because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the nose realm is pure, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the nose realm is pure, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, prajna paramita is pure?”

“Well-Appearing One, the nose realm is without arising and extinction, contamination and purification, so it is pure. Because the nose realm is pure, prajna

paramita is pure. The smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without arising and extinction, contamination and purification, so they are pure. Because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the tongue realm is pure, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the tongue realm is pure, prajna paramita is pure? Because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, prajna paramita is pure?”

“Well-Appearing One, the tongue realm is without arising and extinction, contamination and purification, so it is pure. Because the tongue realm is pure, prajna paramita is pure. The taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without arising and extinction, contamination and purification, so they are pure. Because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the body realm is pure, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the body realm is pure, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, prajna paramita is pure?”

“Well-Appearing One, the body realm is without arising and extinction,

contamination and purification, so it is pure. Because the body realm is pure, prajna paramita is pure. The touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without arising and extinction, contamination and purification, so they are pure. Because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the conscious realm is pure, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the conscious realm is pure, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, prajna paramita is pure?”

“Well-Appearing One, the conscious realm is without arising and extinction, contamination and purification, so it is pure. Because the conscious realm is pure, prajna paramita is pure. The mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without arising and extinction, contamination and purification, so they are pure. Because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the earth realm is pure, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are pure, prajna paramita is pure.”

“World-Honored One, why is it said because the earth realm is pure, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are

pure, prajna paramita is pure?”

“Well-Appearing One, the earth realm is without arising and extinction, contamination and purification, so it is pure. Because the earth realm is pure, prajna paramita is pure. The water, fire, wind, space, and consciousness realms are without arising and extinction, contamination and purification, so they are pure. Because the water, fire, wind, space, and consciousness realms are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because ignorance is pure, prajna paramita is pure; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because ignorance is pure, prajna paramita is pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, prajna paramita is pure?”

“Well-Appearing One, ignorance is without arising and extinction, contamination and purification, so it is pure. Because ignorance is pure, prajna paramita is pure. Action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are without arising and extinction, contamination and purification, so they are pure. Because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because giving paramita is pure, prajna paramita is pure; because pure precept, forbearance, diligence, and meditation paramitas are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because giving paramita is pure, prajna paramita is pure; because pure precept, forbearance, diligence, and meditation paramitas are pure, prajna paramita is pure?”

“Well-Appearing One, giving paramita is without arising and extinction, contamination and purification, so it is pure. Because giving paramita is pure, prajna paramita is pure. Pure precept, forbearance, diligence, and meditation paramitas are without arising and extinction, contamination and purification, so they are pure. Because pure precept, forbearance, diligence, and meditation paramitas are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because internal emptiness is pure, prajna paramita is pure; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because internal emptiness is pure, prajna paramita is pure? Because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, prajna paramita is pure?”

“Well-Appearing One, internal emptiness is without arising and extinction, contamination and purification, so it is pure. Because internal emptiness is pure, prajna paramita is pure. External emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are without arising and extinction, contamination and purification, so they are pure. Because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because realness is pure, prajna paramita

is pure; because 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, prajna paramita is pure.”

“World-Honored One, why is it said because realness is pure, prajna paramita is pure? Because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, prajna paramita is pure?”

“Well-Appearing One, realness without arising and extinction, contamination and purification, so it is pure. Because realness is pure, prajna paramita is pure. Dharma realm, dharma nature, and so forth, and the realm of the inconceivable are without arising and extinction, contamination and purification, so they are pure. Because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the noble truth of suffering is pure, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the noble truth of suffering is pure, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, prajna paramita is pure?”

“Well-Appearing One, the noble truth of suffering is without arising and extinction, contamination and purification, so it is pure. Because the noble truth of suffering is pure, prajna paramita is pure. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising and extinction, contamination and purification, so they are pure. Because the

noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four meditations are pure, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the four meditations are pure, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are pure, prajna paramita is pure?”

“Well-Appearing One, the four meditations are without arising and extinction, contamination and purification, so they are pure. Because the four meditations are pure, prajna paramita is pure. The four immeasurable minds and four formless concentrations are without arising and extinction, contamination and purification, so they are pure. Because the four immeasurable minds and four formless concentrations are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eight liberations are pure, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, prajna paramita is pure.”

“World-Honored One, why is it said because the eight liberations are pure, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, prajna paramita is pure?”

“Well-Appearing One, the eight liberations are without arising and extinction, contamination and purification, so they are pure. Because the eight liberations are pure, prajna paramita is pure. The eight vexation-overcoming meditations, nine concentrations in sequence, and universal contemplations are without arising and

extinction, contamination and purification, so they are pure. Because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four bases of mindfulness are pure, prajna paramita is pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the four bases of mindfulness are pure, prajna paramita is pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure, prajna paramita is pure?”

“Well-Appearing One, the four bases of mindfulness are without arising and extinction, contamination and purification, so they are pure. Because the four bases of mindfulness are pure, prajna paramita is pure. The four correct endeavors, four bases of power, and so forth, and noble eightfold path are without arising and extinction, contamination and purification, so they are pure. Because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the liberation gate of emptiness is pure, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the liberation gate of emptiness is pure, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are pure, prajna paramita is pure?”

“Well-Appearing One, the liberation gate of emptiness is without arising and extinction, contamination and purification, so it is pure. Because the liberation gate of

emptiness is pure, prajna paramita is pure. The liberation gates of formlessness and nonaspiration are without arising and extinction, contamination and purification, so they are pure. Because the liberation gates of formlessness and nonaspiration are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ten stages of bodhisattva are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the ten stages of bodhisattva are pure, prajna paramita is pure?”

“Well-Appearing One, the ten stages of bodhisattva are without arising and extinction, contamination and purification, so they are pure. Because the ten stages of bodhisattva are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the five eyes are pure, prajna paramita is pure; because the six supernatural powers are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the five eyes are pure, prajna paramita is pure; because the six supernatural powers are pure, prajna paramita is pure?”

“Well-Appearing One, the five eyes are without arising and extinction, contamination and purification, so they are pure. Because the five eyes are pure, prajna paramita is pure. The six supernatural powers are without arising and extinction, contamination and purification, so they are pure. Because the six supernatural powers are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the Buddha’s ten abilities are pure, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are pure, prajna

paramita is pure.”

“World-Honored One, why is it said that because the Buddha’s ten abilities are pure, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are pure, prajna paramita is pure?”

“Well-Appearing One, the Buddha’s ten abilities are without arising and extinction, contamination and purification, so they are pure. Because the Buddha’s ten abilities are pure, prajna paramita is pure. The four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are without arising and extinction, contamination and purification, so they are pure. Because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because staying in correct mindfulness is pure, prajna paramita is pure; because dwelling in equanimity at all times is pure, prajna paramita is pure.”

“World-Honored One, why is it said that because staying in correct mindfulness is pure, prajna paramita is pure; because dwelling in equanimity at all times is pure, prajna paramita is pure?”

“Well-Appearing One, staying in correct mindfulness is without arising and extinction, contamination and purification, so it is pure. Because staying in correct mindfulness is pure, prajna paramita is pure. Dwelling in equanimity at all times is without arising and extinction, contamination and purification, so it is pure. Because dwelling in equanimity at all times is pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the perfect knowledge of everything is pure, prajna paramita is pure; because the perfect knowledge of the

forms of the paths and the perfect knowledge of all phenomena are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the perfect knowledge of everything is pure, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are pure, prajna paramita is pure?”

“Well-Appearing One, the perfect knowledge of everything is without arising and extinction, contamination and purification, so it is pure. Because the perfect knowledge of everything is pure, prajna paramita is pure. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are without arising and extinction, contamination and purification, so they are pure. Because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all dharani gates are pure, prajna paramita is pure; because all samadhi gates are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because all dharani gates are pure, prajna paramita is pure; because all samadhi gates are pure, prajna paramita is pure?”

“Well-Appearing One, all dharani gates are without arising and extinction, contamination and purification, so they are pure. Because all dharani gates are pure, prajna paramita is pure. All samadhi gates are without arising and extinction, contamination and purification, so they are pure. Because all samadhi gates are pure, prajna paramita is pure.”

“Furthermore, Well-Appearing One, because the stream-entry effect is pure, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the stream-entry effect is

pure, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are pure, prajna paramita is pure?”

“Well-Appearing One, the stream-entry effect is without arising and extinction, contamination and purification, so it is pure. Because the stream-entry effect is pure, prajna paramita is pure. The once-return effect, nonreturn effect, and arhat effect are pure without arising and extinction, contamination and purification, so they are pure. Because the once-return effect, nonreturn effect, and arhat effect are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the self-enlightenment bodhi is pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the self-enlightenment bodhi is pure, prajna paramita is pure?”

“Well-Appearing One, the self-enlightenment bodhi is without arising and extinction, contamination and purification, so it is pure. Because the self-enlightenment bodhi is pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all great bodhisattva actions are pure, prajna paramita is pure.”

“World-Honored One, why is it said that because all great bodhisattva actions are pure, prajna paramita is pure?”

“Well-Appearing One, all great bodhisattva actions are without arising and extinction, contamination and purification, so they are pure. Because all great bodhisattva actions are pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, prajna paramita is pure.”

“World-Honored One, why is it said that because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, prajna paramita is pure?”

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas is without arising and extinction, contamination and purification, so it is pure. Because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, prajna paramita is pure.”

(The Buddha said to Well-Appearing One that because various dharmas are without arising and extinction, contamination and purification, they are pure; because they are pure, prajna paramita is pure.)

“Furthermore, Well-Appearing One, because empty space is pure, prajna paramita is pure.”

“World-Honored One, why is it said that because empty space is pure, prajna paramita is pure?”

“Well-Appearing One, empty space is without arising and extinction, contamination and purification, so it is pure. Because empty space is pure, prajna paramita is pure.

“Furthermore, Well-Appearing One, because matter is without contamination, prajna paramita is pure; because feeling, thinking, action, and consciousness are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because matter is without contamination, prajna paramita is pure; because feeling, thinking, action, and consciousness are without contamination, prajna paramita is pure?”

“Well-Appearing One, because matter cannot be grasped, it is without contamination; because matter is without contamination, prajna paramita is pure. Because feeling, thinking, action, and consciousness cannot be grasped, they are without contamination; because feeling, thinking, action, and consciousness are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye sphere is without

contamination, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye sphere is without contamination, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the eye sphere cannot be grasped, it is without contamination; because the eye sphere is without contamination, prajna paramita is pure. Because the ear, nose, tongue, body, and conscious spheres cannot be grasped, they are without contamination; because the ear, nose, tongue, body, and conscious spheres are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the sight sphere is without contamination, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the sight sphere is without contamination, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the sight sphere cannot be grasped, it is without contamination; because the sight sphere is without contamination, prajna paramita is pure. Because the sound, smell, taste, touch, and mental-image spheres cannot be grasped, they are without contamination; because the sound, smell, taste, touch, and mental-image spheres are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye realm is without contamination, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye realm is without

contamination, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the eye realm cannot be grasped, it is without contamination; because the eye realm is without contamination, prajna paramita is pure. Because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact cannot be grasped, they are without contamination; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ear realm is without contamination, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the ear realm is without contamination, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the ear realm cannot be grasped, it is without contamination; because the ear realm is without contamination, prajna paramita is pure. Because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact cannot be grasped, they are without contamination; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the nose realm is without contamination, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without

contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the nose realm is without contamination, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the nose realm cannot be grasped, it is without contamination; because the nose realm is without contamination, prajna paramita is pure. Because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact cannot be grasped, they are without contamination; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the tongue realm is without contamination, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the tongue realm is without contamination, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the tongue realm cannot be grasped, it is without contamination; because the tongue realm is without contamination, prajna paramita is pure. Because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact cannot be grasped, they are without contamination; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the body realm is without contamination, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the body realm is without contamination, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the body realm cannot be grasped, it is without contamination; because the body realm is without contamination, prajna paramita is pure. Because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact cannot be grasped, they are without contamination; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the conscious realm is without contamination, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the conscious realm is without contamination, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the conscious realm cannot be grasped, it is without contamination; because the conscious realm is without contamination, prajna paramita is pure. Because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact cannot be grasped,

they are without contamination; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the earth realm is without contamination, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the earth realm is without contamination, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the earth realm cannot be grasped, it is without contamination; because the earth realm is without contamination, prajna paramita is pure. Because the water, fire, wind, space, and consciousness realms cannot be grasped, they are without contamination; because the water, fire, wind, space, and consciousness realms are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because ignorance is without contamination, prajna paramita is pure; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because ignorance is without contamination, prajna paramita is pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are without contamination, prajna paramita is pure?”

“Well-Appearing One, because ignorance cannot be grasped, it is without contamination; because ignorance is without contamination, prajna paramita is pure. Because action, consciousness, and so forth, and old age, death, worry, sorrow,

misery, anxiety, and upset cannot be grasped, they are without contamination; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because giving paramita is without contamination, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because giving paramita is without no contamination, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are without contamination, prajna paramita is pure?”

“Well-Appearing One, because giving paramita cannot be grasped, it is without contamination; because giving paramita is without contamination, prajna paramita is pure. Because pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be grasped, they are without contamination; because pure precept, forbearance, diligence, meditation, and prajna paramitas are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because internal emptiness is without contamination, prajna paramita is pure; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because internal emptiness is without

contamination, prajna paramita is pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are without contamination, prajna paramita is pure?”

“Well-Appearing One, because internal emptiness cannot be grasped, it is without contamination; because internal emptiness is without contamination, prajna paramita is pure. Because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature cannot be grasped, they are without contamination; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because realness is without contamination, prajna paramita is pure; because 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 without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because realness is without contamination, prajna paramita is pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are without contamination, prajna paramita is pure?”

“Well-Appearing One, because realness cannot be grasped, it is without contamination; because realness is without contamination, prajna paramita is pure. Because dharma realm, dharma nature, and so forth, and the realm of the inconceivable cannot be grasped, they are without contamination; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the noble truth of suffering is without contamination, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the noble truth of suffering is without contamination, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the noble truth of suffering cannot be grasped, it is without contamination; because the noble truth of suffering is without contamination, prajna paramita is pure. Because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be grasped, they are without contamination; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four meditations are without contamination, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the four meditations are without contamination, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the four meditations cannot be grasped, they are without contamination; because the four meditations are without contamination, prajna paramita is pure. Because the four immeasurable minds and four formless concentrations cannot be grasped, they are without contamination; because the four immeasurable minds and four formless concentrations are without contamination,

prajna paramita is pure.”

(The Buddha further said to Well-Appearing One that because various dharmas cannot be grasped, they are without contamination; because they are without contamination, prajna paramita is pure.)

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Chapter 37

The Forms of Prajna

Section 3

(In the First Assembly)

The Buddha said, “Well-Appearing One, because the eight liberations are without contamination, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the eight liberations are without contamination, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the eight liberations cannot be grasped, they are without contamination; because the eight liberations are without contamination, prajna paramita is pure. Because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be grasped, they are without contamination; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four bases of mindfulness are without contamination, prajna paramita is pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the four bases of

mindfulness are without contamination, prajna paramita is pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the four bases of mindfulness cannot be grasped, they are without contamination; because the four bases of mindfulness are without contamination, prajna paramita is pure. Because the four correct endeavors, four bases of power, and so forth, and noble eightfold path cannot be grasped, they are without contamination; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the liberation gate of emptiness is without contamination, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the liberation gate of emptiness is without contamination, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the liberation gate of emptiness cannot be grasped, it is contamination; because the liberation gate of emptiness is without contamination, prajna paramita is pure. Because the liberation gates of formlessness and nonaspiration cannot be grasped, they are without contamination; because the liberation gates of formlessness and nonaspiration are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ten stages of bodhisattva are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the ten stages of bodhisattva are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the ten stages of bodhisattva cannot be grasped, they are without contamination; because the ten stages of bodhisattva are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the five eyes are without contamination, prajna paramita is pure; because the six supernatural powers are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the five eyes are without contamination, prajna paramita is pure; because the six supernatural powers are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the five eyes cannot be greased, they are without contamination; because the five eyes are without contamination, prajna paramita is pure. Because the six supernatural powers cannot be grasped, they are without contamination; because the six supernatural powers are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the Buddha’s ten abilities are without contamination, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the Buddha’s ten abilities are without contamination, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the Buddha’s ten abilities cannot be grasped, they are without contamination; because the Buddha’s ten abilities are without contamination, prajna paramita is pure. Because the four kinds of fearlessness, four

unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power cannot be grasped, they are without contamination; because the four kinds of fearlessness, four bases of power, and so forth, and eighteen distinctive features of Buddha's wisdom and power are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because staying in correct mindfulness is without contamination, prajna paramita is pure; because dwelling in equanimity at all times is without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because staying in correct mindfulness is without contamination, prajna paramita is pure; because dwelling in equanimity at all times is without contamination, prajna paramita is pure?”

“Well-Appearing One, because staying in correct mindfulness cannot be grasped, it is without contamination; because staying in correct mindfulness is without contamination, prajna paramita is pure. Because dwelling in equanimity at all times cannot be grasped, it is without contamination; because dwelling in equanimity at all times is without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the perfect knowledge of everything is without contamination, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the perfect knowledge of everything is without contamination, prajna paramita is pure; because the perfect of the forms of the paths and the perfect knowledge of all phenomena are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the perfect knowledge of everything cannot be grasped, it is without contamination; because the perfect knowledge of everything is

without contamination, prajna paramita is pure. Because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena cannot be grasped, they are without contamination; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all dharani gates are without contamination, prajna paramita is pure; because all samadhi gates are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because all dharani gates are without contamination, prajna paramita is pure; because all samadhi gates are without contamination, prajna paramita is pure?”

“Well-Appearing One, because all dharani gates cannot be grasped, they are without contamination; because all dharani gates are without contamination, prajna paramita is pure. Because all samadhi gates cannot be grasped, they are without contamination; because all samadhi gates are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the stream-entry effect is without contamination, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the stream-entry effect is without contamination, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are without contamination, prajna paramita is pure?”

“Well-Appearing One, because the stream-entry effect cannot be grasped, it is without contamination; because the stream-entry effect is without contamination, prajna paramita is pure. Because the once-return effect, nonreturn effect, and arhat effect cannot be grasped, they are without contamination; because the once-return

effect, nonreturn effect, and arhat effect are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the self-enlightenment bodhi is without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the self-enlightenment bodhi is without contamination, prajna paramita is pure?”

“Well-Appearing One, because the self-enlightenment bodhi cannot be grasped, it is without contamination; because the self-enlightenment bodhi is without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all great bodhisattva actions are without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because all great bodhisattva actions are without contamination, prajna paramita is pure?”

“Well-Appearing One, because all great bodhisattva actions cannot be grasped, they are without contamination; because all great bodhisattva actions are without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because the unsurpassed, perfect, and universal bodhi of the Buddhas is without contamination, prajna paramita is pure?”

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be grasped, it is without contamination; because the unsurpassed, perfect, and universal bodhi of the Buddhas is without contamination, prajna paramita is pure.

“Furthermore, Well-Appearing One, because empty space is without contamination, prajna paramita is pure.”

“World-Honored One, why is it said that because empty space is without contamination, prajna paramita is pure?”

“Well-Appearing One, because empty space cannot be grasped, it is without contamination; because empty space is without contamination, prajna paramita is pure.

(The Buddha concluded that various dharmas, including empty space, cannot be grasped, so they are with contamination; because they are without contamination, prajna paramita is pure.)

“Furthermore, Well-Appearing One, because matter is only a provisional term, prajna paramita is pure; because feeling, thinking, action, and consciousness are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because matter is only a provisional term, prajna paramita is pure; because feeling, thinking, action, and consciousness are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so matter, feeling, thinking, action, and consciousness are only the provisional terms; because matter, feeling, thinking, action, and consciousness are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye sphere is only a provisional term, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye sphere is a provisional term, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the eye, ear, nose, tongue, and conscious spheres are only the

provisional terms; because the eye, ear, nose, tongue, and conscious spheres are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the sight sphere is only a provisional term, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the sight sphere is only a provisional term, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the sight, sound, smell, taste, touch, and mental-image spheres are only the provisional terms; because the sight, sound, smell, taste, touch, and mental-image spheres are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye realm is only a provisional term, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye realm is only a provisional term, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are only the provisional terms; because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ear realm is only a

provisional term, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the ear realm is only a provisional term, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are only the provisional terms; because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the nose realm is only a provisional term, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the nose realm is only a provisional term, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are only provisional terms; because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the tongue realm is only a

provisional term, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the tongue realm is only a provisional term, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are only the provisional terms; because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the body realm is only a provisional term, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the body realm is only a provisional term, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by conscious contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are only the provisional terms; because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are only the provisional terms, prajna paramita

is pure.

“Furthermore, Well-Appearing One, because the conscious realm is only a provisional term, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the conscious realm is only a provisional term, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are only the provisional terms; because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the earth realm is only a provisional term, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the earth realm is only a provisional term, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms contact are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the earth, water, fire, wind, space, and consciousness realms are only the provisional terms; because the earth, water, fire, wind, space, and consciousness realms are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because ignorance is only a provisional

term, prajna paramita is pure; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because ignorance is only a provisional term, prajna paramita is pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are only the provisional terms; because ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because giving paramita is only a provisional term, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because giving paramita is only a provisional term, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are only the provisional terms; because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because internal emptiness is only a provisional term, prajna paramita is pure; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because internal emptiness is only a provisional term, prajna paramita is pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are only the provisional terms; because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because realness is only a provisional term, prajna paramita is pure; because 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 only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because realness is only a provisional term, prajna paramita is pure; because dharma realm, dharma nature, and so forth, and

the realm of the inconceivable are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so realness, dharma realm, and so forth, and the realm of the inconceivable are only the provisional terms; because realness, dharma realm, and so forth, and the realm of the inconceivable are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the noble truth of suffering is only a provisional term, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the noble truth of suffering is only a provisional term, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are only the provisional terms; because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four meditations is only a provisional term, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the four meditations is only a provisional term, prajna paramita is pure; because the four immeasurable minds and

four formless concentrations are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the four meditations, four immeasurable minds, and four formless concentrations are only the provisional terms; because the four meditations, four immeasurable minds, and four formless concentrations are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eight liberations is only a provisional term, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the eight liberations is only a provisional term, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are only the provisional terms; because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four bases of mindfulness is only a provisional term, prajna paramita is pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it that because the four bases of mindfulness is only a provisional term, prajna paramita is pure; because the four correct endeavors,

four bases of power, and so forth, and noble eightfold path are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the four bases of mindfulness, four bases of power, and so forth, and noble eightfold path are only the provisional terms; because the four bases of mindfulness, four bases of power, and so forth, and noble eightfold path are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the liberation gate of emptiness is only a provisional term, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the liberation gate of emptiness is only a provisional term, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the liberation gates of emptiness, formlessness, and nonaspiration are only the provisional terms; because the liberation gates of emptiness, formlessness, and nonaspiration are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ten stages of bodhisattva is only a provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because the ten stages of bodhisattva is only a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the ten stages of bodhisattva is only a provisional term; because the ten stages of bodhisattva is only a provisional term, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the five eyes is only a provisional term, prajna paramita is pure; because the six supernatural powers is only a provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because the five eyes is only a provisional term, prajna paramita is pure; because the six supernatural powers is only a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the five eyes and six supernatural powers are only the provisional terms; because the five eyes and six supernatural powers are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the Buddha’s ten abilities is only a provisional term, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the Buddha’s ten abilities is only a provisional term, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are only the provisional terms; because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because staying in correct mindfulness is only a provisional term, prajna paramita is pure; because dwelling in equanimity at all times is only a provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because staying in correct mindfulness is only a provisional term, prajna paramita is pure; because dwelling in equanimity at all times is only a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so staying in correct mindfulness and dwelling in equanimity at all times are only the provisional terms; because staying in correct mindfulness and dwelling in equanimity at all times are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the perfect knowledge of everything is only a provisional term, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the perfect knowledge of everything is only a provisional term, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are only the provisional terms; because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all dharani gates is only a provisional term, prajna paramita is pure; because all samadhi gates is only a

provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because all dharani gates is only a provisional term, prajna paramita is pure; because all samadhi gates is only a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so all dharani gates and all samadhi gates are only the provisional terms; because all dharani gates and all samadhi gates are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the stream-entry effect is only a provisional term, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are only the provisional terms, prajna paramita is pure.”

“World-Honored One, why is it said that because the stream-entry effect is only a provisional term, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are only the provisional terms, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are only the provisional terms; because the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are only the provisional terms, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the self-enlightenment bodhi is only a provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because the self-enlightenment bodhi is only a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the self-enlightenment bodhi is only a provisional term; because the

self-enlightenment bodhi is only a provisional term, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all great bodhisattva actions is only a provisional term, prajna paramita is pure.

“World-Honored One, why is it said that because all great bodhisattva actions is a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so all great bodhisattva actions is only a provisional term; because all great bodhisattva actions is only a provisional term, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is only a provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because the unsurpassed, perfect, and universal bodhi of the Buddhas is a provisional term, prajna paramita is pure?”

“Well-Appearing One, like echoes and images that exist provisionally in empty space, so the unsurpassed, perfect, and universal bodhi of the Buddhas is only a provisional term; because the unsurpassed, perfect, and universal bodhi of the Buddhas is only a provisional term, prajna paramita is pure.

“Furthermore, Well-Appearing One, because empty space is only a provisional term, prajna paramita is pure.”

“World-Honored One, why is it said that because empty space is only a provisional term, prajna paramita is pure?”

“Well-Appearing One, ‘like echoes and images that exist provisionally in empty space, so empty space is only a provisional statement; because empty space is a provisional term, prajna paramita is pure.

(The Buddha further said that various dharmas are only the provisional terms, just like echoes and images that exist provisionally in empty space. Even ‘like echoes and images that exist provisionally in empty space’ is also a provisional phrase. Because

various dharmas are only the provisional terms, prajna paramita is pure.)

“Furthermore, Well-Appearing One, because matter is unspeakable, prajna paramita is pure; because feeling, thinking, action, and consciousness are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because matter is unspeakable, prajna paramita is pure; because feeling, thinking, action, and consciousness are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about matter, so it is unspeakable; nothing can be said about feeling, thinking, action, and consciousness, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye sphere is unspeakable, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye sphere is unspeakable, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the eye sphere, so it is unspeakable; nothing can be said about the ear, nose, tongue, body, and conscious spheres, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the sight sphere is unspeakable, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the sight sphere is unspeakable, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the sight sphere, so it is unspeakable; nothing can be said about the sound, smell, taste, touch, and mental-image spheres, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye realm is unspeakable, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye realm is unspeakable, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the eye realm, so it is unspeakable; nothing can be said about the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ear realm is unspeakable, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the ear realm is unspeakable, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the ear realm, so it is unspeakable; nothing can be said about the sound realm, ear consciousness realm, ear

contact, and the feelings produced by ear contact, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the nose realm is unspeakable, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the nose realm is unspeakable, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the nose realm, so it is unspeakable; nothing can be said about the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the tongue realm is unspeakable, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the tongue realm is unspeakable, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the tongue realm, so it is unspeakable; nothing can be said about the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the body realm is unspeakable, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the body realm is unspeakable, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the body realm, so it is unspeakable; nothing can be said about the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the conscious realm is unspeakable, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the conscious realm is unspeakable, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the conscious realm, so it is unspeakable; nothing can be said about the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the earth realm is unspeakable,

prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the earth realm is unspeakable, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the earth realm, so it is unspeakable; nothing can be said about the water, fire, wind, space, and consciousness realms, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because ignorance is unspeakable, prajna paramita is pure; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because ignorance is unspeakable, prajna paramita is pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about ignorance, so it is unspeakable; nothing can be said about action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because giving paramita is unspeakable, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it that because giving paramita is unspeakable, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and

prajna paramitas are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about giving paramita, so it is unspeakable; nothing can be said about pure precept, forbearance, diligence, meditation, and prajna paramitas, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because internal emptiness is unspeakable, prajna paramita is pure; because external emptiness, internal-external emptiness, 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 unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because internal emptiness is unspeakable, prajna paramita is pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about internal emptiness, so it is unspeakable; nothing can be said about external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because realness is unspeakable, prajna paramita is pure; because 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 unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because realness is unspeakable, prajna paramita is pure; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about realness, so it is unspeakable; nothing can be said about dharma realm, dharma nature, and so forth, and the realm of the inconceivable, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the noble truth of suffering is unspeakable, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the noble truth of suffering is unspeakable, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the noble truth of suffering, so it is unspeakable; nothing can be said about the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four meditations are unspeakable, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the four meditations are unspeakable, prajna paramita is pure; because the four immeasurable minds and four

formless concentrations are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the four meditations, so they are unspeakable; nothing can be said about the four immeasurable minds and four formless concentrations, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eight liberations are unspeakable, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the eight liberations are unspeakable, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the eight liberations, so they are unspeakable; nothing can be said about the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four bases of mindfulness are unspeakable, prajna paramita is pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the four bases of mindfulness are unspeakable, prajna paramita is pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the four bases of mindfulness, so they are unspeakable; nothing can be said about the four correct endeavors, four bases of power, and so forth, and noble eightfold path, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the liberation gate of emptiness is unspeakable, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the liberation gate of emptiness is unspeakable, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the liberation gate of emptiness, so it is unspeakable; nothing can be said about the liberation gates of formlessness and nonaspiration, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ten stages of bodhisattva are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the ten stages of bodhisattva are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the ten stages of bodhisattva, so they are unspeakable. Because they are unspeakable, prajna paramita is pure.”

(The Buddha taught that because various dharmas are unspeakable, prajna paramita is pure. Why? It is because nothing can be said about various dharmas.)

Fascicle 295

Chapter 37

The Forms of Prajna

Section 4

(In the First Assembly)

The Buddha said, “Well-Appearing One, because the five eyes are unspeakable, prajna paramita is pure; because the six supernatural powers are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the five eyes are unspeakable, prajna paramita is pure; because the six supernatural powers are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the five eyes, so they are unspeakable; nothing can be said about the six supernatural powers, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the Buddha’s ten abilities are unspeakable, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the Buddha’s ten abilities are unspeakable, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the Buddha’s ten abilities, so they are unspeakable; nothing can be said about the four kinds of fearlessness, four

unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because staying in correct mindfulness is unspeakable, prajna paramita is pure; because dwelling in equanimity at all times is unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because staying in correct mindfulness is unspeakable, prajna paramita is pure; because dwelling in equanimity at all times is unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about staying in correct mindfulness, so it is unspeakable; nothing can be said about dwelling in equanimity at all times, so it is unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the perfect knowledge of everything is unspeakable, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the perfect knowledge of everything is unspeakable, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the perfect knowledge of everything, so it is unspeakable; nothing can be said about the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all dharani gates are

unspeakable, prajna paramita is pure; because all samadhi gates are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because all dharani gates are unspeakable, prajna paramita is pure; because all samadhi gates are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about all dharani gates, so they are unspeakable; nothing can be said about all samadhi gates, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the stream-entry effect is unspeakable, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the stream-entry effect is unspeakable, prajna paramita is pure; because once-return effect, nonreturn effect, and arhat effect are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the stream-entry effect, so it is unspeakable; nothing can be said about the once-return effect, nonreturn effect, and arhat effect, so they are unspeakable. Because these dharmas are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the self-enlightenment bodhi is unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the self-enlightenment bodhi is unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the self-enlightenment bodhi, so it is unspeakable. Because the self-enlightenment bodhi is unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all great bodhisattva actions are

unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because all great bodhisattva actions are unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about all great bodhisattva actions, so they are unspeakable. Because all great bodhisattva actions are unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because the unsurpassed, perfect, and universal bodhi of the Buddhas is unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about the unsurpassed, perfect, and universal bodhi of the Buddhas, so it is unspeakable. Because the unsurpassed, perfect, and universal bodhi of the Buddhas is unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because empty space is unspeakable, prajna paramita is pure.”

“World-Honored One, why is it said that because empty space is unspeakable, prajna paramita is pure?”

“Well-Appearing One, nothing can be said about empty space, so it is unspeakable. Because empty space is unspeakable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because matter is unattainable, prajna paramita is pure; because feeling, thinking, action, and consciousness are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because matter is unattainable, prajna paramita is pure; because feeling, thinking, action, and consciousness are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in matter, so it is unattainable;

nothing can be attained in feeling, thinking, action, and consciousness, so they are unattainable. Because matter, feeling, thinking, action, and consciousness are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye sphere is unattainable, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the eye sphere is unattainable, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the eye sphere, so it is unattainable; nothing can be attained in the ear, nose, tongue, body, and conscious spheres, so they are unattainable. Because the eye, ear, nose, tongue, body, and conscious spheres are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the sight sphere is unattainable, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the sight sphere is unattainable, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the sight sphere, so it is unattainable; nothing can be attained in the sound, smell, taste, touch, and mental-image spheres, so they are unattainable. Because the sight, sound, smell, taste, touch, and mental-image spheres are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye realm is unattainable, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unattainable, prajna paramita is

pure.”

“World-Honored One, why is it said that because the eye realm is unattainable, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the eye realm, so it is unattainable; nothing can be attained in the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, so they are unattainable. Because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ear realm is unattainable, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the ear realm is unattainable, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the ear realm, so it is unattainable; nothing can be attained in the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, so they are unattainable. Because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the nose realm is unattainable, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unattainable, prajna paramita is

pure.”

“World-Honored One, why is it said that because the nose realm is unattainable, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unattainable, prajna paramita is pure?”

“Well-Appearing One, noting can be attained in the nose realm, so it is unattainable; nothing can be attained in the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, so they are unattainable. Because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the tongue realm is unattainable, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the tongue realm is unattainable, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the tongue realm, so it is unattainable; nothing can be attained in the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, so they are unattainable. Because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the body realm is unattainable, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unattainable, prajna paramita is

pure.”

“World-Honored One, why is it said that because the body realm is unattainable, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the body realm, so it is unattainable; nothing can be attained in the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, so they are unattainable. Because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the conscious realm is unattainable, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the conscious realm is unattainable, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the conscious realm, so it is unattainable; nothing can be attained in the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, so they are unattainable. Because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the earth realm is unattainable, prajna paramita is pure; because the water, fire, wind, space, and consciousness

realms are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the earth realm is unattainable, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the earth, so it is unattainable; nothing can be attained in the water, fire, wind, space, and consciousness realms, so they are unattainable. Because the earth, water, fire, wind, space, and consciousness are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because ignorance is unattainable, prajna paramita is pure; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because ignorance is unattainable, prajna paramita is pure; because action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in ignorance, so it is unattainable; nothing can be attained in action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, so they are unattainable. Because ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because giving paramita is unattainable, prajna paramita is pure; because pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because giving paramita is unattainable, prajna paramita is pure; because pure precept, forbearance, diligence,

meditation, and prajna paramitas are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in giving paramita, so it is unattainable; nothing can be attained in pure precept, forbearance, diligence, meditation, and prajna paramitas, so they are unattainable. Because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because internal emptiness is unattainable, prajna paramita is pure; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because internal emptiness is unattainable, prajna paramita is pure; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in internal emptiness, so it is unattainable; nothing can be attained in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, so they are unattainable. Because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because realness is unattainable, prajna paramita is pure; because 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 unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because realness is unattainable, prajna paramita is pure; because realness, dharma realm, and so forth, and the realm of the inconceivable are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in realness, so it is unattainable; nothing can be attained in dharma realm, dharma nature, and so forth, and the realm of the inconceivable, so they are unattainable. Because realness, dharma realm, and so forth, and the realm of the inconceivable are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the noble truth of suffering is unattainable, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the noble truth of suffering is unattainable, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the noble truth of suffering, so it is unattainable; nothing can be attained in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so they are unattainable. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four meditations are unattainable, prajna paramita is pure; because the four immeasurable minds and four

formless concentrations are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the four meditations are unattainable, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the four meditations, so they are unattainable; nothing can be attained in the four immeasurable minds and four formless concentrations, so they are unattainable. Because the four meditations, four immeasurable minds, and four formless concentrations are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eight liberations are unattainable, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the eight liberations are unattainable, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the eight liberations, so they are unattainable; nothing can be attained in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so they are unattainable. Because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four bases of mindfulness are unattainable, prajna paramita is pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold

path are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the four bases of mindfulness are unattainable, prajna paramita is pure; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the four bases of mindfulness, so they are unattainable; nothing can be attained in the four correct endeavors, four bases of power, and so forth, and noble eightfold path, so they are unattainable. Because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the liberation gate of emptiness is unattainable, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the liberation gate of emptiness is unattainable, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the liberation gate of emptiness, so it is unattainable; nothing can be attained in the liberation gates of formlessness and nonaspiration, so they are unattainable. Because the liberation gates of emptiness, formlessness, and nonaspiration are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ten stages of bodhisattva are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the ten stages of bodhisattva are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the ten stages of bodhisattva,

so they are unattainable. Because the ten stages of bodhisattva are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the five eyes are unattainable, prajna paramita is pure; because the six supernatural powers are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the five eyes are unattainable, prajna paramita is pure; because the six supernatural powers are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the five eyes, so they are unattainable; nothing can be attained in the six supernatural powers, so they are unattainable. Because the five eyes and the six supernatural powers are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the Buddha’s ten abilities are unattainable, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the Buddha’s ten abilities are unattainable, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the Buddha’s ten abilities, so they are unattainable; nothing can be attained in the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power, so they are unattainable. Because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s

wisdom and power are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because staying in correct mindfulness is unattainable, prajna paramita is pure; because dwelling in equanimity at all times is unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because staying in correct mindfulness is unattainable, prajna paramita is pure; because dwelling in equanimity at all times is unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in staying in correct mindfulness, so it is unattainable; nothing can be attained in dwelling in equanimity at all times, so it is unattainable. Because staying in correct mindfulness and dwelling in equanimity at all times are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the perfect knowledge of everything is unattainable, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the perfect knowledge of everything is unattainable, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the perfect knowledge of everything, so it is unattainable; nothing can be attained in the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, so they are unattainable. Because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all dharani gates are unattainable,

prajna paramita is pure; because all samadhi gates are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because all dharani gates are unattainable, prajna paramita is pure; because all samadhi gates are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in all dharani gates, so they are unattainable; nothing can be attained in all samadhi gates, so they are unattainable. Because all dharani gates and all samadhi gates are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the stream-entry effect is unattainable, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the stream-entry is unattainable, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the stream-entry effect, so it is unattainable; nothing can be attained in the once-return effect, nonreturn effect, and arhat effect, so they are unattainable. Because the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the self-enlightenment bodhi is unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the self-enlightenment bodhi is unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the self-enlightenment bodhi, so it is unattainable. Because the self-enlightenment bodhi is unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all great bodhisattva actions are unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because all great bodhisattvas are unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in all great bodhisattva actions, so they are unattainable. Because all great bodhisattva actions are unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in the unsurpassed, perfect, and universal bodhi of the Buddhas, so it is unattainable. Because the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable, prajna paramita is pure.

“Furthermore, Well-Appearing One, because empty space is unattainable, prajna paramita is pure.”

“World-Honored One, why is it said that because empty space is unattainable, prajna paramita is pure?”

“Well-Appearing One, nothing can be attained in empty space, so it is unattainable. Because empty space is unattainable, prajna paramita is pure.

(The Buddha further taught that because various dharmas are unattainable, prajna paramita is pure. The dharmas are unattainable because nothing can be attained in them.)

“Furthermore, Well-Appearing One, because matter is without arising and extinction, contamination and purification, prajna paramita is pure; because feeling, thinking, action, and consciousness are without arising and extinction, contamination

and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because matter, feeling, thinking, action, and consciousness are without arising and extinction, contamination and purification?”

“Well-Appearing One, because matter, feeling, thinking, action, and consciousness are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye sphere is without arising and extinction, contamination and purification, prajna paramita is pure; because the ear, nose, tongue, body, and conscious spheres are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the eye, ear, nose, tongue, body, and conscious spheres are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the eye, ear, nose, tongue, body, and conscious spheres are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the sight sphere is without arising and extinction, contamination and purification, prajna paramita is pure; because the sound, smell, taste, touch, and mental-image spheres are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the sight, sound, smell, taste, touch, and mental-image spheres are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the sight, sound, smell, taste, touch, and mental-image spheres are empty in the final analysis, they are without arising and

extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eye realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ear realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are empty in the final analysis, they are without arising and extinction, contamination and purification.

Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the nose realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the tongue realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are empty in the final analysis, they are without arising and extinction, contamination and

purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the body realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the conscious realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are empty in the final analysis, they are without arising and

extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the earth realm is without arising and extinction, contamination and purification, prajna paramita is pure; because the water, fire, wind, space, and consciousness realms are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the earth, water, fire, wind, space, and consciousness realms are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the earth, water, fire, wind, space, and consciousness realms are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because ignorance is without arising and extinction, contamination and purification, prajna paramita is pure; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are without arising and extinction, contamination and purification?”

“Well-Appearing One, because ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because giving paramita is without arising and extinction, contamination and purification, prajna paramita is pure;

because pure precept, forbearance, diligence, meditation, and prajna paramitas are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are without arising and extinction, contamination and purification?”

“Well-Appearing One, because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because internal emptiness is without arising and extinction, contamination and purification, prajna paramita is pure; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are without arising and extinction, contamination and purification?”

“Well-Appearing One, because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna

paramita is pure.

“Furthermore, Well-Appearing One, because realness is without arising and extinction, contamination and purification, prajna paramita is pure; because 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 without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because realness, dharma realm, and so forth, and the realm of the inconceivable are without arising and extinction, contamination and purification?”

“Well-Appearing One, because realness, dharma realm, and so forth, and the realm of the inconceivable are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the noble truth of suffering is without arising and extinction, contamination and purification, prajna paramita is pure; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four meditations are without arising and extinction, contamination and purification, prajna paramita is pure; because the four immeasurable minds and four formless concentrations are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the four meditations, four immeasurable minds, and four formless concentrations are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the four meditations, four immeasurable minds, and four formless concentrations are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the eight liberations are without arising and extinction, contamination and purification, prajna paramita is pure; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the four bases of mindfulness are without arising and extinction, contamination and purification, prajna paramita is

pure; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the liberation gate of emptiness is without arising and extinction, contamination and purification, prajna paramita is pure; because the liberation gates of formlessness and nonaspiration are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the liberation gates of emptiness, formlessness, and nonaspiration are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the liberation gates of emptiness, formlessness, and nonaspiration are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the ten stages of bodhisattva are without arising and extinction, contamination and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the ten stages of bodhisattva are without arising and extinction, contamination and purification?”

“Well-Appearing One, because the ten stages of bodhisattva are empty in the final analysis, they are without arising and extinction, contamination and purification. Therefore, prajna paramita is pure.”

(The Buddha added that because various dharmas are empty in the final analysis, they are without arising and extinction, contamination and purification. Because of this reason, prajna paramita is pure.)

Fascicle 296

Chapter 37

The Forms of Prajna

Section 5

(In the First Assembly)

The Buddha said, “Well-Appearing One, because the five eyes are without arising, extinction, contamination, and purification, prajna paramita is pure; because the six supernatural powers are without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the five eyes and the six supernatural powers are without arising, extinction, contamination, and purification?”

“Well-Appearing One, because the five eyes and the six supernatural powers are empty in the final analysis, they are without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the Buddha’s ten abilities are without arising, extinction, contamination, and purification, prajna paramita is pure; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are without arising, extinction, contamination, and purification?”

“Well-Appearing One, because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are empty in the final analysis, they are without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because staying in correct mindfulness is without arising, extinction, contamination, and purification, prajna paramita is pure; because dwelling in equanimity at all times is without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because staying in correct mindfulness and dwelling in equanimity at all times are without arising, extinction, contamination, and purification?”

“Well-Appearing One, because staying in correct mindfulness and dwelling in equanimity at all times are empty in the final analysis, they are without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the perfect knowledge of everything is without arising, extinction, contamination, and purification, prajna paramita is pure; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are without arising, extinction, contamination, and purification?”

“Well-Appearing One, because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are empty in the final analysis, they are without arising, extinction,

contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all dharani gates are without arising, extinction, contamination, and purification, prajna paramita is pure; because all samadhi gates are without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because all dharani gates and all samadhi gates are without arising, extinction, contamination, and purification?”

“Well-Appearing One, because all dharani gates and all samadhi gates are empty in the final analysis, they are without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the stream-entry effect is without arising, extinction, contamination, and purification, prajna paramita is pure; because the once-return effect, nonreturn effect, and arhat effect are without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are without arising, extinction, contamination, purification?”

“Well-Appearing One, because the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are empty in the final analysis, they are without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the self-enlightenment bodhi is without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the self-enlightenment bodhi is without arising, extinction, contamination, purification?”

“Well-Appearing One, because the self-enlightenment bodhi is empty in the final analysis, it is without arising, extinction, contamination, and purification.

Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because all great bodhisattva actions are without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because all great bodhisattva actions are without arising, extinction, contamination, and purification?”

“Well-Appearing One, because all great bodhisattva actions are empty in the final analysis, they are without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because the unsurpassed, perfect, and universal bodhi of the Buddhas is without arising, extinction, contamination, and purification?”

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is empty in the final analysis, it is without arising, extinction, contamination, and purification. Therefore, prajna paramita is pure.

“Furthermore, Well-Appearing One, because empty space is without arising, extinction, contamination, and purification, prajna paramita is pure.”

“World-Honored One, why is it said that prajna paramita is pure because empty space is without arising, extinction, contamination, and purification?”

“Well-Appearing One, because empty space is empty in the final analysis, it is without arising, extinction, contamination, and purification. Therefore, prajna

paramita is pure.”

(Summing up from fascicles 293, 294, 295, and 296 above, the Buddha had explained that prajna paramita is pure based on these reasons:

1. As various dharmas are without arising, extinction, contamination, and purification, they are pure. Therefore, prajna paramita is pure.
2. Because various dharmas cannot be grasped, they are without contamination. Therefore, prajna paramita is pure.
3. Because various dharmas are only the provisional terms, like echoes and images that exist provisionally, prajna paramita is pure.
4. Because various dharmas are unspeakable, prajna paramita is pure.
5. Because various dharmas are unattainable, prajna paramita is pure.
6. Because various dharmas are pure in the final analysis, prajna paramita is pure.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the good gentlemen, gentlewomen, and so forth can accept, embrace, read, recite, reflect reasonably on, and lecture on prajna paramita, they will have healthy six senses and fully formed limbs; their bodies will not be weak; and their lifespans will not be shortened. Besides, numberless hundreds of thousands of heavenly deities will always stay with, follow, keep, and stay in mindfulness of them respectfully. These good gentlemen, gentlewomen, and so forth will read, recite, and lecture on prajna paramita on the eighth, fourteenth, and fifteenth days of black half-month when the moon is new and of white half-month when the moon is full. At that time, the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of

Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Expansive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and the Heaven of Ultimate Form will all gather together at these dharma teachers' places in order to listen to prajna paramita. These good gentlemen, gentlewomen, and so forth will gain countless, boundless, inconceivable, and measureless superior merit and virtues because of reading, reciting, and lecturing on the fathomless prajna paramita in numberless large assemblies."

(Well-Appearing One said to the Buddha that the good gentlepersons who read, recite, and teach the profound prajna paramita will gain many merits and virtues; they also will be protected and respected by heavenly deities.)

The Buddha said, "Well-Appearing One, it is as you say. If the good gentlemen, gentlewomen, and so forth accept, embrace, read, recite, reflect reasonably on, and lecture for others on prajna paramita, then they will have healthy six senses and perfect limbs; their physical bodies will not become weak; and their lifespans will not be shortened. Besides, numberless hundreds of thousands of heavenly deities will always stay with, follow, protect, and stay in mindfulness of them respectfully. These good gentlemen, gentlewomen, and so forth will read, recite, and lecture on prajna paramita on the eighth, fourteenth, and fifteenth days of each black half-month when the moon is new and of each white half-month when the moon is full. At that time, the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Ultimate Form will gather at these dharma teachers' places to listen to prajna paramita. These good gentlemen,

gentlewomen, and so forth thus will gain countless, boundless, inconceivable, and measureless superior merits and virtues because of their reading, reciting, and lecturing on the fathomless prajna paramita in numberless large assemblies.

(The Buddha approved what Well-Appearing One said about these good gentlepersons. In the following paragraphs, the Buddha will describe the immense benefits of the profound prajna paramita for numberless sentient beings.)

“Why? Well-Appearing One, prajna paramita is a great treasury. Because of it, the poverty and hardship of numberless and boundless sentient beings in hells, the realm of animals, and the realm of ghosts are relieved. Prajna paramita can bring wealth, honor, peace, and happiness of the noble families of Ksatriya, Brāhman, elders, and laypersons to numberless and boundless sentient beings. It can bring wealth, honor, peace, and happiness of the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and the Heaven of Enjoying Other-Made Changes to numberless and boundless sentient beings. It can bring wealth, honor, peace, and happiness of the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and the Heaven of Ultimate Form to numberless and boundless sentient beings. It can bring wealth, honor, peace, and happiness of the Heaven of Boundless Space, Heaven of Boundless Consciousness, Heaven of Nothingness, and the Heaven of Nonthinking and Not Nonthinking to numberless and boundless sentient beings. It can bring

wealth, honor, peace, and happiness of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and the self-enlightenment bodhi to numberless and boundless sentient beings. It can also bring wealth, honor, peace, and happiness of the unsurpassed, perfect, and universal bodhi to numberless and boundless sentient beings.

“Why? In this great treasury of prajna paramita, the path of the ten virtuous karmas, four meditations, four immeasurable minds, and four formless concentrations are elaborated, explicated, and demonstrated; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, noble eightfold path, three liberation gates, eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, ten universal contemplations, four noble truths, the gem of the Buddha, the gem of the dharma, and the gem of the sangha are elaborated, explicated, and demonstrated; giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, prajna paramita, skillfulness paramita, aspiration paramita, abilities paramita, knowledge paramita, ten stages of bodhisattva, all great bodhisattva actions, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, emptiness of selfless self-nature, realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, 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 elaborated, explicated, and demonstrated; the five eyes, six supernatural powers, Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, staying in correct mindfulness, dwelling in equanimity at all times, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena, all dharani gates, and all samadhi gates are elaborated, explicated, and demonstrated. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to be reborn in the noble families of Ksatriya, Brāhman, elders, and laypersons. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to be reborn in Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth and Heaven of Enjoying Other-Made Changes. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to be reborn in Heaven of Brahma Followers, Heaven of Brahma Associates, and so forth and Heaven of Ultimate Form. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to be reborn in Heaven of Boundless Space, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to attain stream-entry effect, once-return effect, nonreturn effect, and arhat effect. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to attain self-enlightenment bodhi. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to attain the correct bodhisattva path of nonarising. Countless sentient beings have learned and cultivated these numberless treasures of the dharma, so they are able to

attain the unsurpassed, perfect, and universal bodhi. Well-Appearing One, because of this cause and condition, prajna paramita is called the great treasury.

(The Buddha further taught that numberless wonderful treasures of the dharma were stored in prajna paramita so that those who learned and cultivated it would benefit greatly.)

“Well-Appearing One, in this great treasury of prajna paramita, the correct teachings are given, showing that all dharmas are without arising, extinction, contamination, purification, grasping, and renunciation. Why? It is because not a single dharma can arise or extinguish, can become contaminated or purified, and can be grasped or renounced.

(The Buddha said prajna paramita showed this truth: not a single dharma can arise or extinguish, become contaminated or purified, and can be grasped or renounced. Prajna paramita is the great treasury of nonattainment.)

“Well-Appearing One, we will not say that in such great treasury of prajna paramita, there is a dharma that is virtuous or not virtuous, in or beyond the world, flawed or flawless, guilty or guiltless, contaminated or purified, and conditioned or unconditioned. Well-Appearing One, because of this cause and condition, prajna paramita is the great treasury of nonattainment,

“Well-Appearing One, we will say that in such great treasury of prajna paramita, there is not a dharma that is contaminated. Why? Not a dharma can be contaminated. Well-Appearing One, because of this cause and condition, prajna paramita is called the uncontaminated great treasury of dharma.

“Well-Appearing One, when cultivating prajna paramita, if the great bodhisattvas do not think and argue with discrimination and attainment, ‘I am practicing and cultivating prajna paramita,’ then they will be able to really cultivate prajna paramita; stay close with and pay homage to the Buddhas; travel from one

Buddha country to the other; make offerings to, esteem, and acclaim the Buddhas, the World-Honored Ones; assist the sentient beings to mature, dignify the Buddha lands, and cultivate various great bodhisattva actions; and realize insightfully and attain the unsurpassed, perfect, and universal bodhi quickly.

(The Buddha taught that the great bodhisattvas who cultivated prajna paramita without thinking or arguing with differentiation will gain immense merits and virtues.)

“Well-Appearing One, such prajna paramita neither seeks out nor rejects dharmas. It neither guides nor is guided by dharmas. It neither grasps nor renounces dharmas. It does not make dharmas arise or extinguish. It does not contaminate or purify dharmas. It is neither permanent nor impermanent. It neither changes nor remains changeless. It does not make dharmas come or go, enter or go out, and increase or decrease. Well-Appearing One, such prajna paramita is not the past, future, or present. Well-Appearing One, such prajna paramita does not go beyond the realms of desire, form, and formlessness; nor does it dwell in these realms.

(The Buddha described various features of prajna paramita.)

“Well-Appearing One, prajna paramita neither stays with nor turns away from giving paramita; it neither stays with nor turns away from pure precept, forbearance, diligence, meditation, prajna, skillfulness, aspiration, ability, and knowledge paramitas.

“Well-Appearing One, prajna paramita neither stays with nor turns away from internal emptiness. Prajna paramita neither stays with nor turns away from 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.

“Well-Appearing One, prajna paramita neither stays with nor turns away from realness. Prajna paramita neither stays with nor turns away from 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.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the noble truth of suffering. Prajna paramita neither stays with nor turns away from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the four meditations. Prajna paramita neither stays with nor turns away from the four immeasurable minds and four formless concentrations.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the eight liberations. Prajna paramita neither stays with nor turns away from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the four bases of mindfulness. Prajna paramita neither stays with nor turns away from the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the liberation gate of emptiness. Prajna paramita neither stays with nor turns away from the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the ten stages of bodhisattva.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the five eyes. Prajna paramita neither stays with nor turns away from the six supernatural powers.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the Buddha’s ten abilities. Prajna paramita neither stays with nor turns away from 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.

“Well-Appearing One, prajna paramita neither stays with nor turns away from staying in correct mindfulness. Prajna paramita neither stays with nor turns away from dwelling in equanimity always.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the perfect knowledge of everything. Prajna paramita neither stays with nor turns away from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, prajna paramita neither stays with nor turns away from all dharani gates. Prajna paramita neither stays with nor turns away from all samadhi gates.

“Well-Appearing One, prajna paramita neither stays with nor turns away from stream-entry effect. Prajna paramita neither stays with nor turns away from once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, prajna paramita neither stays with nor turns away from self-enlightenment bodhi.

“Well-Appearing One, prajna paramita neither stays with nor turns away from

all great bodhisattva actions.

“Well-Appearing One, prajna paramita neither stays with nor turns away from the unsurpassed, perfect, and universal bodhi of the Buddhas.

(The Buddha taught that prajna paramita neither stays with nor turns away from various dharmas.)

“Well-Appearing One, prajna paramita neither stays with the dharma of voice-hearers nor renounces the dharma of ordinary sentient beings. It neither stays with the dharma of self-enlightened ones nor renounces the dharma of voice-hearers. It neither stays with the dharma of Buddhas nor renounces the dharma of self-enlightened ones. It neither stays with the unconditioned dharmas nor renounces the conditioned dharmas. Why? Well-Appearing One, whether the Buddha appears in the world or not, these dharmas remain changeless. All Thus-Comers have been awakened perfectly and universally to dharma nature, dharma realm, dharma concentration, and dharma dwelling. After attaining perfect and universal contemplation and enlightenment, the Thus-Comers further teach, explicate, manifest, and analyze these dharmas for sentient beings so that all of them can understand insightfully the correct meanings of the dharma and stay far away from upside-down delusions and inverted differentiations.”

At that time, numberless hundreds of thousands of heavenly sons stood still in empty space. They rejoiced and danced, spread delicate and fragrant heavenly flowers, such as utpala, padma, kumuda, and pundarika, and fragrant incense powders as offerings to the Buddha. They celebrated to each other and sang, “We are fortunate to be able to see the Buddha’s second turning of wonderful dharma wheel in this continent of Jambudvīpa.” Numberless hundreds of thousands of heavenly sons realized and attained dharma forbearance of nonarising immediately upon hearing the teaching of prajna paramita.

At that time, the Buddha said to the long-lived sage Well-Appearing One, “This is neither the first turning nor the second turning of the dharma wheel. Why? Well-Appearing One, prajna paramita appears not for the sake of turning or re-turning the dharmas. Why? It is because of the emptiness of selfless self-nature of all dharmas.”

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, you say that prajna paramita appears not for the sake of turning or re-turning the dharmas because of emptiness of selfless self-nature of all dharmas. Which dharmas are considered to have empty self-nature?”

The Buddha replied, “Well-Appearing One, prajna paramita and the nature of prajna paramita are empty; meditation, diligence, forbearance, pure precept, and giving paramitas and their nature are empty.

“Well-Appearing One, internal emptiness and the nature of internal emptiness are empty; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and their nature are empty.

“Well-Appearing One, realness and the nature of realness are empty; 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 and their nature are empty.

“Well-Appearing One, the noble truth of suffering and the nature of the noble

truth of suffering are empty; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and their nature are empty.

“Well-Appearing One, the four meditations and their nature are empty; the four immeasurable minds and four formless concentrations and their nature are empty.

“Well-Appearing One, the eight liberations and their nature are empty; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their nature are empty.

“Well-Appearing One, the four bases of mindfulness and their nature are empty; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their nature are empty.

“Well-Appearing One, the liberation gate of emptiness and its nature are empty; the liberation gates of formlessness and nonaspiration and their nature are empty.

“Well-Appearing One, the ten stages of bodhisattva and their nature are empty.

“Well-Appearing One, the Buddha’s ten abilities and their nature are empty; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power and their nature are empty.

“Well-Appearing One, staying in correct mindfulness and its nature are empty; dwelling in equanimity always and its nature are empty.

“Well-Appearing One, the perfect knowledge of everything and its nature are empty; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena and their nature are empty.

“Well-Appearing One, all dharani gates and their nature are empty; all samadhi gates and the nature are empty.

“Well-Appearing One, the stream-entry effect and its nature are empty; the

once-return effect, nonreturn effect, and arhat effect and their nature are empty.

“Well-Appearing One, the self-enlightenment bodhi and its nature are empty.

“Well-Appearing One, all great bodhisattva actions and their nature are empty.

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas and the nature of the unsurpassed, perfect, and universal bodhi of the Buddhas are empty.

“Well-Appearing One, because the selfless self-nature of all dharmas is empty, prajna paramita appears in the world not for the sake of turning or re-turning the dharmas.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, the prajna paramita of the great bodhisattvas is the great prajna paramita only because the great bodhisattvas have thoroughly understood that the self-nature of all dharmas is empty. Because the great bodhisattvas have thoroughly understood the empty self-nature of all dharmas, they are able to realize insightfully and attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel to deliver numberless sentient beings. Although they realize and attain the bodhi, they do not attain anything because both realization and nonrealization of the dharma are unattainable. Although they turn the dharma wheel, they do not view the turning and re-turning of the dharma as attainable. Although they deliver sentient beings, they do not view the visible and invisible dharmas as attainable. World-Honored One, in this great prajna paramita, the things like turning the dharma wheel are unattainable in the final analysis because all dharmas do not arise. Why? In the dharmas of emptiness, formlessness, and nonaspiration, nothing can be turned or re-turned. World-Honored One, if one can lecture on, explicate, analyze, and manifest prajna paramita so that others will understand it easily, then this person is an excellent and pure teacher of prajna paramita. In this event both the teacher and the listeners are

nonexistent. Because the teacher and the listeners are nonexistent, ones who can realize insightfully are also unattainable. Because those who can realize insightfully are nonexistent, no one will enter nirvana. In the excellent teaching of prajna paramita, the field of bliss is nonexistent because the nature of the giver, the receiver, and the things given are empty.”

(This is the truth of emptiness in the profound prajna paramita that Well-Appearing One had realized after he was inspired by Buddha’s teaching.)

Chapter 38

Paramita

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha,
 “World-Honored One, prajna paramita is the boundless paramita.”

The Buddha said, “Yes, it is as boundless as empty space.”

“World-Honored One, prajna paramita is the equal paramita.”

The Buddha said, “Yes, the natures of all dharmas are equal.”

“World-Honored One, prajna paramita is the faraway paramita.”

The Buddha said, “Yes, paramita is empty in the final analysis.”

“World-Honored One, prajna paramita is the paramita difficult to subjugate.”

The Buddha said, “Yes, the natures of all dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita without footprints.”

The Buddha said, “Yes, it is an entity without name.”

“World-Honored One, prajna paramita is the paramita of empty space.”

The Buddha said, “Yes, both inhalations and exhalations are unattainable.”

“World-Honored One, prajna paramita is the unspeakable paramita.”

The Buddha said, “Yes, general contemplation and specific investigation in prajna paramita are unattainable.”

“World-Honored One, prajna paramita is the nameless paramita.”

The Buddha said, “Yes, feeling, thinking, action, and consciousness are unattainable.”

“World-Honored One, prajna paramita is the paramita without actions.”

The Buddha said, “Yes, all dharmas are without going and coming.”

“World-Honored One, prajna paramita is the paramita that cannot be seized.”

The Buddha said, “Yes, all dharmas cannot be grasped.”

“World-Honored One, prajna paramita is the paramita of exhaustion.”

The Buddha said, “Yes, all dharmas will be exhausted in the final analysis.”

“World-Honored One, prajna paramita is the paramita without arising and extinction.”

The Buddha said, “Yes, all dharmas do not arise and extinguish.”

“World-Honored One, prajna paramita is the paramita without making.”

The Buddha said, “Yes, the makers are unattainable.”

“World-Honored One, prajna paramita is the paramita without knowledge.”

The Buddha said, “Yes, the knowers are unattainable.”

“World-Honored One, prajna paramita is the paramita without transition.”

The Buddha said, “Yes, death and rebirth are unattainable.”

“World-Honored One, prajna paramita is the paramita without loss and destruction.”

The Buddha said, “Yes, all dharmas are without lose and destruction.”

“World-Honored One, prajna paramita is the dream-like paramita.”

The Buddha said, “Yes, all dharmas are like what one sees in dreams; they are unattainable.”

“World-Honored One, prajna paramita is the echo-like paramita.”

The Buddha said, “Yes, what one hears is unattainable.”

“World-Honored One, prajna paramita is the image-like paramita.”

The Buddha said, “Yes, all dharmas are like the images reflected in mirrors; they are unattainable.”

“World-Honored One, prajna paramita is the illusory-image paramita.”

The Buddha said, “Yes, all dharmas are like changing phenomena; they are unattainable.”

“World-Honored One, prajna paramita is the paramita of transformed things.”

The Buddha said, “Yes, all dharmas are like transformed things.”

“World-Honored One, prajna paramita is the mirage-like paramita.”

The Buddha said, “Yes, all dharmas are like mirages.”

“World-Honored One, prajna paramita is the paramita without contamination and purification.”

The Buddha said, “Yes, the causes of contamination and purification are unattainable.”

“World-Honored One, prajna paramita is the paramita of nonattainment.”

The Buddha said, “Yes, what various dharmas rely on is unattainable.”

“World-Honored One, prajna paramita is the paramita without nonsensical arguments.”

The Buddha said, “Yes, prajna paramita can destroy all nonsensical arguments.”

“World-Honored One, prajna paramita is the paramita without arrogance and attachment.”

The Buddha said, “Yes, prajna paramita can eliminate all kinds of arrogance and attachment.”

“World-Honored One, prajna paramita is the paramita without movement and turning.”

The Buddha said, “Yes, prajna paramita dwells in dharma realm.”

“World-Honored One, prajna paramita is the paramita free from defilements and attachment.”

The Buddha said, “Yes, prajna paramita is aware that all dharmas are not illusory.”

“World-Honored One, prajna paramita is the paramita without consecutive arising.”

The Buddha said, “Yes, prajna paramita does not differentiate among all dharmas.”

“World-Honored One, prajna paramita is the extremely tranquil paramita.”

The Buddha said, “Yes, prajna paramita does not attain the forms of dharmas.”

“World-Honored One, prajna paramita is the paramita free from greed.”

The Buddha said, “Yes, all greedy things are unattainable.”

“World-Honored One, prajna paramita is the paramita free from anger.”

The Buddha said, “Yes, prajna paramita can destroy all kinds of hatred and anger.”

“World-Honored One, prajna paramita is the paramita free from ignorance.”

The Buddha said, “Yes, prajna paramita can eliminate all kinds of ignorance and darkness.”

“World-Honored One, prajna paramita is the paramita free from vexations.”

The Buddha said, “Yes, prajna paramita is free from differentiations.”

“World-Honored One, prajna paramita is the paramita free from sentient beings.”

The Buddha said, “Yes, prajna paramita thoroughly understands that all sentient beings are nonexistent.”

“World-Honored One, prajna paramita is the paramita without disruption and destruction.”

The Buddha said, “Yes, all dharmas are without consecutive arising.”

“World-Honored One, prajna paramita is the paramita without two extremes.”

The Buddha replied, “Yes, prajna paramita is free from two extremes.”

“World-Honored One, prajna paramita is the paramita without mixture and destruction.”

The Buddha said, “Yes, prajna paramita knows that all dharmas are without mixture and destruction.”

“World-Honored One, prajna paramita is the paramita without grasping and attachment.”

The Buddha said, “Yes, prajna paramita goes beyond the stage of voice-hearer and the stage of self-enlightened one.”

“World-Honored One, prajna paramita is the paramita without differentiations.”

The Buddha said, “Yes, all differentiations are unattainable.”

“World-Honored One, prajna paramita is the paramita without division.”

The Buddha said, “Yes, the division of all dharmas is unattainable.”

“World-Honored One, prajna paramita is like empty space.”

The Buddha said, “Yes, prajna paramita thoroughly understands that all dharmas are without stagnation and obstruction.”

“World-Honored One, prajna paramita is the impermanent paramita.”

The Buddha said, “Yes, prajna paramita can extinguish all dharmas permanently.”

“World-Honored One, prajna paramita is the painful paramita.”

The Buddha said, “Yes, prajna paramita can drive all dharmas away permanently.”

“World-Honored One, prajna paramita is the selfless paramita.”

The Buddha said, “Yes, prajna paramita is detached from all dharmas.”

“World-Honored One, prajna paramita is the empty paramita.”

The Buddha said, “Yes, prajna paramita thoroughly understands that all dharmas are unattainable.”

“World-Honored One, prajna paramita is the formless paramita.”

The Buddha said, “Yes, prajna paramita realizes that all dharmas are without the forms of arising.”

“World-Honored One, prajna paramita is the paramita of internal emptiness.”

The Buddha said, “Yes, prajna paramita fully understands that internal dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of external emptiness.”

The Buddha said, “Yes, prajna paramita fully understands that external dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of internal-external emptiness.”

The Buddha said, “Yes, prajna paramita fully understands that internal-external dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of emptiness.”

The Buddha said, “Yes, prajna paramita fully understands that the dharmas of emptiness of emptiness are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of space.”

The Buddha said, “Yes, prajna paramita fully understands that the dharmas of emptiness of space are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of ultimate truth.”

The Buddha said, “Yes, the dharmas of emptiness of ultimate truth are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of conditioned phenomena.”

The Buddha said, “Yes, the dharmas of conditioned phenomena are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of unconditioned reality.”

The Buddha said, “Yes, the unconditioned dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita empty in the final analysis.”

The Buddha said, “Yes, the dharmas empty in the final analysis are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of nontemporality.”

The Buddha said, “Yes, the dharmas of emptiness of nontemporality are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of deconstruction.”

The Buddha said, “Yes, the dharmas of emptiness of deconstruction are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of changelessness.”

The Buddha said, “Yes, the dharmas of emptiness of changelessness are unattainable.”

“World-honored One, prajna paramita is the paramita of emptiness of original nature.”

The Buddha said, “Yes, both unconditioned and conditioned dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of particular characteristics.”

The Buddha said, “Yes, prajna paramita fully understands that all dharmas are apart from particular characteristics.”

“World-Honored One, prajna paramita is the paramita of emptiness of common characteristics.”

The Buddha said, “Yes, prajna paramita fully understands that all dharmas are apart from common characteristics.”

“World-Honored One, prajna paramita is the paramita of emptiness of all dharmas.”

The Buddha said, “Yes, prajna paramita knows that all internal and external dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of nonattainment.”

The Buddha said, “Yes, the natures of all dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of

selflessness.”

The Buddha said, “Yes, the dharmas of emptiness of selflessness are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of self-nature.”

The Buddha said, “Yes, the dharmas of emptiness of self-nature are unattainable.”

“World-Honored One, prajna paramita is the paramita of emptiness of selfless self-nature.”

The Buddha said, “Yes, the dharmas of emptiness of selfless self-nature are unattainable.”

“World-Honored One, prajna paramita is the paramita of realness.”

The Buddha said, “Yes, prajna paramita knows that the nature of realness is unattainable.”

“World-Honored One, prajna paramita is the paramita of dharma realm.”

The Buddha said, “Yes, prajna paramita fully understands that various dharma realms are unattainable.”

“World-Honored One, prajna paramita is the paramita of dharma nature.”

The Buddha said, “Yes, prajna paramita fully understands that various dharma natures are unattainable.”

“World-Honored One, prajna paramita is the paramita of the nature of nonillusion.”

The Buddha said, “Yes, the nature of nonillusion is unattainable.”

“World-Honored One, prajna paramita is the paramita of the nature of changelessness.”

The Buddha said, “Yes, the nature of changelessness is unattainable.”

“World-Honored One, prajna paramita is the paramita of the nature of equality.”

The Buddha said, “Yes, prajna paramita fully understands that the nature of equality is unattainable.”

“World-Honored One, prajna paramita is the paramita of the nature of nonarising.”

The Buddha said, “Yes, prajna paramita knows that the nature of nonarising is unattainable.”

“World-Honored One, prajna paramita is the paramita of dharma concentration.”

The Buddha said, “Yes, prajna paramita fully understands that dharma concentration is unattainable.”

“World-honored One, prajna paramita is the paramita of dharma dwelling.”

The Buddha responded, “Yes, prajna paramita fully understands that dharma dwelling is unattainable.”

“World-Honored One, prajna paramita is the paramita of reality.”

The Buddha said, “Yes, prajna paramita fully understands that the nature of reality is unattainable.”

“World-Honored One, prajna paramita is the paramita of the realm of empty space.”

The Buddha said, “Yes, prajna paramita fully understands that the realm of empty space is unattainable.”

“World-Honored One, prajna paramita is the paramita of the realm of the inconceivable.”

The Buddha said, “Yes, the realm of the inconceivable is unattainable.”

“World-Honored One, prajna paramita is the paramita of the four noble

truths.”

The Buddha said, “Yes, prajna paramita fully understands that the four noble truths are unattainable.”

“World-Honored One, prajna paramita is the paramita of four bases of mindfulness.”

The Buddha said, “Yes, the body, feeling, mind, and dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of four correct endeavors.”

The Buddha said, “Yes, the virtuous and not virtuous dharmas are unattainable.”

“World-Honored One, prajna paramita is the paramita of four bases of power.”

The Buddha said, “Yes, the natures of four bases of power are unattainable.”

“World-Honored One, prajna paramita is the paramita of five roots.”

The Buddha said, “Yes, the self-natures of five roots are unattainable.”

“World-Honored One, prajna paramita is the paramita of five powers.”

The Buddha said, “Yes, the self-natures of five powers are unattainable.”

“World-Honored One, prajna paramita is the paramita of seven factors for enlightenment.”

The Buddha said, “Yes, the natures of seven factors for enlightenment are unattainable.”

“World-Honored One, prajna paramita is the paramita of noble eightfold path.”

The Buddha said, “Yes, the nature of noble eightfold path is unattainable.”

“World-Honored One, prajna paramita is the paramita of the liberation gate of emptiness.”

The Buddha said, “Yes, the forms of the emptiness of getting away and emptiness of actions are unattainable.”

“World-Honored One, prajna paramita is the paramita of liberation gate of formlessness.”

The Buddha said, “Yes, the forms of tranquil actions are unattainable.”

“World-Honored One, prajna paramita is the paramita of liberation gate of nonaspiration.”

The Buddha said, “Yes, the forms of actions without aspiration and actions are unattainable.”

“World-Honored One, prajna paramita is the paramita of eight liberations.”

The Buddha said, “Yes, the natures of eight liberations are unattainable.”

“World-Honored One, prajna paramita is the paramita of eight vexation-overcoming meditations.”

The Buddha said, “Yes, the natures of eight vexation-overcoming meditations are unattainable.”

“World-Honored One, prajna paramita is the paramita of nine concentrations in sequence.”

The Buddha said, “Yes, the natures of nine concentrations in sequence are unattainable.”

“World-Honored One, prajna paramita is the paramita of ten universal contemplations.”

The Buddha said, “Yes, the natures of ten universal contemplations are unattainable.”

“World-Honored One, prajna paramita is giving paramita.”

The Buddha said, “Yes, both generous giving and stinginess are unattainable.”

“World-Honored One, prajna paramita is pure-precept paramita.”

The Buddha said, “Yes, both observing and violating precepts are unattainable.”

“World-Honored One, prajna paramita is forbearance paramita.”

The Buddha said, “Yes, both forbearance and anger are unattainable.”

“World-Honored One, prajna paramita is diligence paramita.”

The Buddha said, “Yes, both diligence and laziness are unattainable.”

“World-Honored One, prajna paramita is meditation paramita.”

The Buddha said, “Yes, both concentration and distraction are unattainable.”

“World-Honored One, prajna paramita is prajna paramita.”

The Buddha said, “Yes, both virtuous wisdom and wisdom abuse are unattainable.”

“World-Honored One, prajna paramita is skillful, expedient paramita.”

The Buddha said, “Yes, both expedient skillfulness and lack of expedient skillfulness are unattainable.”

“World-Honored One, prajna paramita is aspiration paramita.”

The Buddha said, “Yes, the things pursued and not pursued are unattainable.”

“World-Honored One, prajna paramita is abilities paramita.”

The Buddha said, “Yes, those with and without abilities are unattainable.”

“World-Honored One, prajna paramita is knowledge paramita.”

The Buddha said, “Yes, the things based and not based on knowledge are unattainable.”

“World-Honored One, prajna paramita is the paramita of ten stages of bodhisattva.”

The Buddha said, “Yes, both the ten stages and ten hindrances are unattainable.”

“World-Honored One, prajna paramita is the paramita of four meditations.”

The Buddha said, “Yes, the things associated with four meditations are unattainable.”

“World-Honored One, prajna paramita is the paramita of four immeasurable minds.”

The Buddha said, “Yes, the things associated with four immeasurable minds are unattainable.”

“World-Honored One, prajna paramita is the paramita of four formless concentrations.”

The Buddha said, “Yes, the things associated with four formless concentrations are unattainable.”

“World-Honored One, prajna paramita is the paramita of five eyes.”

The Buddha said, “Yes, the things associated with five eyes are unattainable.”

“World-Honored One, prajna paramita is the paramita of six supernatural powers.”

The Buddha said, “Yes, the things associated with six supernatural powers are unattainable.”

(The features and the powers, merits, and virtues of prajna paramita, raised first by Well-Appearing One and then thoroughly explicated by Buddha, from various perspectives, help great-vehicle learners realize what prajna paramita really is.)

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Chapter 38

Paramita

Section 2

(In the First Assembly)

“World-Honored One, prajna paramita is the paramita of Buddha’s ten abilities.”

The Buddha said, “Yes, prajna paramita thoroughly understands that all dharmas are invincible.”

“World-Honored One, prajna paramita is the paramita of four kinds of fearlessness.”

The Buddha said, “Yes, prajna paramita has achieved the perfect knowledge of the forms of the paths and does not regress or disappear.”

“World-Honored One, prajna paramita is the paramita of four unhindered understandings.”

The Buddha said, “Yes, prajna paramita has achieved the perfect knowledge of all phenomena without stagnation and hindrance.”

“World-Honored One, prajna paramita is the paramita of great loving-kindness.”

The Buddha said, “Yes, prajna paramita can bring peace and happiness to all sentient beings.”

“World-Honored One, prajna paramita is the paramita of great compassion.”

The Buddha said, “Yes, prajna paramita can benefit all sentient beings.”

“World-Honored One, prajna paramita is the paramita of great joy.”

The Buddha said, “Yes, prajna paramita never turns away from all sentient

beings.”

“World-Honored One, prajna paramita is the paramita of great equanimity.”

The Buddha said, “Yes, prajna paramita treats all sentient beings equally.”

“World-Honored One, prajna paramita is the paramita of eighteen distinctive features of Buddha’s wisdom and power.”

The Buddha said, “Yes, prajna paramita transcends the dharmas of voice-hearer and self-enlightened one.”

“World-Honored One, prajna paramita is the paramita of staying in correct mindfulness.”

The Buddha said, “Yes, the things associated with staying in correct mindfulness are unattainable.”

“World-Honored One, prajna paramita is the paramita of dwelling in equanimity at all times.”

The Buddha said, “Yes, the things associated with dwelling in equanimity at all times are unattainable.”

“World-Honored One, prajna paramita is the paramita of all dharani gates.”

The Buddha said, “Yes, the things associated with general retention are unattainable.”

“World-Honored One, prajna paramita is the paramita of all samadhi gates.”

The Buddha said, “Yes, the things associated with samadhi are unattainable.”

“World-Honored One, prajna paramita is the paramita of the perfect knowledge of everything.”

The Buddha said, “Yes, the things associated with the perfect knowledge of everything are unattainable.”

“World-Honored One, prajna paramita is the paramita of the perfect knowledge of the forms of the paths.”

The Buddha said, “Yes, the things associated with the perfect knowledge of the forms of the paths are unattainable.”

“World-Honored One, prajna paramita is the paramita of the perfect knowledge of all phenomena.”

The Buddha said, “Yes, the things associated with the perfect knowledge of all phenomena are unattainable.”

“World-Honored One, prajna paramita is the paramita of all great bodhisattva actions.”

The Buddha said, “Yes, the things associated with all great bodhisattva actions are unattainable.”

“World-Honored One, prajna paramita is the paramita of the unsurpassed, perfect, and universal bodhi of the Buddhas.”

The Buddha said, “Yes, the things associated with the unsurpassed, perfect, and universal bodhi of the Buddhas are unattainable.”

“World-Honored One, prajna paramita is the paramita of the Thus-Comer.”

The Buddha said, “Yes, prajna paramita teaches all dharmas as they really are.”

“World-Honored One, prajna paramita is the natural paramita.”

The Buddha said, “Yes, prajna paramita has attained freedom and easiness in all dharmas.”

“World-Honored One, prajna paramita is the paramita of the perfect and universal enlightenment.”

The Buddha said, “Yes, prajna paramita is perfectly and universally awakened to the forms of all dharmas.”

Chapter 39

Rarely Heard Merits and Virtues

Section 1

(In the First Assembly)

In the meantime, Heavenly Emperor Indra thought to himself: “Some good gentlemen, gentlewomen, and so forth had in the past stayed close to numberless Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones and made offerings to them; they had vowed to plant many virtuous roots and had been absorbed by many virtuous intellectuals. Because of this cause and condition, they can hear the name, merits, and virtues of prajna paramita and further write, read, recite, accept, embrace, reflect reasonably on, lecture for others on, and cultivate prajna paramita as much as possible. These persons must have stayed in numberless Buddhas’ places and made offerings to esteem and acclaim the Buddhas. Because they have planted many virtuous roots, they are able to hear, accept, embrace, reflect on, read, recite, lecture for others on prajna paramita; they can also practice as they are taught, and inquire and reply to the questions about this sutra. They can do all these superior things because of the powers of bliss. If the good gentlemen, gentlewomen, and so forth have made offerings to numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and acquired pure merits and virtues, then they will not be shocked, frightened, and scared when hearing prajna paramita; they will rather enjoy it, and further develop belief in it and cultivate as they are taught. These persons must have cultivated and learned giving, pure precept, forbearance, diligence, meditation, and prajna paramitas for many kotis of kalpas so that they are able to accomplish these wonderful things in present life.”

At that time, the long-lived sage Sariputra said to the Buddha, “World-

Honored One, if the good gentlemen, gentlewomen, and so forth are not shocked, frightened, and scared upon hearing the profound essential meanings of prajna paramita; rather, they will further write, read, recite, accept, embrace, reflect reasonably on, lecture for others on, and cultivate prajna paramita as they are taught, then these persons must be the great bodhisattva without regression. Why? World-Honored One, the essential meanings of prajna paramita are fathomless and extremely difficult to believe and understand. If they have not cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas long enough, how can they believe in and understand prajna paramita immediately upon hearing it?

“World-Honored One, if the good gentlemen, gentlewomen, and so forth hear prajna paramita and argue against and slander it, then they must have done the same things in their previous lives. Why? World-Honored One, when hearing the fathomless prajna paramita, they are not happy. Their minds are not pure, and they cannot develop belief in it because of their previous negative karmas.

“World-Honored One, these persons have never stayed close to the Buddhas, bodhisattvas, and the Buddhas’ disciples; they have never asked these questions: How should we practice giving paramita? How should we practice pure precept, forbearance, diligence, meditation, and prajna paramitas? How should we dwell in internal emptiness? How should we dwell in 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? How should we dwell in realness? How should we

dwell in 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? How should we dwell in the noble truth of suffering? How should we
 dwell in the noble truths of the cause of suffering, the cessation of suffering, and the
 path for the cessation of suffering? How should we cultivate the four meditations?
 How should we cultivate the four immeasurable minds and four formless
 concentrations? How should we cultivate the eight liberations? How should we
 cultivate the eight vexation-overcoming meditations, nine concentrations in sequence,
 and ten universal contemplations? How should we cultivate the four bases of
 mindfulness? How should we cultivate the four correct endeavors, four bases of
 power, five roots, five powers, seven factors for enlightenment, and noble eightfold
 path? How should we cultivate the liberation gate of emptiness? How should we
 cultivate the liberation gates of formlessness and nonaspiration? How should we
 cultivate the five eyes? How should we cultivate the six supernatural powers? How
 should we cultivate the Buddha's ten abilities? How should we cultivate 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? How should we cultivate to stay in correct mindfulness? How
 should we cultivate to always dwell in equanimity? How should we cultivate the
 perfect knowledge of everything? How should we cultivate the perfect knowledge of
 the forms of the paths and perfect knowledge of all phenomena? How should we
 cultivate all dharani gates? How should we cultivate all samadhi gates? How should
 we cultivate all great bodhisattva actions? How should we cultivate the unsurpassed,
 perfect, and universal bodhi of the Buddhas? When they hear the fathomless prajna
 paramita, they will argue against it and slander it; they do not believe it; they are not

happy; and their minds are not pure.”

At that time, Heavenly Emperor Indra said to Sariputra, “Great Virtuous One, the meanings implied by prajna paramita are fathomless and extremely difficult to believe and understand. For those who have not believed in, understood, and cultivated prajna paramita long enough, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. If the people have not believed in, understood, and dwelled in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature long enough, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. If the people have not believed in, understood, and dwelled in realness, 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 long enough, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. If the people have not believed in, understood, and dwelled in the four noble truths, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. If the people have not believed in, understood, and cultivated the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of

mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness and nonaspiration; and the ten stages of bodhisattva long enough, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. If the people have not believed in, understood, and cultivated the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; and all dharani gates and all samadhi gates long enough, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. If the people have not believed in, understood, and cultivated all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas long enough, it is not unusual that they will slander instead of believing in and understanding prajna paramita upon hearing it. Great Virtuous One, today I would like to pay homage to the fathomless prajna paramita. To pay homage to prajna paramita is equally paying homage to the perfect knowledge of all perfect knowledge."

(In the dialogues between Heavenly Emperor Indra and Sariputra, the difficulty to believe in and understand the profound meanings of prajna paramita is stressed. Those who can believe in and understand prajna paramita must have stayed close to the Buddha long enough; read, heard, reflected on, lectured on prajna paramita long enough; and cultivated various superior virtuous dharmas long enough.)

At that time, the Buddha said to Heavenly Emperor Indra, "Kausika, it is as you say. To pay homage to prajna paramita is equally paying homage to the perfect

knowledge of all perfect knowledge. Why? Kausika, it is because the perfect knowledge of all perfect knowledge possessed by the Buddhas arises from prajna paramita.

“Kausika, if the good gentlemen, gentlewomen, and so forth would like to dwell in the perfect knowledge of all perfect knowledge, they should dwell in prajna paramita. If they would like to initiate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they should learn prajna paramita. If they would like to remove all vexations and deep-rooted negative disposition, they should learn prajna paramita. If they would like to attain the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and ferry numberless sentient beings to the other shore, they should learn prajna paramita. If they would like to establish sentient beings skillfully and expediently in stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, or merely would like to improve themselves, they should learn prajna paramita. If they would like to establish sentient beings skillfully and expediently in the unsurpassed, perfect, and universal bodhi of the Buddhas, they should learn prajna paramita. If they would like to establish sentient beings skillfully and expediently in all great bodhisattva actions without regression or merely would like to improve themselves, they should learn prajna paramita. If the great bodhisattvas would like to subjugate evil demons and other-path followers, they should learn prajna paramita. If the great bodhisattvas would like to absorb the bhiksus well, they should learn prajna paramita.”

(As Kausika said that paying homage to prajna paramita is equally paying homage to perfect knowledge of all perfect knowledge, the Buddha added that because of prajna paramita, the perfect knowledge is established. He further encouraged good gentlepersons to learn prajna paramita so that they could not only improve themselves

but also assist and deliver numberless sentient beings.)

In the meantime, Heavenly Emperor Indra said to the Buddha, “World-Honored One, how should great bodhisattvas dwell in and learn matter when cultivating prajna paramita? How should they dwell in and learn feeling, thinking, action, and consciousness when cultivating prajna paramita? How should they dwell in and learn the eye sphere? How should they dwell in and learn the ear, nose, tongue, body, and conscious spheres? How should they dwell in and learn the sight sphere? How should they dwell in and learn the sound, smell, taste, touch, and mental-image spheres? How should they dwell in and learn the eye realm? How should they dwell in and learn the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact? How should they dwell in and learn the ear realm? How should they dwell in and learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact? How should they dwell in and learn the nose realm? How should they dwell in and learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact? How should they dwell in and learn the tongue realm? How should they dwell in and learn the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact? How should they dwell in and learn the body realm? How should they dwell in and learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact? How should they dwell in and learn the conscious realm? How should they dwell in and learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact? How should they dwell in and learn the earth realm? How should they dwell in and learn the water, fire, wind, space, and consciousness realms? How should they dwell in and learn ignorance? How should they dwell in and learn action, consciousness, name and form, six sense spheres, contact, reception, craving,

grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset? How should they dwell in and learn giving paramita? How should they dwell in and learn pure precept, forbearance, diligence, meditation, and prajna paramitas? How should they dwell in and learn internal emptiness? How should they dwell in and learn 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? How should they dwell in and learn realness? How should they dwell in and learn 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? How should they dwell in and learn the noble truth of suffering? How should they dwell in and learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? How should they dwell in and learn the four meditations? How should they dwell in and learn the four immeasurable minds and four formless concentrations? How should they dwell in and learn the eight liberations? How should they dwell in and learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? How should they dwell in and learn the four bases of mindfulness? How should they dwell in and learn the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? How should they dwell in and learn the liberation gate of emptiness? How should they dwell in and learn the liberation gates

of formlessness and nonaspiration? How should they dwell in and learn the ten stages of bodhisattva? How should they dwell in and learn the five eyes? How should they dwell in and learn the six supernatural powers? How should they dwell in and learn the Buddha's ten abilities? How should they dwell in and learn the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power? How should they dwell in and learn to stay in correct mindfulness? How should they dwell in and learn to always dwell in equanimity? How should they dwell in and learn the perfect knowledge of everything? How should they dwell in and learn the perfect knowledge of the forms of paths and the perfect knowledge of all phenomena? How should they dwell in and learn all dharani gates? How should they dwell in and learn all samadhi gates? How should they dwell in and learn the stream-entry effect? How should they dwell in and learn the once-return effect, nonreturn effect, and arhat effect? How should they dwell in and learn the self-enlightenment bodhi? How should they dwell in and learn all great bodhisattva actions? How should they dwell in and learn the unsurpassed, perfect, and universal bodhi of the Buddhas?"

At that time, the Buddha replied to Heavenly Emperor Indra, "Kausika, excellent, excellent! Now you can ask Thus-Come such profound questions with the support of the Buddha's supernatural powers. I am going to answer your questions. Please listen to me carefully and reflect on it thoroughly.

"Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn matter, they do dwell in and learn matter; if they do not dwell in and learn feeling, thinking, action, and consciousness, they do dwell in and learn feeling, thinking, action, and consciousness. Why? Kausika, it is because matter, feeling, thinking, action, and consciousness in which they dwell and that they learn

are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the eye sphere, they do dwell in and learn the eye sphere; if they do not dwell in and learn the ear, nose, tongue, body, and conscious spheres, they do dwell in and learn the ear, nose, tongue, body, and conscious spheres. Why? Kausika, it is because the eye, ear, nose, tongue, body, and conscious sphere in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the sight sphere, they do dwell in and learn the sight sphere; if they do not dwell in and learn the sound, smell, taste, touch, and mental-image spheres, they do dwell in and learn the sound, smell, taste, touch, and mental-image spheres. Why? Kausika, it is because the sight, sound, smell, taste, touch, and mental-image spheres in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the eye realm, they do dwell in and learn the eye realm; if they do not dwell in and learn the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do dwell in and learn the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? Kausika, it is because the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the ear realm, they do dwell in and learn the ear realm; if they do not dwell in and learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do dwell in and learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why?

Kausika, it is because the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the nose realm, they do dwell in and learn the nose realm; if they do not dwell in and learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do dwell in and learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? Kausika, it is because the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the tongue realm, they do dwell in and learn the tongue realm; if they do not dwell in and learn the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do dwell in and learn the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? Kausika, it is because the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the body realm, they do dwell in and learn the body realm; if they do not dwell in and learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do dwell in and learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? Kausika, it is because the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact in which they dwell and that

they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the conscious realm, they do dwell in and learn the conscious realm; if they do not dwell in and learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do dwell in and learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? Kausika, it is because the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the earth realm, they do dwell in and learn the earth realm; if they do not dwell in and learn the water, fire, wind, space, and consciousness realms, they do dwell in and learn the water, fire, wind, space, and consciousness realms. Why? Kausika, it is because the earth, water, fire, wind, space, and consciousness realms in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn ignorance, they do dwell in and learn ignorance; if they do not dwell in and learn action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do dwell in and learn action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Why? Kausika, it is because ignorance, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn giving paramita, they do dwell in and learn giving paramita; if they

do not dwell in and learn pure precept, forbearance, diligence, meditation, and prajna paramitas, they do dwell in and learn pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Kausika, because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn internal emptiness, they do dwell in and learn internal emptiness; if they do not dwell in and learn external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do dwell in and learn external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Why? Kausika, it is because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn realness, they do dwell in and learn realness; if they do not dwell in and learn 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, they do dwell in and learn dharma realm, dharma nature, and so forth, and the realm of the inconceivable. Why? Kausika, it is because realness, dharma nature, and so forth, and the realm of the inconceivable in which they dwell and that

they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the noble truth of suffering, they do dwell in and learn the noble truth of suffering; if they do not dwell in and learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do dwell in and learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? Kausika, it is because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the four meditations, they do dwell in and learn the four meditations; if they do not dwell in and learn the four immeasurable minds and four formless concentrations, they do dwell in and learn the four immeasurable minds and four formless concentrations. Why? Kausika, it is because the four meditations, four immeasurable minds, and four formless concentrations in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the eight liberations, they do dwell in and learn the eight liberations; if they do not dwell in and learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do dwell in and learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Kausika, it is because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the four bases of mindfulness, they do dwell in and learn the four bases of mindfulness; if they do not dwell in and learn the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do dwell in and learn the four correct endeavors, four bases of power, and so forth, and noble eightfold path. Why? Kausika, it is because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the liberation gate of emptiness, they do dwell in and learn the liberation gate of emptiness; if they do not dwell in and learn the liberation gates of formlessness and nonaspiration, they do dwell in and learn the liberation gates of formlessness and nonaspiration. Why? Kausika, it is because the liberation gates of emptiness, formlessness, and nonaspiration in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the ten stages of bodhisattva, they do dwell in and learn the ten stages of bodhisattva. Why? Kausika, it is because the ten stages of bodhisattva in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the five eyes, they do dwell in and learn the five eyes; if they do not dwell in and learn the six supernatural powers, they do dwell in and learn the six supernatural powers. Why? Kausika, it is because the five eyes and six supernatural powers in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the Buddha’s ten abilities, they do dwell in and learn the Buddha’s

ten abilities; if they do not dwell in and learn the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, they do dwell in and learn the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Why? Kausika, it is because the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn to stay in correct mindfulness, they do dwell in and learn to stay in correct mindfulness; if they do not dwell in and learn to always dwell in equanimity, they do dwell in and learn to always dwell in equanimity. Why? Kausika, it is because staying in correct mindfulness and always dwelling in equanimity in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the perfect knowledge of everything, they do dwell in and learn the perfect knowledge of everything; if they do not dwell in and learn the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do dwell in and learn the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. Why? Kausika, it is because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn all dharani gates, they do dwell in and learn all dharani gates; if they do not dwell in and learn all samadhi gates, they do dwell in and learn all samadhi gates. Why? Kausika, it is because all dharani gates and all samadhi in which

they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the stream-entry effect, they do dwell in and learn the stream-entry effect; if they do not dwell in and learn the once-return effect, nonreturn effect, and arhat effect, they do dwell in and learn the once-return effect, nonreturn effect, and arhat effect. Why? Kausika, it is because the stream-entry effect, once-return effect, nonreturn effect, and arhat effect in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the self-enlightenment bodhi, they do dwell in and learn the self-enlightenment bodhi. Why? Kausika, it is because the self-enlightenment bodhi in which they dwell and that they learn is unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn all great bodhisattva actions, they do dwell in and learn all great bodhisattva actions. Why? Kausika, it is because all great bodhisattva actions in which they dwell and that they learn are unattainable.

“Kausika, when great bodhisattvas practice prajna paramita, if they do not dwell in and learn the unsurpassed, perfect, and universal and perfect bodhi of the Buddhas, they do dwell in and learn the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? Kausika, it is because the unsurpassed, perfect, and universal bodhi of the Buddhas in which they dwell and that they learn is unattainable.

(When replying to Kausika’s questions, the Buddha said that if the great bodhisattvas do not dwell in and learn various dharmas, they do dwell in and learn these dharmas. Why? It is because the dharmas in which they dwell and the dharmas they learn are unattainable.)

“Furthermore, Kausika, when practicing prajna paramita, if the great

bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn matter; they do dwell in and learn matter. If they neither dwell in nor not dwell in, and neither learn nor not learn feeling, thinking, action, and consciousness, they do dwell in and learn feeling, thinking, action, and consciousness. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that matter, feeling, thinking, action, consciousness are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the eye sphere, they do dwell in and learn the eye sphere. If they neither dwell in nor not dwell in, and neither learn nor not learn the ear, nose, tongue, body, and conscious spheres, they do dwell in and learn the eye, ear, nose, tongue, body, and conscious spheres. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the eye, ear, nose, tongue, body, and conscious spheres are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the sight sphere, they do dwell in and learn the sight sphere. If they neither dwell in nor not dwell in, and neither learn nor not learn the sound, smell, taste, touch, and mental-image spheres, they do dwell in and learn the sound, smell, taste, touch, and mental-image spheres. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the sight, sound, smell, taste, touch, and mental-image spheres are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the eye realm, they do dwell in and learn the eye realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do dwell in and learn the sight realm, eye

consciousness realm, eye contact, and the feelings produced by eye contact. Why?

Kausika, it is because the great bodhisattvas have contemplated and realized that the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the ear realm, they do dwell in and learn the ear realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do dwell in and learn the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why?

Kausika, it is because the great bodhisattvas have contemplated and realized that the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the nose realm, they do dwell in and learn the nose realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do dwell in and learn the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why?

Kausika, it is because the great bodhisattvas have contemplated and realized that the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the tongue realm, they do dwell in and learn the tongue realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the taste realm, tongue consciousness realm, tongue

contact, and the feelings produced by tongue contact, they do dwell in and learn the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the body realm, they do dwell in and learn the body realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do dwell in and learn the touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the conscious realm, they do dwell in and learn the conscious realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do dwell in and learn the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither

dwell in nor not dwell in, and neither learn nor not learn the earth realm, they do dwell in and learn the earth realm. If they neither dwell in nor not dwell in, and neither learn nor not learn the water, fire, wind, space, and consciousness realms, they do dwell in and learn the water, fire, wind, space, and consciousness realms. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the earth, water, fire, wind, space, and consciousness realms are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn ignorance, they do dwell in and learn ignorance. If they neither dwell in nor not dwell in, and neither learn nor not learn action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do dwell in and learn action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and misery are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn giving paramita, they do dwell in and learn giving paramita. If they neither dwell nor not dwell in, and neither learn nor not learn pure precept, forbearance, diligence, meditation, and prajna paramitas, they do dwell in and learn pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither

dwell in nor not dwell in, and neither learn nor not learn internal emptiness, they do dwell in and learn internal emptiness. If they neither dwell in nor not dwell in, and neither learn nor not learn external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do dwell in and learn external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Why? Kausika, it is because the great bodhisattvas have contemplated that internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are unattainable in the past, future, and present.”

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Chapter 39

Rarely Heard Merits and Virtues

Section 2

(In the First Assembly)

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn realness, they do dwell in and learn realness; if they neither dwell in nor not dwell in, and neither learn nor not learn 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, they do dwell in and learn dharma realm, dharma nature, and so forth, and the realm of the inconceivable. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that realness, dharma realm, and so forth, and the realm of the inconceivable are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the noble truth of suffering, they do dwell in and learn the noble truth of suffering; if they neither dwell in nor not dwell in, and neither learn nor not learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do dwell in and learn the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the four meditations, they do dwell in and learn the four meditations; if they neither dwell in nor not dwell in, and neither learn nor not learn the four immeasurable minds and four formless concentrations, they do dwell in and learn the four immeasurable minds and four formless concentrations. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the four meditations, four immeasurable minds, and four formless concentrations are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the eight liberations, they do dwell in and learn the eight liberations; if they neither dwell in nor not dwell in, and neither learn nor not learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do dwell in and learn the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the four bases of mindfulness, they do dwell in and learn the four bases of mindfulness; if they neither dwell in nor not dwell in, and neither learn nor not learn the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do dwell in and learn the four correct endeavors, four bases of power, and so forth, and noble eightfold path. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the four bases of mindfulness, four

bases of power, and so forth, and noble eightfold path are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the liberation gate of emptiness, they do dwell in and learn the liberation gate of emptiness; if they neither dwell in nor not dwell in, and neither learn nor not learn the liberation gates of formlessness and nonaspiration, they do dwell in and learn the liberation gates of formlessness and nonaspiration. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the liberation gates of emptiness, formlessness, and nonaspiration are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the ten stages of bodhisattva, they do dwell in and learn the ten stages of bodhisattva. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the ten stages of bodhisattva are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the five eyes, they do dwell in and learn the five eyes; if they neither dwell in nor not dwell in, and neither learn nor not learn the six supernatural powers, they do dwell in and learn the six supernatural powers. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the five eyes and six supernatural powers are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the Buddha’s ten abilities, they do dwell in and learn the Buddha’s ten abilities; if they neither dwell in nor not dwell in, and neither learn nor not learn the four kinds of fearlessness, four

unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, they do dwell in and learn the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Why?

Kausika, it is because the great bodhisattvas have contemplated and realized that the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn staying in correct mindfulness, they do dwell in and learn staying in correct mindfulness; if they neither dwell in nor not dwell in, and neither learn nor not learn dwelling in equanimity at all times, they do dwell in and learn dwelling in equanimity at all times. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that staying in correct mindfulness and dwelling in equanimity at all times are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the perfect knowledge of everything, they do dwell in and learn the perfect knowledge of everything; if they neither dwell in nor not dwell in, and neither learn nor not learn the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do dwell in and learn the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn all dharani gates, they do dwell in and learn all dharani gates; if they neither dwell in nor not dwell in, and neither learn nor not learn all samadhi gates, they do dwell in and learn all samadhi gates. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that all dharani gates and all samadhi gates are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the stream-entry effect, they do dwell in and learn the stream-entry effect; if they neither dwell in nor not dwell in, and neither learn nor not learn the once-return effect, nonreturn effect, and arhat effect, they do dwell in and learn the once-return effect, nonreturn effect, and arhat effect. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn the self-enlightenment bodhi, they do dwell in and learn the self-enlightenment bodhi. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the self-enlightenment bodhi is unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn all great bodhisattva actions, they do dwell in and learn all great bodhisattva actions. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that all great bodhisattva actions are unattainable in the past, future, and present.

“Kausika, when practicing prajna paramita, if the great bodhisattvas neither

dwell in nor not dwell in, and neither learn nor not learn the unsurpassed, perfect, and universal bodhi of the Buddhas, they do dwell in and learn the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? Kausika, it is because the great bodhisattvas have contemplated and realized that the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable in the past, future, and present.”

(The Buddha further taught that if the great bodhisattvas neither dwell in nor not dwell in, and neither learn nor not learn various superior virtuous dharmas when they practice prajna paramita, they do dwell in and learn these superior dharmas. Why? It is because these great bodhisattvas have contemplated and realized that all these dharmas are unattainable in the past, future, and present.)

At that time, Sariputra said to the Buddha, “World-Honored One, prajna paramita is most fathomless.”

The Buddha said, “Yes, it is as you say, Sariputra. The realness of matter is fathomless, so prajna paramita is fathomless; the realness of feeling, thinking, action, and consciousness is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the eye sphere is fathomless, so prajna paramita is fathomless; the realness of the ear, nose, tongue, body, and conscious spheres is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the sight sphere is fathomless, so prajna paramita is fathomless; the realness of the sound, smell, taste, touch, and mental-image spheres is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the eye realm is fathomless, so prajna paramita is fathomless; the realness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the ear realm is fathomless, so prajna paramita is fathomless; the realness of the sound realm, ear consciousness realm, ear contact, and

the feelings produced by ear contact is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the nose realm is fathomless, so prajna paramita is fathomless; the realness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the tongue realm is fathomless, so prajna paramita is fathomless; the realness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the body realm is fathomless, so prajna paramita is fathomless; the realness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the conscious realm is fathomless, so prajna paramita is fathomless; the realness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the earth realm is fathomless, so prajna paramita is fathomless; the realness of the water, fire, wind, space, and consciousness realms is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of ignorance is fathomless, so prajna paramita is fathomless; the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of giving paramita is fathomless, so prajna paramita is fathomless; the realness of pure precept, forbearance, diligence, meditation, and

prajna paramitas is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of internal emptiness is fathomless, so prajna paramita is fathomless; the realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of realness is fathomless, so prajna paramita is fathomless; the realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature on nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the noble truth of suffering is fathomless, so prajna paramita is fathomless; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the four meditations is fathomless, so prajna paramita is fathomless; the realness of the four immeasurable minds and four formless concentrations is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the eight liberations is fathomless, so prajna paramita is fathomless; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the four bases of mindfulness is fathomless, so prajna paramita is fathomless; the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the liberation gate of emptiness is fathomless, so prajna paramita is fathomless; the realness of the liberation gates of formlessness and nonaspiration is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the ten stages of bodhisattva is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the five eyes is fathomless, so prajna paramita is fathomless; the realness of the six supernatural powers is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the Buddha’s ten abilities is fathomless, so prajna paramita is fathomless; the realness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of staying in correct mindfulness is fathomless, so prajna paramita is fathomless; the realness of dwelling in equanimity at all times is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the perfect knowledge of everything is fathomless, so prajna paramita is fathomless; the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of all dharani gates is fathomless, so prajna paramita is fathomless; the realness of all samadhi gates is fathomless, so prajna paramita is

fathomless.

“Sariputra, the realness of the stream-entry effect is fathomless, so prajna paramita is fathomless; the realness of the once-return effect, nonreturn effect, and arhat effect is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the self-enlightenment bodhi is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of all great bodhisattva actions is fathomless, so prajna paramita is fathomless.

“Sariputra, the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is fathomless, so prajna paramita is fathomless.”

(In responding to Sariputra, the Buddha stated that as the realness of various dharmas is fathomless, prajna paramita is fathomless.)

In the meantime, Sariputra said to the Buddha, “World-Honored One, prajna paramita is difficult to measure.”

The Buddha responded, “Yes, Sariputra. The realness of matter is difficult to measure, so prajna paramita is difficult to measure; the realness of feeling, thinking, action, and consciousness is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the eye sphere is difficult to measure, so prajna paramita is difficult to measure; the realness of the ear, nose, tongue, body, and conscious spheres is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the sight sphere is difficult to measure, so prajna paramita is difficult to measure; the realness of the sound, smell, taste, touch, and mental-image spheres is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the eye realm is difficult to measure, so prajna

paramita is difficult to measure; the realness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the ear realm is difficult to measure, so prajna paramita is difficult to measure; the realness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the nose realm is difficult to measure, so prajna paramita is difficult to measure; the realness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the tongue realm is difficult to measure, so prajna paramita is difficult to measure; the realness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the body realm is difficult to measure, so prajna paramita is difficult to measure; the realness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the conscious realm is difficult to measure, so prajna paramita is difficult to measure; the realness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the earth realm is difficult to measure, so prajna paramita is difficult to measure; the realness of the water, fire, wind, space, and consciousness realms is difficult to measure, so prajna paramita is difficult to

measure.

“Sariputra, the realness of ignorance is difficult to measure, so prajna paramita is difficult to measure; the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of giving paramita is difficult to measure, so prajna paramita is difficult to measure; the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of internal emptiness is difficult to measure, so prajna paramita is difficult to measure; the realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of realness is difficult to measure, so prajna paramita is difficult to measure; the realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the noble truth of suffering is difficult to measure,

so prajna paramita is difficult to measure; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the four meditations is difficult to measure, so prajna paramita is difficult to measure; the realness of the four immeasurable minds and four formless concentrations is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the eight liberations is difficult to measure, so prajna paramita is difficult to measure; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the four bases of mindfulness is difficult to measure, so prajna paramita is difficult to measure; the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the liberation gate of emptiness is difficult to measure, so prajna paramita is difficult to measure; the realness of the liberation gates of formlessness and nonaspiration is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the ten stages of bodhisattva is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the five eyes is difficult to measure, so prajna paramita is difficult to measure; the realness of the six supernatural powers is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the Buddha’s ten abilities is difficult to measure, so

prajna paramita is difficult to measure; the realness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of staying in correct mindfulness is difficult to measure, so prajna paramita is difficult to measure; the realness of dwelling in equanimity at all times is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the perfect knowledge of everything is difficult to measure, so prajna paramita is difficult to measure; the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of all dharani gates is difficult to measure, so prajna paramita is difficult to measure; the realness of all samadhi gates is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the stream-entry effect is difficult to measure, so prajna paramita is difficult to measure; the realness of the once-return effect, nonreturn effect, and arhat effect is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the self-enlightenment bodhi is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of all great bodhisattva actions is difficult to measure, so prajna paramita is difficult to measure.

“Sariputra, the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is difficult to measure, so prajna paramita is difficult to measure.”

(The Buddha responded to Sariputra's comment saying that as the realness of various

dharmas is difficult to measure, prajna paramita is difficult to measure.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, prajna paramita is numberless.”

The Buddha replied, “Yes, Sariputra. The realness of matter is numberless, so prajna paramita is numberless; the realness of feeling, thinking, action, and consciousness is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the eye sphere is numberless, so prajna paramita is numberless; the realness of the ear, nose, tongue, body, and conscious spheres is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the sight sphere is numberless, so prajna paramita is numberless; the realness of the sound, smell, taste, touch, and mental-image spheres is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the eye realm is numberless, so prajna paramita is numberless; the realness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the ear realm is numberless, so prajna paramita is numberless; the realness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the nose realm is numberless, so prajna paramita is numberless; the realness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the tongue realm is numberless, so prajna paramita is numberless; the realness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the body realm is numberless, so prajna paramita is numberless; the realness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the conscious realm is numberless, so prajna paramita is numberless; the realness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the earth realm is numberless, so prajna paramita is numberless; the realness of the water, fire, wind, space, and consciousness realms is numberless, so prajna paramita is numberless.

“Sariputra, the realness of ignorance is numberless, so prajna paramita is numberless; the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset is numberless, so prajna paramita is numberless.

“Sariputra, the realness of giving paramita is numberless, so prajna paramita is numberless; the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is numberless, so prajna paramita is numberless.

“Sariputra, the realness of internal emptiness is numberless, so prajna paramita is numberless; the realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of

selfless self-nature is numberless, so prajna paramita is numberless.

“Sariputra, the realness of realness is numberless, so prajna paramita is numberless; the realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the noble truth of suffering is numberless, so prajna paramita is numberless; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the four meditations is numberless, so prajna paramita is numberless; the realness of the four immeasurable minds and four formless concentrations is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the eight liberations is numberless, so prajna paramita is numberless; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the four bases of mindfulness is numberless, so prajna paramita is numberless; the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the liberation gate of emptiness is numberless, so prajna paramita is numberless; the realness of the liberation gates of formlessness and nonaspiration is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the ten stages of bodhisattva is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the five eyes is numberless, so prajna paramita is numberless; the realness of the six supernatural powers is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the Buddha’s ten abilities is numberless, so prajna paramita is numberless; the realness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power is numberless, so prajna paramita is numberless.

“Sariputra, the realness of staying in correct mindfulness is numberless, so prajna paramita is numberless; the realness of dwelling in equanimity at all times is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the perfect knowledge of everything is numberless, so prajna paramita is numberless; the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is numberless, so prajna paramita is numberless.

“Sariputra, the realness of all dharani gates is numberless, so prajna paramita is numberless; the realness of all samadhi gates is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the stream-entry effect is numberless, so prajna paramita is numberless; the realness of the once-return effect, nonreturn effect, and arhat effect is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the self-enlightenment bodhi is numberless, so prajna paramita is numberless.

“Sariputra, the realness of all great bodhisattva actions is numberless, so prajna paramita is numberless.

“Sariputra, the realness of the unsurpassed, perfect, and universal bodhi of the

Buddhas is numberless, so prajna paramita is numberless.”

(The Buddha taught that as the realness of various dharmas is numberless, prajna paramita is numberless.)

At that time, Sariputra asked the Buddha, “World-Honored One, how should great bodhisattvas practice prajna paramita?”

The Buddha replied, “Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of matter, they do practice prajna paramita; if they do not practice the fathomless natures of feeling, thinking, action, and consciousness, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of matter is not matter; the fathomless natures of feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the eye sphere, they do practice prajna paramita; if they do not practice the fathomless natures of the ear, nose, tongue, body, and conscious spheres, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the eye sphere is not the eye sphere; the fathomless natures of the ear, nose, tongue, body, and conscious spheres are not the ear, nose, tongue, body, and conscious spheres.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the sight sphere, they do practice prajna paramita; if they do not practice the fathomless natures of the sound, smell, taste, touch, and mental-image spheres, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the sight sphere is not the sight sphere; the fathomless natures of the sound, smell, taste, touch, and mental-image spheres is not the sound, smell, taste, touch, and mental-image spheres.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the eye realm, they do practice prajna paramita; if they do not practice the fathomless natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the eye realm is not the eye realm; the fathomless natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the ear realm, they do practice prajna paramita; if they do not practice the fathomless natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the ear realm is not the ear realm; the fathomless natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the nose realm, they do practice prajna paramita; if they do not practice the fathomless natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the nose realm is not the nose realm; the fathomless natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not

practice the fathomless nature of the tongue realm, they do practice prajna paramita; if they do not practice the fathomless natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the tongue realm is not the tongue realm; the fathomless natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the body realm, they do practice prajna paramita; if they do not practice the fathomless natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the body realm is not the body realm; the fathomless natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not the touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the conscious realm, they do practice prajna paramita; if they do not practice the fathomless natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the conscious realm is not the conscious realm; the fathomless natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by

conscious contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the earth realm, they do practice prajna paramita; if they do not practice the fathomless natures of the water, fire, wind, space, and consciousness realms, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the earth realm is not the earth realm; the fathomless natures of the water, fire, wind, space, and consciousness realms are not the water, fire, wind, space, and consciousness realms.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of ignorance, they do practice prajna paramita; if they do not practice the fathomless natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of ignorance is not ignorance; the fathomless natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of giving paramita, they do practice prajna paramita; if they do not practice the fathomless natures of pure precept, forbearance, diligence, meditation, and prajna paramitas, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of giving paramita is not giving paramita; the fathomless natures of pure precept, forbearance, diligence, meditation, and prajna paramitas are not pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not

practice the fathomless nature of internal emptiness, they do practice prajna paramita; if they do not practice the fathomless natures of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of internal emptiness is not internal emptiness; the fathomless natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of realness, they do practice prajna paramita; if they do not practice the fathomless natures of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of realness is not realness; the fathomless natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are not dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the noble truth of suffering, they do practice prajna paramita; if they do not practice the fathomless natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they

do practice prajna paramita. Why? Sariputra, because the fathomless nature of the noble truth of suffering is not the noble truth of suffering; the fathomless natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of the four meditations, they do practice prajna paramita; if they do not practice the fathomless natures of the four immeasurable minds and four formless concentrations, they do practice prajna paramita. Why? Sariputra, because the fathomless natures of the four meditations are not the four meditations; the fathomless natures of the four immeasurable minds and four formless concentrations are not the four immeasurable minds and four formless concentrations.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of the eight liberations, they do practice prajna paramita; if they do not practice the fathomless natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do practice prajna paramita. Why? Sariputra, because the fathomless natures of the eight liberations are not the eight liberations; the fathomless natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of the four bases of mindfulness, they do practice prajna paramita; if they do not practice the fathomless natures of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do practice prajna paramita. Why?

Sariputra, because the fathomless natures of the four bases of mindfulness are not the four bases of mindfulness; the fathomless natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold are not the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the liberation gate of emptiness, they do practice prajna paramita; if they do not practice the fathomless natures of the liberation gates of formlessness and nonaspiration, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the liberation gate of emptiness is not the liberation gate of emptiness; the fathomless natures of the liberation gates of formlessness and nonaspiration are not the liberation gates of formlessness and nonaspiration.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of the ten stages of bodhisattva, they do practice prajna paramita. Why? Sariputra, because the fathomless natures of the ten stages of bodhisattva are not the ten stages of bodhisattva.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of the five eyes, they do practice prajna paramita; if they do not practice the fathomless natures of the six supernatural powers, they do practice prajna paramita. Why? Sariputra, because the fathomless natures of the five eyes are not the five eyes, and the fathomless natures of the six supernatural powers are not the six supernatural powers.”

(The Buddha said to Sariputra that if the great bodhisattvas do not practice the fathomless natures of various dharmas when they practice prajna paramita, they do practice prajna paramita. Why? It is because the fathomless natures of various dharmas are not the various dharmas. In summary, the Buddha also taught in this fascicle: As the realness of various dharmas is fathomless, prajna paramita is

fathomless. As the realness of various dharmas is difficult to measure, prajna paramita is difficult to measure. As the realness of various dharmas is numberless, prajna paramita is numberless.)

Fascicle 299

Chapter 39

Rarely Heard Merits and Virtues

Section 3

(In the First Assembly)

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of the Buddha’s ten abilities, they do practice prajna paramita; if they do not practice the fathomless natures of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they do practice prajna paramita. Why? Sariputra, because the fathomless natures of the Buddha’s ten abilities are not the Buddha’s ten abilities; the fathomless natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are not the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of staying in correct mindfulness, they do practice prajna paramita; if they do not practice the fathomless nature of dwelling in equanimity at all times, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of staying in correct mindfulness is not staying in correct mindfulness, and the fathomless nature of dwelling in equanimity at all times is not dwelling in equanimity at all times.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the perfect knowledge of everything, they do

practice prajna paramita; if they do not practice the fathomless natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the perfect knowledge of everything is not the perfect knowledge of everything; the fathomless natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of all dharani gates, they do practice prajna paramita; if they do not practice the fathomless natures of all samadhi gates, they do practice prajna paramita. Why? Sariputra, because the fathomless natures of all dharani gates are not all dharani gates, and the fathomless natures of all samadhi gates are not all samadhi gates.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the stream-entry effect, they do practice prajna paramita; if they do not practice the fathomless natures of the once-return effect, nonreturn effect, and arhat effect, they do practice prajna paramita. Why? Sariputra, because the fathomless nature of the stream-entry effect is not the stream-entry effect; the fathomless natures of the once-return effect, nonreturn effect, and arhat effect are not the once-return effect, nonreturn effect, and arhat effect.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the self-enlightenment bodhi, they do practice prajna paramita. Why? Sariputra, it is because the fathomless nature of the self-enlightenment bodhi is not the self-enlightenment bodhi.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless natures of all great bodhisattva actions, they do practice prajna

paramita. Why? Sariputra, it is because the fathomless natures of all great bodhisattva actions are not all great bodhisattva actions.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the fathomless nature of the unsurpassed, perfect, and universal bodhi of the Buddhas, they do practice prajna paramita. Why? Sariputra, it is because the fathomless nature of the unsurpassed, perfect, and universal bodhi of the Buddhas is not the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Furthermore, Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of matter, they do practice prajna paramita; if they do not practice the immeasurable natures of feeling, thinking, action, and consciousness, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of matter is not matter; the immeasurable natures of feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the eye sphere, they do practice prajna paramita; if they do not practice the immeasurable natures of the ear, nose, tongue, body, and conscious spheres, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the eye sphere is not the eye sphere; the immeasurable natures of the ear, nose, tongue, body, and conscious spheres are not the ear, nose, tongue, body, and conscious spheres.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the sight sphere, they do practice prajna paramita; if they do not practice the immeasurable natures of the sound, smell, taste, touch, and mental-image spheres, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the sight sphere is not the sight sphere; the immeasurable

natures of the sound, smell, taste, touch, and mental-image spheres are not the sound, smell, taste, touch, and mental-image spheres.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the eye realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the eye realm is not the eye realm; the immeasurable natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the ear realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the ear realm is not the ear realm; the immeasurable natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the nose realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the nose realm is not the nose realm; the immeasurable natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not the smell realm, nose consciousness realm, nose contact, and the feelings produced by

nose contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the tongue realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the tongue realm is not the tongue realm; the immeasurable natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the body realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the body realm is not the body realm; the immeasurable natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not the touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the conscious realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the conscious realm is not the conscious realm; the immeasurable natures of the mental-image realm, conscious consciousness realm,

conscious contact, and the feelings produced by conscious contact are not the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the earth realm, they do practice prajna paramita; if they do not practice the immeasurable natures of the water, fire, wind, space, and consciousness realms, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the earth realm is not the earth realm; the immeasurable natures of the water, fire, wind, space, and consciousness realms are not the water, fire, wind, space, and consciousness realms.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of ignorance, they do practice prajna paramita; if they do not practice the immeasurable natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of ignorance is not ignorance; the immeasurable natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not action, consciousness, and so forth, and worry, sorrow, misery, anxiety, and upset.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of giving paramita, they do practice prajna paramita; if they do not practice the immeasurable natures of pure precept, forbearance, diligence, meditation, and prajna paramitas, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of giving paramita is not giving paramita; the immeasurable natures of pure precept, forbearance, diligence, meditation, and prajna paramitas are not pure precept, forbearance, diligence,

meditation, and prajna paramitas.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of internal emptiness, they do practice prajna paramita; if they do not practice the immeasurable natures of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of internal emptiness is not internal emptiness; the immeasurable natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of realness, they do practice prajna paramita; if they do not practice the immeasurable natures of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of realness is not realness; the immeasurable natures of dharma realm, dharma nature, and so forth are not dharma realm, dharma nature, and so forth.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not

practice the immeasurable nature of the noble truth of suffering, they do practice prajna paramita; if they do not practice the immeasurable natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the noble truth of suffering is not the noble truth of suffering; the immeasurable natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of the four meditations, they do practice prajna paramita; if they do not practice the immeasurable natures of the four immeasurable minds and four formless concentrations, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of the four meditations are not the four meditations, and the immeasurable natures of the four immeasurable minds and four formless concentrations are not the four immeasurable minds and four formless concentrations.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of the eight liberations, they do practice prajna paramita; if they do not practice the immeasurable natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of the eight liberations are not the eight liberations; the immeasurable natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of the four bases of mindfulness, they do practice prajna paramita; if they do not practice the immeasurable natures of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of the four bases of mindfulness are not the four bases of mindfulness; the immeasurable natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the liberation gate of emptiness, they do practice prajna paramita; if they do not practice the immeasurable natures of the liberation gates of formlessness and nonaspiration, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the liberation gate of emptiness is not the liberation gate of emptiness, and the immeasurable natures of the liberation gates of formlessness and nonaspiration are not the liberation gates of formlessness and nonaspiration.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of the ten stages of bodhisattva, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of the ten stages of bodhisattva are not the ten stages of bodhisattva.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of the five eyes, they do practice prajna paramita; if they do not practice the immeasurable natures of six supernatural powers, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of

the five eyes are not the five eyes, and the immeasurable natures of the six supernatural powers are not the six supernatural powers.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of the Buddha’s ten abilities, they do practice prajna paramita; if they do not practice the immeasurable natures of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of the Buddha’s ten abilities are not the Buddha’s ten abilities; the immeasurable natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are not the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of staying in correct mindfulness, they do practice prajna paramita; if they do not practice the immeasurable nature of dwelling in equanimity at all times, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of staying in correct mindfulness is not staying in correct mindfulness, and the immeasurable nature of dwelling in equanimity at all times is not dwelling in equanimity at all times.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the perfect knowledge of everything, they do practice prajna paramita; if they do not practice the immeasurable natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the perfect knowledge of everything is not the perfect knowledge of

everything, and the immeasurable natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of all dharani gates, they do practice prajna paramita; if they do not practice the immeasurable natures of all samadhi gates, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of all dharani gates are not all dharani gates, and the immeasurable natures of all samadhi gates are not all samadhi gates.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the stream-entry effect, they do practice prajna paramita; if they do not practice the immeasurable natures of the once-return effect, nonreturn effect, and arhat effect, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the stream-entry effect is not the stream-entry effect; the immeasurable natures of the once-return effect, nonreturn effect, and arhat effect are not the once-return effect, nonreturn effect, and arhat effect.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the self-enlightenment bodhi, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the self-enlightenment bodhi is not the self-enlightenment bodhi.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable natures of all great bodhisattva actions, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable natures of all great bodhisattva actions are not all great bodhisattva actions.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the immeasurable nature of the unsurpassed, perfect, and universal bodhi of

the Buddhas, they do practice prajna paramita. Why? Sariputra, it is because the immeasurable nature of the unsurpassed, perfect, and universal bodhi of the Buddhas is not the unsurpassed, perfect, and universal bodhi of the Buddhas.

(The Buddha taught Sariputra that if the great bodhisattvas do not practice the immeasurable natures of various dharmas when practicing prajna paramita, they do practice prajna paramita. Why? It is because the immeasurable natures of various dharmas are not these various dharmas.)

“Furthermore, Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of matter, they do practice prajna paramita; if they do not practice the numberless natures of feeling, thinking, action, and consciousness, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of matter is not matter; the numberless natures of feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the eye sphere, they do practice prajna paramita; if they do not practice the numberless natures of the ear, nose, tongue, body, and conscious spheres, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the eye sphere is not the eye sphere; the numberless natures of the ear, nose, tongue, body, and conscious spheres are not the ear, nose, tongue, body, and conscious spheres.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the sight sphere, they do practice prajna paramita; if they do not practice the numberless natures of the sound, smell, taste, touch, and mental-image spheres, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the sight sphere is not the sight sphere; the numberless natures of the sound, smell, taste, touch, and mental-image spheres are not the sound,

smell, taste, touch, and mental-image spheres.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the eye realm, they do practice prajna paramita; if they do not practice the numberless natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the eye realm is not the eye realm; the numberless natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the ear realm, they do practice prajna paramita; if they do not practice the numberless natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the ear realm is not the ear realm; the numberless natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the nose realm, they do practice prajna paramita; if they do not practice the numberless natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the nose realm is not the nose realm; the numberless natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the tongue realm, they do practice prajna paramita; if they do not practice the numberless natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the tongue realm is not the tongue realm; the numberless natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the body realm, they do practice prajna paramita; if they do not practice the numberless natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the body realm is not the body realm; the numberless natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not the touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the conscious realm, they do practice prajna paramita; if they do not practice the numberless natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the conscious realm is not the conscious realm; the numberless natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not the mental-image realm,

conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the earth realm, they do practice prajna paramita; if they do not practice the numberless natures of the water, fire, wind, space, and consciousness realms, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the earth realm is not the earth realm; the numberless natures of the water, fire, wind, space, and consciousness realms are not the water, fire, wind, space, and consciousness realms.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of ignorance, they do practice prajna paramita; if they do not practice the numberless natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of ignorance is not ignorance; the numberless natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of giving paramita, they do practice prajna paramita; if they do not practice the numberless natures of pure precept, forbearance, diligence, meditation, and prajna paramitas, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of giving paramita is not giving paramita; the numberless natures of pure precept, forbearance, diligence, meditation, and prajna paramitas are not pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of internal emptiness, they do practice prajna paramita; if they do not practice the numberless natures of the external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of internal emptiness is not internal emptiness; the numberless natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of realness, they do practice prajna paramita; if they do not practice the numberless natures of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of realness is not realness; the numberless natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are not dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the noble truth of suffering, they do practice prajna paramita; if they do not practice the numberless natures of the noble truths of the

cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the noble truth of suffering realm is not the noble truth of suffering; the numberless natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of the four meditations, they do practice prajna paramita; if they do not practice the numberless natures of the four immeasurable minds and four formless concentrations, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of the four meditations are not the four meditations, and the numberless natures of the four immeasurable minds and four formless concentrations are not the four immeasurable minds and four formless concentrations.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of the eight liberations, they do practice prajna paramita; if they do not practice the numberless natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of the eight liberations are not the eight liberations; the numberless natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of the four bases of mindfulness, they do practice

prajna paramita; if they do not practice the numberless natures of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of the four bases of mindfulness are not the four bases of mindfulness; the numberless natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the liberation gate of emptiness, they do practice prajna paramita; if they do not practice the numberless natures of the liberation gates of formlessness and nonaspiration, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the liberation gate of emptiness is not the liberation gate of emptiness, and the numberless natures of the liberation gates of formlessness and nonaspiration are not the liberation gates of formlessness and nonaspiration.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of the ten stages of bodhisattva, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of the ten stages of bodhisattva are not the ten stages of bodhisattva.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of the five eyes, they do practice prajna paramita; if they do not practice the numberless natures of the six supernatural powers, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of the five eyes are not the five eyes, and the numberless natures of the six supernatural powers are not the six supernatural powers.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not

practice the numberless natures of the Buddha's ten abilities, they do practice prajna paramita; if they do not practice the numberless natures of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of the Buddha's ten abilities are not the Buddha's ten abilities; the numberless natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of staying in correct mindfulness, they do practice prajna paramita; if they do not practice the numberless nature of dwelling in equanimity at all times, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of staying in correct mindfulness is not staying in correct mindfulness, and the numberless nature of dwelling in equanimity at all times is not dwelling in equanimity at all times.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the perfect knowledge of everything, they do practice prajna paramita; if they do not practice the numberless natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the perfect knowledge of everything is not the perfect knowledge of everything, and the numberless natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of all dharani gates, they do practice prajna paramita; if they do not practice the numberless natures of all samadhi gates, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of all dharani gates are not all dharani gates, and the numberless natures of all samadhi gates are not all samadhi gates.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the stream-entry effect, they do practice prajna paramita; if they do not practice the numberless natures of the once-return effect, nonreturn effect, and arhat effect, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the stream-entry effect is not the stream-entry effect; the numberless natures of the once-return effect, nonreturn effect, and arhat effect are not the once-return effect, nonreturn effect, and arhat effect.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the self-enlightenment bodhi, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the self-enlightenment bodhi is not the self-enlightenment bodhi.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless natures of all great bodhisattva actions, they do practice prajna paramita. Why? Sariputra, it is because the numberless natures of all great bodhisattva actions are not all great bodhisattva actions.

“Sariputra, when great bodhisattvas practice prajna paramita, if they do not practice the numberless nature of the unsurpassed, perfect, and universal bodhi of the Buddhas, they do practice prajna paramita. Why? Sariputra, it is because the numberless nature of the unsurpassed, perfect, and universal bodhi of the Buddhas is not the unsurpassed, perfect, and universal bodhi of the Buddhas.”

(The Buddha further taught Sariputra that if the great bodhisattvas do not practice the numberless natures of various dharmas when practicing prajna paramita, they do practice prajna paramita. Why? It is because the numberless natures of various dharmas are not the various dharmas.)

At that time, Sariputra said to the Buddha, “World-Honored One, prajna paramita is very fathomless, immeasurable, numberless, and difficult to believe and understand. It is not appropriate to teach prajna paramita to novice bodhisattvas of the great vehicle because they will be frightened, terrified, and skeptical when hearing it. But we should teach prajna paramita to the bodhisattva without regression because they will not be shocked, scared, frightened, and skeptical when hearing it; they will rather believe in, understand, accept, embrace, read, recite, reflect reasonably on, and further lecture for others on it.”

In the meantime, Heavenly Emperor Indra asked Sariputra, “Great Virtuous One, what problems may arise if we teach the fathomless prajna paramita to novice bodhisattvas of the great vehicle?”

Sariputra replied, “Kausika, if we teach the fathomless prajna paramita to novice bodhisattvas of the great vehicle, they will be shocked, frightened, and skeptical and cannot believe in and understand it; they will further slander it, create negative karmas, fall in the three bad destinies, and stay in the reincarnation of birth and death for a very long time. It will become very difficult for them to realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, we should not teach the fathomless prajna paramita to the novice bodhisattvas.”

At that time, Heavenly Emperor Indra asked the long-lived sage Sariputra again, “Great Virtuous One, are some bodhisattvas, who have not yet been conferred the prophecy of attaining great bodhi by the Buddha, not shocked, scared, and frightened upon hearing the fathomless prajna paramita?”

Sariputra replied, “Some are not shocked, scared, and frightened upon hearing the fathomless prajna paramita. Kausika, these bodhisattvas will be conferred by the Buddha the prophecy of attaining great bodhi very soon. Kausika, if the great bodhisattvas hear this fathomless prajna paramita and are not shocked, scared, and frightened, they must have been conferred the prophecy of attaining great bodhi. If they have not yet been conferred, they certainly will be conferred the prophecy of attaining great bodhi after staying in one or two more Buddhas’ places.”

In the meantime, the Buddha said to Sariputra, “Yes, it is as you say, Sariputra, if the great bodhisattvas have learned the great vehicle long enough, aspired to the great bodhi long enough, cultivated the six paramitas long enough, made offerings to the Buddhas long enough, and served virtuous friends long enough, they will not be shocked, scared, and frightened when hearing the fathomless prajna paramita; rather, they will believe in, understand, accept, embrace, read, recite, reflect reasonably on, lecture for others on, and cultivate it as they are taught.”

(When conversing with heavenly emperor Indra, Sariputra said that we should not allow novice bodhisattvas to hear the fathomless, immeasurable, and hard-to-grasp prajna paramita, so they will not be shocked and frightened, nor will they slander correct dharma to create very bad karma. The Buddha also taught that if the great bodhisattvas have aspired to and learned great vehicle, cultivated six paramitas, made offerings to the Buddhas, and served virtuous friends long enough, they will not be frightened when hearing prajna paramita. They must have been or will be conferred by the Buddha the prophecy of attaining the unsurpassed bodhi soon.)

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Chapter 39

Rarely Heard Merits and Virtues

Section 4

(In the First Assembly)

At that time, Sariputra said to the Buddha, “World-Honored One, I would love to tell the similes about the bodhisattva.”

The Buddha said, “Sariputra, you may say as you like.”

Sariputra said, “World-Honored One, if the good gentlemen, gentlewomen, and so forth cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas and realize insightfully the unsurpassed enlightenment in their dreams, then they will be very close to the attainment of the unsurpassed, perfect, and universal bodhi, not to mention if they can do the same thing when they are awake. World-Honored One, these great bodhisattvas will sit under the bodhi tree, realize insightfully the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and deliver numberless sentient beings before long.

“World-Honored One, if the good gentlemen, gentlewomen, and so forth can hear the fathomless prajna paramita and accept, embrace, read, recite, and cultivate it as they are taught, then these good gentlemen, gentlewomen, and so forth must have learned the great vehicle for a long time and their virtuous roots now are mature. They must have made offerings to many Buddhas, offered services to many virtuous friends, and planted many virtuous roots, so that they can achieve such accomplishment now. World-Honored One, if the good gentlemen, gentlewomen, and so forth can hear the fathomless prajna paramita and believe in, understand, embrace, read, recite, cultivate, learn, reflect reasonably on, and lecture for others on it, they

must have been conferred the prophecy of attaining the great bodhi by the Buddha, or they will be conferred soon. World-Honored One, these good gentlemen, gentlewomen, and so forth, like those great bodhisattvas without regression, will attain the unsurpassed, perfect, and universal bodhi before long. Because of this cause and condition, they are privileged to hear the fathomless prajna paramita; they can develop deep belief in and understanding of prajna paramita; embrace, read, recite, reflect reasonably on, and cultivate it as they are taught; and lecture for others on it.

“World-Honored One, someone wandered across the wilderness and passed through a lot of perilous roads and areas for one, two, three, four, or five hundred yojanas. Then he or she saw the shepherds, gardens, and fields that usually appeared before approaching the cities or capitals. This traveler thus thought: ‘The city is not far away now.’ Because of this confidence this person became carefree and did not fear wild animals, robbers, hunger, and thirst anymore. World-Honored One, so when great bodhisattvas hear the fathomless prajna paramita and accept, embrace, read, recite, reflect reasonably on, and develop deep belief in and understanding of it, they know that they have been conferred, or will be conferred the prophecy of attaining great bodhi by the Buddha soon; they definitely will realize insightfully and attain the unsurpassed, perfect, and universal bodhi before long. These great bodhisattvas do not fear because they will not fall in the stage of voice-hearer or self-enlightened one. Why? They have seen, heard, esteemed, and made offerings respectfully to the fathomless prajna paramita, and this is the omen for attaining the unsurpassed, perfect, and universal bodhi.”

At that time, the Buddha said to Sariputra, “Yes, it is as you say. You may say more about it with the support of the Buddha’s power.”

Sariputra then said to the Buddha again, “World-Honored One, someone wanted to see the ocean. After travelling for some time, this person noticed the

landscape had changed and concluded the ocean must be near. Why? When the seashore is near, the land will become lower and flat, where no more mountains and forests exist.’ That person had not seen the sea by then, although, the change of landscape convinced him that the sea was near and that made him excited. World-Honored One, it is similar for the great bodhisattvas, who have heard the fathomless prajna paramita and begin to accept, embrace, read, recite, reflect reasonably on, and develop deep belief in and understanding of it. Although they have not been conferred by the Buddha this prophecy: ‘You will attain the unsurpassed, perfect, and universal bodhi after hundreds, thousands, and hundreds of thousands of kalpas or hundreds of thousands of koti nayuta,’ they know that the conferral is not far away. Why? They have seen and heard the fathomless prajna paramita, made offerings to it respectfully, and have also accepted, embraced, read, recited, and reflected reasonably on it. All these are the omen indicating the attainment of the unsurpassed, perfect, and universal bodhi that will happen soon.

“World-Honored One, as old leaves begin to fall and new twigs grow fresh and moist, people foresee that flowers will bloom, and fruit trees will flourish soon. They will say, ‘New flowers and leaves are arriving now. Why? The signs have anticipated it.’ The young and old people of the continent of Jambudvīpa will thus rejoice and jump, and say, ‘We will see flowers bloom and fruits flourish very soon.’ World-Honored One, so are the great bodhisattvas. If they can hear the fathomless prajna paramita and accept, embrace, read, recite, reflect reasonably on, and develop deep belief in and understanding of it, they must have in previous lives planted virtuous roots, made offerings to many Buddhas, and served many virtuous friends. They will be conferred the prophecy of attaining the great bodhi by the Buddha soon. World-Honored One, these great bodhisattvas should think, ‘I must have developed superior powers of virtuous roots in the past, and that powers can elicit the

unsurpassed, perfect, and universal bodhi. That is why now I can hear the fathomless prajna paramita and make offerings respectfully to it, and further accept, embrace, read, recite, develop deep belief in and understanding of it, and reflect reasonably on and cultivate it.’ World-Honored One, some heavenly sons in the assembly once heard this same dharma teaching given by the Buddhas previously. They rejoiced and discussed among themselves, ‘Some bodhisattvas in the past were conferred the prophecy of attaining the great bodhi only because they had heard prajna paramita. Now these bodhisattvas are also hearing prajna paramita, so they will be conferred the prophecy of attaining the bodhi before long too.’

“World-Honored One, a woman was pregnant for a time as her weight increased, and movement became slow. She did not drink, eat, sleep, or talk much; she disliked what she usually did and suffered and was compelled to cease many activities. Her mother saw this and knew that she would give birth to a child soon. World-Honored One, some great bodhisattvas have planted virtuous roots since previous lives; they made offerings to the Buddhas consistently and treated their virtuous friends very well for a long time. Now because their virtuous roots mature, they not only can hear the fathomless prajna paramita, but also accept, embrace, read, recite, reflect reasonably on, deeply believe in, understand, and cultivate and learn it. World-Honored One, because of this cause and condition, these great bodhisattvas will be conferred the prophecy of attaining anuttara-samyak-sambodhi.”

(Sariputra spoke to the Buddha regarding the omen that suggested the great bodhisattvas have received, or will receive, a prophecy from the Buddha about attaining unsurpassed bodhi soon. He stated that these bodhisattvas likely heard the prajna paramita, made offerings to it respectfully, and accepted, embraced, read, recited, and reasonably reflected on its teachings.)

At that time, the Buddha praised Sariputra, “Excellent, excellent! Now you

can tell such wonderful similes of the bodhisattvas who are privileged to hear the fathomless prajna paramita. You must know that you can do this because of the supernatural powers of the Buddha.”

In the meantime, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones are so unique and unusual; they can guide, advise, and absorb the great bodhisattvas very well.”

The Buddha said, “Well-Appearing One, you are right. Why? Well-Appearing One, the great bodhisattvas have pursued the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to sentient beings. It is because they have mercy and compassion for heavenly beings and human beings and intend to benefit them. When practicing the bodhisattva path, the bodhisattvas have adopted the four approaches to absorb and benefit the numberless hundreds of thousands of nayuta koti sentient beings. What are the four approaches? The first is practicing generous giving; the second is speaking good and loving-kind words; the third is doing beneficial things for others; and the fourth is getting along with others in a harmonious and empathic way. They have tried to establish the sentient beings in peace and stability so that they can cultivate and learn the path of the ten virtuous karmas. (The Buddha taught the four approaches for great bodhisattvas to absorb numberless sentient beings, rooted in great loving-kindness and compassion.)

“Well-Appearing One, these great bodhisattvas will not only practice the four meditations themselves, four immeasurable minds, and four formless concentrations themselves but also teach others to do so. They not only practice the six paramitas themselves but also teach others to do so. Well-Appearing One, these great bodhisattvas will adopt skillful and expedient powers of prajna paramita to teach sentient beings, letting them realize and attain the stream-entry effect, while they will

not attain the stream-entry effect themselves. They will teach the sentient beings to realize and attain the once-return effect, nonreturn effect, and arhat effect, while they will not attain these effects themselves. They will also teach the sentient beings to realize and attain the self-enlightenment bodhi, but they will not attain the self-enlightenment bodhi themselves.

“Well-Appearing One, these great bodhisattvas not only cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas themselves but also encourage numberless hundreds of thousands of koti nayuta great bodhisattvas to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They not only dwell in the stage of nonregression themselves but also encourage others to do so. They not only dignify and purify the Buddha lands themselves but also encourage others to do so. They not only assist sentient beings to mature but also encourage others to do so. They not only elicit their own supernatural powers of bodhisattva but also encourage others to elicit their supernatural powers of bodhisattva. They not only cultivate all dharani gates and all samadhi gates themselves but also encourage others to do so. They not only possess the unhindered ability to debate themselves but also encourage others to do so. They not only possess exquisite physical bodies but also encourage others to do so. They not only possess perfect marks themselves but also encourage others to do so. They not only practice child-like pure actions themselves but also encourage others to do so. They not only cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path themselves but also teach others to do so. They not only dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality,

emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature themselves but also teach others to do so. They not only dwell in realness, 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 themselves but also teach others to do so. They not only dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering themselves but also teach others to do so. They not only cultivate the four meditations, four immeasurable minds, and four formless concentrations themselves but also teach others to do so. They not only cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves but also teach others to do so. They not only cultivate the three liberation gates themselves but also teach others to do so. They not only cultivate the ten stages of bodhisattva themselves but also teach others to do so. They not only cultivate the five eyes and six supernatural powers themselves but also teach others to do so. They not only cultivate all dharani gates and all samadhi gates themselves but also teach others to do so. They not only cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power themselves but also teach others to do so. They not only cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena themselves but also teach others to do so. They not only cultivate to stay in correct mindfulness and dwell in equanimity at all times

themselves but also teach others to do so. They not only terminate all negative dispositions of vexations themselves but also teach others to do so. They not only realize and attain the unsurpassed bodhi, turn the wonderful dharma wheel, and ferry numberless sentient beings to the other shore themselves but also teach others to do so.”

(The Buddha said to Well-Appearing One that great bodhisattvas should not only cultivate and dwell in various superior virtuous dharmas themselves but also teach and encourage numberless sentient beings to do so. They will teach sentient beings to realize and attain the voice-hearer effects and self-enlightenment bodhi, but they themselves will not stay with such small effects. The great bodhisattvas should assist all sentient beings to mature and dignify and purify all Buddha lands based on great vehicle.)

The long-lived sage Well-Appearing One said to the Buddha again, “It is very unusual, World-Honored One! It is so unique, Well-Gone One! These great bodhisattvas have achieved such a significant accumulation of merits and virtues! They have cultivated prajna paramita and pursued to realize insightfully the unsurpassed, perfect, and universal bodhi with an attempt to benefit all sentient beings. World-Honored One, how should great bodhisattvas cultivate and fulfill prajna paramita quickly?”

(Well-Appearing One asked Buddha the way for great bodhisattvas to cultivate prajna paramita and fulfill it quickly.)

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see matter increase or decrease, or feeling, thinking, action, and consciousness increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not see the eye sphere increase or decrease, or the ear, nose, tongue, body, and conscious spheres increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the sight sphere increase or decrease, or the sound, smell, taste, touch, and mental-image spheres increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the eye realm increase or decrease, or the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the ear realm increase or decrease, or the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the nose realm increase or decrease, or the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the tongue realm increase or decrease, or the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the body realm increase or decrease, or the touch realm, body consciousness realm, body contact, and the feelings produced by body contact

increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the conscious realm increase or decrease, or the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the earth realm increase or decrease, or the water, fire, wind, space, and consciousness realms increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see ignorance increase or decrease, or action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see giving paramita increase or decrease, or pure precept, forbearance, diligence, meditation, and prajna paramitas increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see internal emptiness increase or decrease, or see external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all

dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see realness increase or decrease, or 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 increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the noble truth of suffering increase or decrease, or the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the four meditations increase or decrease, or the four immeasurable minds and four formless concentrations increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the eight liberations increase or decrease, or the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the four bases of mindfulness increase or decrease, or the four correct endeavors, four bases of power, five roots, five powers, seven factors for

enlightenment, and noble eightfold path increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the liberation gate of emptiness increase or decrease, or the liberation gates of formlessness and nonaspiration increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the ten stages of bodhisattva increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the five eyes increase or decrease, or the six supernatural powers increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the Buddha’s ten abilities increase or decrease, or 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 increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see staying in correct mindfulness increase or decrease, or dwelling in equanimity at all times increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the perfect knowledge of everything increase or decrease, or the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see all dharani gates increase or decrease, or all samadhi gates increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the stream-entry effect increase or decrease, or the once-return effect, nonreturn effect, and arhat effect increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the self-enlightenment bodhi increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see all great bodhisattva actions increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the unsurpassed, perfect, and universal bodhi of the Buddhas increase or decrease, then they will fulfill the cultivation of prajna paramita quickly.

(In response to Well-Appearing One’s question regarding how great bodhisattvas fulfill prajna paramita quickly, the Buddha explained that if great bodhisattvas do not see various dharmas increase or decrease when practicing prajna paramita, they are able to fulfill the cultivation of prajna paramita quickly.)

“Furthermore, Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see that this is the dharma or not the dharma, this is the flawed one or the flawless one, and this is the conditioned one or the unconditioned one, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see that this is the past, future or the present; this is the virtuous, not

virtuous, or the neutral; and this is the realm of desire, the realm of form, or the realm of formlessness, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see realness, 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, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold

path, they will fulfill the cultivation of prajna paramita perfectly and quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the four meditations, four immeasurable minds, and four formless concentrations, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the liberation gates of emptiness, formlessness, and nonaspiration, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the five eyes and six supernatural powers, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see all dharani gates and all samadhi gates, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see staying in correct mindfulness and dwelling in equanimity at all times, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not see the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not see the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will fulfill the cultivation of prajna paramita quickly.

“Why? Well-Appearing One, it is because all dharmas have no natures, forms, actions, and operations; they cannot be changed. They are illusory, deceptive, not solid, unsubstantial, not free and at ease, and without awakening and reception. They are apart from the ‘I,’ the sentient being, the living one, the one who gives birth, and so forth, and the knower and the viewer.”

(The Buddha added that if the great bodhisattvas do not see or differentiate among various dharmas when practicing prajna paramita, they will fulfill the cultivation of prajna paramita quickly. Why? It is because all dharmas are without natures, forms, actions, and operations; illusory and unsubstantial; and apart from the “I,” the sentient being, and so forth.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, what the Thus-Comer teaches is inconceivable.”

The Buddha said to Well-Appearing One, “Yes, it is. What the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because matter is inconceivable, what the Thus-Comer teaches is inconceivable; because feeling, thinking, action, and consciousness are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the eye sphere is inconceivable, what the Thus-Comer teaches is inconceivable; because the ear, nose, tongue, body, and conscious spheres are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the sight sphere is inconceivable, what the Thus-Comer teaches is inconceivable; because the sound, smell, taste, touch, and mental-image spheres are inconceivable, what the Thus-Comer teaches is

inconceivable.

“Well-Appearing One, because the eye realm is inconceivable, what the Thus-Comer teaches is inconceivable; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the ear realm is inconceivable, what the Thus-Comer teaches is inconceivable; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the nose realm is inconceivable, what the Thus-Comer teaches is inconceivable; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the tongue realm is inconceivable, what the Thus-Comer teaches is inconceivable; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the body realm is inconceivable, what the Thus-Comer teaches is inconceivable; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the conscious realm is inconceivable, what the Thus-Comer teaches is inconceivable; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the earth realm is inconceivable, what the

Thus-comer teaches is inconceivable; because the water, fire, wind, space, and consciousness realms are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because ignorance is inconceivable, what the Thus-Comer teaches is inconceivable; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because giving paramita is inconceivable, what the Thus-Comer teaches is inconceivable; because pure precept, forbearance, diligence, meditation, and prajna paramitas are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because internal emptiness is inconceivable, what the Thus-Comer teaches is inconceivable; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because realness is inconceivable, what the Thus-Comer teaches is inconceivable; because dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentrations, dharma dwelling, reality, the realm of empty space, and the realm of

the inconceivable are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the noble truth of suffering is inconceivable, what the Thus-Comer teaches is inconceivable; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the four meditations are inconceivable, what the Thus-Comer teaches is inconceivable; because the four immeasurable minds and four formless concentrations are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the eight liberations are inconceivable, what the Thus-Comer teaches is inconceivable; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the four bases of mindfulness are inconceivable, what the Thus-Comer teaches is inconceivable; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the liberation gate of emptiness is inconceivable, what the Thus-Comer teaches is inconceivable; because the liberation gates of formlessness and nonaspiration are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the ten stages of bodhisattva are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the five eyes are inconceivable, what the Thus-Comer teaches is inconceivable; because the six supernatural powers are

inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the Buddha’s ten abilities are inconceivable, what the Thus-Comer teaches is inconceivable; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because staying in correct mindfulness is inconceivable, what the Thus-Comer teaches is inconceivable; because dwelling in equanimity at all times is inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the perfect knowledge of everything is inconceivable, what the Thus-Comer teaches is inconceivable; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because all dharani gates are inconceivable, what the Thus-Comer teaches is inconceivable; because all samadhi gates are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the stream-entry effect is inconceivable, what the Thus-Comer teaches is inconceivable; because the once-return effect, nonreturn effect, and arhat effect are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the self-enlightenment bodhi is inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because all great bodhisattva actions are inconceivable, what the Thus-Comer teaches is inconceivable.

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi

of the Buddhas is inconceivable, what the Thus-Come teaches is inconceivable.
(Well-Appearing One said that what the Thus-Come teaches is inconceivable. The Buddha responded that it is because various dharmas are inconceivable.)

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that matter is inconceivable, or that feeling, thinking, action, and consciousness are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the eye sphere is inconceivable, or that the ear, nose, tongue, body, and conscious spheres are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the sight sphere is inconceivable, or that the sound, smell, taste, touch, and mental-image spheres are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the eye realm is inconceivable, or that the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the ear realm is inconceivable, or that the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the nose realm is inconceivable, or that the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are

inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the tongue realm is inconceivable, or that the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the body realm is inconceivable, or that the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the conscious realm is inconceivable, or that the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that the earth realm is inconceivable, or that the water, fire, wind, space, and consciousness realms are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that ignorance is inconceivable, or that action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.”

(The Buddha concluded that if the great bodhisattvas do not think that various dharmas are inconceivable when practicing prajna paramita, they will fulfill the

cultivation of prajna paramita quickly.)