

The Great Prajna Paramita Sutra

Volume 16

(Fascicles 301-320)

Translated by

Naichen Chen

A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

Master Xuanzang

Contents

Fascicle 301

Chapter 39

Rarely Heard Merits and Virtues

Section 5

Fascicle 302

Chapter 39

Rarely Heard Merits and Virtues

Section 6

Fascicle 303

Chapter 40

The Demonic Hindrances

Section 1

Fascicle 304

Chapter 40

The Demonic Hindrances

Section 2

Fascicle 305

Chapter 41

The Mother of the Buddha

Section 1

Fascicle 306

Chapter 41

The Mother of the Buddha

Section 2

Fascicle 307

Chapter 41

The Mother of the Buddha

Section 3

Fascicle 308

Chapter 41

The Mother of the Buddha

Section 4

Chapter 42

The Inconceivable Things

Section 1

Fascicle 309

Chapter 42

The Inconceivable Things

Section 2

Fascicle 310

Chapter 42

The Inconceivable Things

Section 3

Chapter 43

Fulfilling the Great Things

Section 1

Fascicle 311

Chapter 43

Fulfilling the Great Things

Section 2

Chapter 44

Similes

Section 1

Fascicle 312

Chapter 44

Similes

Section 2

Fascicle 313

Chapter 44

Similes

Section 3

Chapter 45

Real Virtuous Friends

Section 1

Fascicle 314

Chapter 45

Real Virtuous Friends

Section 2

Fascicle 315

Chapter 45

Real Virtuous Friends

Section 3

Fascicle 316

Chapter 45

Real Virtuous Friends

Section 4

Chapter 46

Aspiring to Perfect Knowledge

Section 1

Fascicle 317

Chapter 46

Aspiring to Perfect Knowledge

Section 2

Fascicle 318

Chapter 46

Aspiring to Perfect Knowledge

Section 3

Chapter 47

Realness

Section 1

Fascicle 319

Chapter 47

Realness

Section 2

Fascicle 320

Chapter 47

Realness

Section 3

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

Fascicle 301

Chapter 39

Rarely Heard Merits and Virtues

Section 5

(In the First Assembly)

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not think that giving paramita is inconceivable, or that pure precept, forbearance, diligence, meditation, and prajna paramitas 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 internal emptiness is inconceivable, or that 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, 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 realness is inconceivable, or that 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 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 noble truth of suffering is inconceivable, or that the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering 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 four meditations are inconceivable, or that the four immeasurable minds and four formless concentrations 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 eight liberations are inconceivable, or that the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations 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 four bases of mindfulness are inconceivable, or that the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path 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 liberation gate of emptiness is inconceivable, or that the liberation gates of formlessness and nonaspiration 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 ten stages of bodhisattva 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 five eyes are inconceivable, or that the six supernatural powers 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 Buddha’s ten abilities are inconceivable, or that 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, 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 staying in correct mindfulness is inconceivable, or that dwelling in equanimity at all times is 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 perfect knowledge of everything is inconceivable, or that the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena 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 all dharani gates are inconceivable, or that all samadhi gates 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 stream-entry effect is inconceivable, or that once-return effect, nonreturn effect, and arhat effect 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 self-enlightenment bodhi is 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 all great bodhisattva actions 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 unsurpassed, universal and perfect bodhi of the Buddhas is inconceivable, then they will fulfill the cultivation of prajna paramita quickly.”

(The Buddha said to Well-Appearing One and all present in the assembly that if the great bodhisattvas, when practicing prajna paramita, do not think that various superior virtuous dharmas are inconceivable, then they will fulfill the cultivation of prajna paramita quickly.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, who can understand such fathomless meanings of prajna paramita?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas have cultivated the six paramitas for a long time, planted virtuous roots for a long time, consistently made offerings to many Buddhas, and treated many virtuous friends well, then they will be able to believe in and understand such fathomless prajna paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how can we know that the great bodhisattvas have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas consistently, and served many virtuous friends well?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern matter or feeling, thinking, action, and consciousness; do not reflect on and discern the form of matter or the

phenomena of feeling, thinking, action, and consciousness; and do not reflect on and discern the nature of matter or the natures of feeling, thinking, action, and consciousness, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because matter, feeling, thinking, action, and consciousness are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the eye sphere or the ear, nose, tongue, body, and conscious spheres; do not reflect on and discern the form of the eye sphere or the phenomena of the ear, nose, tongue, body, and conscious spheres; and do not reflect on and discern the nature of the eye sphere or the natures of the ear, nose, tongue, body, and conscious spheres, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the eye sphere, ear sphere, and so forth, and the conscious sphere are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the sight sphere or the sound, smell, taste, touch, and mental-image spheres; do not reflect on and discern the form of the sight sphere or the phenomena of the sound, smell, taste, touch, and mental-image spheres; and do not reflect on and discern the nature of the sight sphere or the natures of the sound, smell, taste, touch, and mental-image spheres, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the sight sphere, sound sphere, and so forth, and the mental-image sphere are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if

they do not reflect on and discern the eye realm or the sight realm, eye consciousness realm, eye contact, and the feeling produced by eye contact; do not reflect on and discern the form of the eye realm or the phenomena of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; and do not reflect on and discern the nature of the eye realm or the natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the eye realm, sight realm, and so forth, and the feelings produced by eye contact are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the ear realm or the sound realm, ear consciousness realm, ear contact, and the feeling produced by ear contact; do not reflect on and discern the form of the ear realm or the phenomena of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; and do not reflect on and discern the nature of the ear realm or the natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the ear realm, sound realm, and so forth, and the feelings produced by ear contact are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the nose realm or the smell realm, nose consciousness realm, nose contact, and the feeling produced by nose contact; do not reflect on and discern the form of the nose realm or the phenomena of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose

contact; and do not reflect on and discern the nature of the nose realm or the natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the nose realm, smell realm, and so forth, and the feelings produced by nose contact are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the tongue realm or the taste realm, tongue consciousness realm, tongue contact, and the feeling produced by tongue contact; do not reflect on and discern the form of the tongue realm or the phenomena of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; and do not reflect on and discern the nature of the tongue realm and the natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the tongue realm, taste realm, and so forth, and the feelings produced by tongue contact are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on the and discern the body realm or the touch realm, body consciousness realm, body contact, and the feeling produced by body contact; do not reflect on and discern the form of the body realm or the phenomena of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; and do not reflect on and discern the nature of the body realm or the natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, then we can tell that they have cultivated the six paramitas

for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the body realm, touch realm, and so forth, and the feelings produced by body contact are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the conscious realm or the mental-image realm, conscious consciousness realm, conscious contact, and the feeling produced by conscious contact; do not reflect on and discern the form of the conscious realm or the phenomena of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; and do not reflect on and discern the nature of the conscious realm or the natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the conscious realm, mental-image realm, and so forth, and the feelings produced by conscious contact are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the earth realm or the water, fire, wind, space, and consciousness realms; do not reflect on and discern the form of the earth realm or the phenomena of the water, fire, wind, space, and consciousness realms; and do not reflect on and discern the nature of the earth realm or the natures of the water, fire, wind, space, and consciousness realms, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the earth realm, water realm, and so forth, and the consciousness realm are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern ignorance or action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; do not reflect on and discern the form of ignorance or the phenomena of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; and do not reflect on and discern the nature of ignorance or the natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the realm of desire or the realms of form and formlessness; do not reflect on and discern the form of the realm of desire or the phenomena of the realms of form and formlessness; and do not reflect on and discern the nature of the realm of desire or the natures of the realms of form and formlessness, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the realm of desire, the realm of form, and the realm of formlessness are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern giving paramita or pure precept, forbearance, diligence, meditation, and prajna paramitas; do not reflect on and discern the form of giving paramita or the phenomena of pure precept, forbearance, diligence, meditation, and prajna paramitas; and do not reflect on and discern the nature of giving paramita

or the natures of pure precept, forbearance, diligence, meditation, and prajna paramitas, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because giving paramita, pure-precept paramita, and so forth, and prajna paramita are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern internal emptiness or 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; do not reflect on and discern the form of internal emptiness or the phenomena of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and do not reflect on and discern the nature of internal emptiness or the natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern realness or 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; do not reflect on and discern the form of realness or the phenomena of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and do not reflect on and discern the nature of realness or the natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because realness, dharma realm, and so forth, and the realm of the inconceivable are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the noble truth of suffering or the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; do not reflect on and discern the form of the noble truth of suffering or the phenomena of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and do not reflect on and discern the nature of the noble truth of suffering or the natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the four meditations or the four immeasurable minds and four formless concentrations; do not reflect on and discern the phenomena of the four meditations or the phenomena of the four immeasurable minds and four formless concentrations; and do not reflect on and discern the natures of the four

meditations or the natures of the four immeasurable minds and four formless concentrations, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the four meditations, four immeasurable minds, and four formless concentrations are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the eight liberations or the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; do not reflect on and discern the phenomena of the eight liberations or the phenomena of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and do not reflect on and discern the natures of the eight liberations or the natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the eight liberations, vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the four bases of mindfulness or the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; do not reflect on and discern the phenomena of the four bases of mindfulness or the phenomena of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and do not reflect on and discern the natures of the four bases of mindfulness or the natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, then we can

tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the liberation gate of emptiness or the liberation gates of formlessness and nonaspiration, do not reflect on and discern the form of the liberation gate of emptiness or the phenomena of the liberation gates of formlessness and nonaspiration, and do not reflect on and discern the nature of the liberation gate of emptiness or the natures of the liberation gates of formlessness and nonaspiration, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the liberation gates of emptiness, formlessness, and nonaspiration are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the ten stages of bodhisattva, do not reflect on and discern the phenomena of the ten stages of bodhisattva, and do not reflect on and discern the natures of the ten stages of bodhisattva, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the ten stages of bodhisattva are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the five eyes and the six supernatural powers, do not reflect on and discern the phenomena of the five eyes and the six supernatural powers, and do not reflect on and discern the natures of the five eyes and the six supernatural powers, then we can tell that they have cultivated the six paramitas for a

long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the five eyes and the six supernatural powers are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the Buddha’s ten abilities 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; do not reflect on and discern the phenomena of the Buddha’s ten abilities or the phenomena of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; and do not reflect on and discern the natures of the Buddha’s ten abilities or the natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? 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 are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern staying in correct mindfulness and dwelling in equanimity at all times, do not reflect on and discern the phenomena of staying in correct mindfulness and dwelling in equanimity at all times, and do not reflect on and discern the natures of staying in correct mindfulness and dwelling in equanimity at all times, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because staying in correct mindfulness and

dwelling in equanimity at all times are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the perfect knowledge of everything or the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do not reflect on and discern the form of the perfect knowledge of everything or the phenomena of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and do not reflect on and discern the nature of the perfect knowledge of everything or the natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern all dharani gates and all samadhi gates, do not reflect on and discern the phenomena of all dharani gates and all samadhi gates, and do not reflect on and discern the natures of all dharani gates and all samadhi gates, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because all dharani gates and all samadhi gates are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the stream-entry effect or the once-return effect, nonreturn effect, and arhat effect; do not reflect on and discern the form of the stream-entry effect or the phenomena of the once-return effect, nonreturn effect, and arhat effect; and do not reflect on and discern the nature of stream-entry effect or the

natures of once-return effect, nonreturn effect, and arhat effect, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the self-enlightenment bodhi, do not reflect on and discern the form of the self-enlightenment bodhi, and do not reflect on and discern the nature of the self-enlightenment bodhi, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because the self-enlightenment bodhi is inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern all great bodhisattva actions, do not reflect on and discern the phenomena of all great bodhisattva actions, and do not reflect on and discern the natures of all great bodhisattva actions, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why? It is because all great bodhisattva actions are inconceivable.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, if they do not reflect on and discern the unsurpassed, perfect, and universal bodhi of the Buddhas; do not reflect on and discern the form of the unsurpassed, perfect, and universal bodhi of the Buddhas; and do not reflect on and discern the nature of the unsurpassed, perfect, and universal bodhi of the Buddhas, then we can tell that they have cultivated the six paramitas for a long time, planted virtuous roots for a long time, made offerings to many Buddhas, and served many virtuous friends well. Why?

It is because the unsurpassed, perfect, and universal bodhi of the Buddhas is inconceivable.”

(The Buddha taught Well-Appearing One that if the great bodhisattvas, when practicing prajna paramita, do not reflect on and discern various dharmas, then we can tell that they have cultivated six paramitas and planted virtuous roots for a long time; they have also made offerings to many Buddhas and served many virtuous friends well. These are the great bodhisattvas who can believe in and understand prajna paramita.)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, prajna paramita is extremely fathomless.”

The Buddha replied, “Yes, Well-Appearing One, because matter is fathomless, prajna paramita is fathomless; because feeling, thinking, action, and consciousness are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the eye sphere is fathomless, prajna paramita is fathomless; because the ear, nose, tongue, body, and conscious spheres are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the sight sphere is fathomless, prajna paramita is fathomless; because the sound, smell, taste, touch, and mental-image spheres are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the eye realm is fathomless, prajna paramita is fathomless; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the ear realm is fathomless, prajna paramita is fathomless; because the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the nose realm is fathomless, prajna paramita

is fathomless; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the tongue realm is fathomless, prajna paramita is fathomless; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the body realm is fathomless, prajna paramita is fathomless; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the conscious realm is fathomless, prajna paramita is fathomless; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the earth realm is fathomless, prajna paramita is fathomless; because the water, fire, wind, space, and consciousness realms are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because ignorance is fathomless, prajna paramita is fathomless; 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 fathomless, prajna paramita is fathomless.

“Well-Appearing One, because giving paramita is fathomless, prajna paramita is fathomless; because pure precept, forbearance, diligence, and meditation paramitas are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because internal emptiness is fathomless, prajna paramita is fathomless; 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 fathomless, prajna paramita is fathomless.

“Well-Appearing One, because realness is fathomless, prajna paramita is fathomless; 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 fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the noble truth of suffering is fathomless, prajna paramita is fathomless; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the four meditations are fathomless, prajna paramita is fathomless; because the four immeasurable minds and four formless concentrations are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the eight liberations are fathomless, prajna paramita is fathomless; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the four bases of mindfulness are fathomless, prajna paramita is fathomless; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the liberation gate of emptiness is fathomless, prajna paramita is fathomless; because the liberation gates of formlessness and nonaspiration are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the ten stages of bodhisattva are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the five eyes are fathomless, prajna paramita is fathomless; because the six supernatural powers are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the Buddha’s ten abilities are fathomless, prajna paramita is fathomless; 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 fathomless, prajna paramita is fathomless.

“Well-Appearing One, because staying in correct mindfulness is fathomless, prajna paramita is fathomless; because dwelling in equanimity at all times is fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the perfect knowledge of everything is fathomless, prajna paramita is fathomless; because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because all dharani gates are fathomless, prajna paramita is fathomless; because all samadhi gates are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the stream-entry effect is fathomless, prajna paramita is fathomless; because the once-return effect, nonreturn effect, and arhat effect are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the self-enlightenment bodhi is fathomless, prajna paramita is fathomless.

“Well-Appearing One, because all great bodhisattva actions are fathomless, prajna paramita is fathomless.

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is fathomless, prajna paramita is fathomless.

“Therefore, prajna paramita is named extremely fathomless.”

(The Buddha explained to Well-Appearing One that because various dharmas are fathomless, prajna paramita is extremely fathomless.)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, prajna paramita is such a great accumulation of treasures.”

The Buddha replied, “Yes, because it can bring sentient beings the treasury of merits and virtues.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the path of the ten virtuous karmas, the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures 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.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures 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.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures 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.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the ten stages of bodhisattva.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the five eyes and six supernatural powers.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures 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.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of all dharani gates and all samadhi gates.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of self-enlightenment bodhi.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of all great bodhisattva actions.

“Well-Appearing One, prajna paramita the great accumulation of treasures can bring sentient beings the treasures of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Therefore, prajna paramita is named the great accumulation of treasures.”

(The Buddha said to Well-Appearing One that prajna paramita is a great accumulation of treasures because it can bring sentient beings the treasury of various merits and virtues.)

Fascicle 302

Chapter 39

Rarely Heard Merits and Virtues

Section 6

(In the First Assembly)

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, prajna paramita is the accumulation of purity.”

The Buddha said, “Yes, it is. Well-Appearing One, because matter is pure, prajna paramita is pure; because feeling, thinking, action, and consciousness are pure, prajna paramita is pure.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“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.

“Well-Appearing One, because the ten stages of bodhisattva are pure, prajna paramita is pure.

“Well-Appearing One, because the five eyes are pure, prajna paramita is pure; because the six supernatural powers are pure, prajna paramita is pure.

“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.

“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.

“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 perfect knowledge of all phenomena are pure, prajna paramita is pure.

“Well-Appearing One, because all dharani gates are pure, prajna paramita is pure; because all samadhi gates are pure, prajna paramita is pure.

“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.

“Well-Appearing One, because the self-enlightenment bodhi is pure, prajna paramita is pure.

“Well-Appearing One, because all great bodhisattva actions are pure, prajna paramita is pure.

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is pure, prajna paramita is pure.

“Therefore, prajna paramita is named the accumulation of purity.”

(The Buddha said to Well-Appearing One that prajna paramita is named the

accumulation of purity because various dharmas are pure.)

The long-lived sage Well-Appearing One said to the Buddha again, “It is a great wonder, World-honored One. It is unusual, Well-Gone One. Prajna paramita is so fathomless that evil demons often appear to hinder it. Would you teach us extensively how to prevent this from happening?”

The Buddha replied, “Well-Appearing One, it is as you say. Owing to the Buddha’s supernatural powers, the demonic hindrances will be extensively taught today. If the good gentlepersons, gentlewomen, and so forth of the great vehicle would like to write prajna paramita, they should do it immediately. If they would like to read and recite prajna paramita, they should do it immediately. If they would like to accept and practice prajna paramita, they should do it immediately. If they would like to cultivate and learn prajna paramita, they should do it immediately. If they would like to reflect on prajna paramita, they should do it immediately. If they would like to lecture for others on prajna paramita, they should do it immediately. Why? It is because the fathomless prajna paramita often encounters many hindrances; those who would like to write, read, recite, accept, practice, cultivate, learn, reflect on, and lecture on prajna paramita should do so promptly to avoid unfinished efforts.

“Well-Appearing One, if the good gentlepersons, gentlewomen and so forth would like to write the fathomless prajna paramita and finish it within one month, two months, three months, four months, five months, six months, seven months, or one year, they should work hard and attentively, so that they can finish the writing as planned. Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth would like to accept, practice, read, recite, cultivate, learn, reflect on, and lecture on prajna paramita and finish them within one month, two months, three months, four months, five months, six months, seven months, or one year, they should work hard and attentively, so that they can finish them as planned. Why? Well-Appearing One, it

is because the fathomless prajna paramita, resembling invaluable jewels and pearls, often encounters difficulties and hindrances.”

(The Buddha advised that if the great-vehicle practitioners would like to read, write, recite, reflect on, and lecture for others on prajna paramita, they should act promptly so they would not be hindered by difficulties.)

At that time, Well-Appearing One said to the Buddha again, “It is a great wonder, World-Honored One. It is unusual, Well-Gone One. The fathomless prajna paramita, resembling invaluable treasures, very often encounters difficulties and hindrances. Evil devils often hinder those who wish to write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on prajna paramita from completing what they intend to achieve.”

The Buddha replied, “Well-Appearing One, although evil demons try to hinder great bodhisattvas from writing, accepting, practicing, reading, reciting, cultivating, learning, reflecting on, and lecturing for others on the fathomless prajna paramita, they are not powerful enough to succeed.”

In the meantime, Sariputra said to the Buddha, “World-honored One, whose supernatural powers will prevent evil demons from hindering great bodhisattvas to write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita?”

The Buddha replied, “Sariputra, the Buddha’s supernatural powers can prevent evil demons from hindering great bodhisattvas as they write, accept, practice, read, recite, cultivate, learn, reflect on, and extensively lecture on the fathomless prajna paramita. Furthermore, it is also the supernatural powers of the Buddhas in the worlds of the ten directions that can prevent evil demons from hindering great bodhisattvas as they write, accept, practice, read, recite, cultivate, learn, reflection on, and extensively lecture on the fathomless prajna paramita. Further, Sariputra, because various

Buddhas, the World-Honored Ones, have worked together to protect the great bodhisattvas who are cultivating prajna paramita so that evil demons cannot trouble and hinder them when they write, accept, practice, read, recite, cultivate, learn, reflection on, and extensively lecture for others on the fathomless prajna paramita. Why? Sariputra, various Buddhas, the World-honored Ones, have always worked together to protect the virtuous karmas the bodhisattvas undertake in cultivating and practicing prajna paramita, so evil demons cannot hinder them.

“Sariputra, if the great bodhisattvas write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, they will be spontaneously protected and kept by numberless, countless, and boundless Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones in the worlds of the ten directions who are teaching the dharma, so the evil demons cannot hinder or harass them. Sariputra, if the good gentlepersons, gentlewomen and so forth would like to write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, they should have this thought in mind: ‘I am always under the protection and guidance of the supernatural powers of numberless, countless, and boundless Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones in the worlds of the ten directions when I write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively for others on the fathomless prajna paramita.’”

(The Buddha replied to Sariputra that the Thus-Comers’ supernatural powers could protect great bodhisattvas from being hindered. The great bodhisattvas should believe that if they can learn, practice, and lecture on prajna paramita diligently and incessantly, they will always be protected by and kept in the minds of the Buddhas.)

In the meantime, Sariputra said to the Buddha again, “World-Honored One, when the good gentlepersons, gentlewomen and so forth write, accept, practice, read,

recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, they are always protected by the supernatural powers of and kept in the mindfulness of various Buddhas, the Thus-Comers. Because of this reason, the superior virtuous karmas that they are undertaking will not be hindered by evil demons.”

The Buddha said, “Yes, Sariputra, it is as you say. Sariputra, if the good gentlepersons, gentlewomen and so forth write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, you must know that they are always protected by the supernatural powers of and kept in the mindfulness of all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones.”

In the meantime, Sariputra said to the Buddha again, “World-honored One, if the good gentlepersons, gentlewomen and so forth write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, numberless, countless, and boundless Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones in the worlds of the ten directions will recognize what they are doing, and will rejoice, protect them, and keep them in their minds.

“World-Honored One, if the good gentlepersons, gentlewomen and so forth write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, all the Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones in the numberless, countless, and boundless worlds of the ten directions will always taken care of them with loving-kind and compassionate Buddha eyes.”

The Buddha said, “Yes, Sariputra, it is as you say. Sariputra, if the good gentlepersons, gentlewomen and so forth write, accept, practice, read, recite, cultivate,

learn, reflect on, and lecture extensively on the fathomless prajna paramita, all the Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones in the numberless, countless, and boundless worlds of the ten directions will always taken care of them with loving-kind and compassionate Buddha eyes, so that no evil demons can disturb and hinder them, and their cultivation of virtuous karmas will be fulfilled quickly. Sariputra, if the good gentlepersons, gentlewomen and so forth dwelling in the bodhisattva vehicle can write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on the fathomless prajna paramita, they will be very close to the attainment of the unsurpassed, universal, and perfect bodhi, and no evil demons can do harm to them.”

“Furthermore, Sariputra, if the good gentlepersons, gentlewomen and so forth dwelling in the bodhisattva vehicle can write the fathomless prajna paramita, dignify it, and accept, practice, read, and recite it, then you must know that these good gentlepersons, gentlewomen and so forth have already developed a deep belief in and understanding of prajna paramita. If they can further make various fragrant flowers, treasure banners, canopies, clothes, jewel necklaces, entertainments and music, and lanterns and lights as offerings to esteem and acclaim the fathomless prajna paramita, these good gentlepersons, gentlewomen and so forth will always be protected by the Buddha eyes and kept in the mindfulness of the Thus-Comers, Ones Worthy of offerings, Universally and Perfectly Enlightened Ones. Because of this cause and condition, they will gain great fortune, great superior benefits, great fruits, and great effects that mature in different types and at different times in the future.

“Sariputra, as these good gentlepersons, gentlewomen and so forth write, accept, practice, read, recite, make offerings respectfully to esteem and acclaim the fathomless prajna paramita, they will achieve the stage of nonregression because of their virtuous roots. They will be able to hear the correct dharma constantly; they will

never stay away from the Buddhas, nor will they fall in inferior destinies.

(Those who can write, practice, read, recite, make offerings respectfully to esteem and acclaim prajna paramita will gain many inconceivable effects and benefits. They will achieve the stage of nonregression and realize the unsurpassed bodhi soon.)

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from giving paramita or pure precept, forbearance, diligence, meditation, and prajna paramitas until attaining the unsurpassed, universal, and perfect bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from internal emptiness or 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 until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from realness or 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 until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the noble truth of suffering or

the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the four meditations or the four immeasurable minds and four formless concentrations until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the eight liberations or the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the four bases of mindfulness or the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the liberation gate of emptiness or the liberation gates of formlessness and nonaspiration until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the five eyes or the six supernatural powers until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the Buddha’s ten abilities 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 until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from correct mindfulness or from dwelling in equanimity at all times until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from the perfect knowledge of everything or the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from all dharani gates or all samadhi gates until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from skillful means as they teach sentient beings to achieve stream-entry effect or once-return effect, nonreturn effect, and arhat effect, but they themselves will not stay in these stages until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from skillful means as they teach sentient beings to achieve self-enlightenment bodhi, but they themselves will not stay in this stage until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will use supernatural powers freely and at ease to travel from one Buddha country to the other to make offerings to esteem and acclaim the Buddhas and the great bodhisattvas until attaining the unsurpassed, perfect, and

universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will keep dignifying and purifying Buddha lands and assisting sentient beings to mature until attaining the unsurpassed, perfect, and universal bodhi.

Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth may use supernatural powers freely and at ease to travel through various Buddha lands to beseech Buddhas to turn the exquisite dharma wheel and deliver numberless sentient beings until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of their virtuous roots, these good gentlepersons, gentlewomen, and so forth will not stay far away from all great bodhisattva actions until attaining the unsurpassed, perfect, and universal bodhi.

“Sariputra, because of this cause and condition, the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle should diligently write, accept, practice, read, recite, reflect on, and lecture extensively for others on prajna paramita.”

At that time, Sariputra said to the Buddha, “World-honored One, after Buddha passes away, where will the fathomless prajna paramita continue to prosper?”

The Buddha replied, “Sariputra, after I pass away, the fathomless prajna paramita will prosper gradually in the southeast, where the monks (bhikṣu), nuns (bhikṣuṇī), laymen (upāsaka), laywomen (upāsikā), kings, high-ranking officials, elders, and wealthy laypersons dwelling in the bodhisattva vehicle will develop deep belief in and understanding of the fathomless prajna paramita. They will write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, and further make various kinds of most wonderful wreaths, spread and powdered

perfumes, clothing, jewel necklaces, treasure banners, canopies, entertainment, music, and lamps as offerings to esteem and acclaim prajna paramita. Because of these superior virtuous roots, they will never fall in perilous inferior destinies of rebirth; rather, they will always be reborn as heavenly beings or human beings and enjoy wealthy, noble, and happy lives. It is also because of these powers that they are able to fulfill the six paramitas quickly. They thus will be able to make offerings and pay homage, respect, and admiration to various Buddhas, World-Honored Ones, and through a step-by-step cultivation rooted in the three vehicles, they will gradually approach liberation and finally get away from birth and death.

“Sariputra, after I pass away, the fathomless prajna paramita will prosper gradually from the southeast to the south, where the monks, nuns, laymen, laywomen, kings, high-ranking officials, elders, and wealthy laypersons dwelling in the bodhisattva vehicle will develop deep belief in and understanding of the fathomless prajna paramita. They will write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, and further make various kinds of most wonderful wreaths, spread and powdered perfumes, clothing, jewel necklaces, treasure banners, canopies, entertainment, music, and lamps as offerings to esteem and acclaim prajna paramita. Because of these superior virtuous roots, they will never fall in perilous inferior destinies of rebirth; rather, they will always be reborn as heavenly beings or human beings and enjoy wealthy, noble, and happy lives. It is also because of these powers that they can fulfill the six paramitas quickly. They thus will be able to make offerings and pay homage, respect, and admiration to various Buddhas, World-Honored Ones, and through a step-by-step cultivation rooted in the three vehicles, they will gradually approach liberation and finally get away from birth and death.

“Sariputra, after I pass away, the fathomless prajna paramita will prosper gradually from the south to the southwest, where the monks, nuns, laymen,

laywomen, kings, high-ranking officials, elders, and wealthy laypersons dwelling in the bodhisattva vehicle will develop deep belief in and understanding of the fathomless prajna paramita. They will write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, and further make various kinds of most wonderful wreaths, spread and powdered perfumes, clothing, jewel necklaces, treasure banners, canopies, entertainment, music, and lamps as offerings to esteem and acclaim prajna paramita. Because of these superior virtuous roots, they will never fall in perilous inferior destinies of rebirth; rather, they will always be reborn as heavenly beings or human beings and enjoy wealthy, noble, and happy lives. It is also because of these powers that they can fulfill the six paramitas quickly. They thus will be able to make offerings and pay homage, respect, and admiration to various Buddhas, World-Honored Ones, and through a step-by-step cultivation rooted in the three vehicles, they will gradually approach liberation and finally get away from birth and death.

“Sariputra, after I pass away, the fathomless prajna paramita will prosper gradually from the southwest to the northwest, where the monks, nuns, laymen, laywomen, kings, high-ranking officials, elders, and wealthy laypersons dwelling in the bodhisattva vehicle will develop deep belief in and understanding of the fathomless prajna paramita. They will write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, and further make various kinds of most wonderful wreaths, spread and powdered perfumes, clothing, jewel necklaces, treasure banners, canopies, entertainment, music, and lamps as offerings to esteem and acclaim prajna paramita. Because of these superior virtuous roots, they will never fall in perilous inferior destinies of rebirth; rather, they will always be reborn as heavenly beings or human beings and enjoy wealthy, noble, and happy lives. It is also because of these powers that they can fulfill the six paramitas quickly. They thus will

be able to make offerings and pay homage, respect, and admiration to various Buddhas, World-Honored Ones, and through a step-by-step cultivation rooted in the three vehicles, they will gradually approach liberation and finally get away from birth and death.

“Sariputra, after I pass away, the fathomless prajna paramita will prosper gradually from the northwest to the north, where the monks, nuns, laymen, laywomen, kings, high-ranking officials, elders, and wealthy laypersons dwelling in the bodhisattva vehicle will develop deep belief in and understanding of the fathomless prajna paramita. They will write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, and further make various kinds of most wonderful wreaths, spread and powdered perfumes, clothing, jewel necklaces, treasure banners, canopies, entertainment, music, and lamps as offerings to esteem and acclaim prajna paramita. Because of these superior virtuous roots, they will never fall in perilous inferior destinies of rebirth; rather, they will always be reborn as heavenly beings or human beings and enjoy wealthy, noble, and happy lives. It is also because of these powers that they can fulfill the six paramitas quickly. They thus will be able to make offerings and pay homage, respect, and admiration to various Buddhas, World-Honored Ones, and through a step-by-step cultivation rooted in the three vehicles, they will gradually approach liberation and finally get away from birth and death.

“Sariputra, after I pass away, the fathomless prajna paramita will prosper gradually from the north to the northeast, where the monks, nuns, laymen, laywomen, kings, high-ranking officials, elders, and wealthy laypersons dwelling in the bodhisattva vehicle will develop deep belief in and understanding of the fathomless prajna paramita. They will write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, and further make various kinds of most wonderful wreaths, spread and powdered perfumes, clothing, jewel necklaces, treasure banners,

canopies, entertainment, music, and lamps as offerings to esteem and acclaim prajna paramita. Because of these superior virtuous roots, they will never fall in perilous inferior destinies of rebirth; rather, they will always be reborn as heavenly beings or human beings and enjoy wealthy, noble, and happy lives. It is also because of these powers that they can fulfill the six paramitas quickly. They thus will be able to make offerings and pay homage, respect, and admiration to various Buddhas, World-Honored Ones, and through a step-by-step cultivation rooted in the three vehicles, they will gradually approach liberation and finally get away from birth and death. (The Buddha prophesized that after he enters nirvana, the fathomless prajna paramita would prosper in the southeast, gradually. After that, prajna paramita would prosper in the south, then in the southwest, northwest, north, and northeast.)

“Sariputra, five hundred years after I enter nirvana, the fathomless prajna paramita will disseminate in the northeast, in which many Buddhist services will be undertaken exuberantly. Why? Sariputra, the dharma that all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones have greatly valued and esteemed is prajna paramita; prajna paramita thus has been protected and kept in the mindfulness of all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones. Sariputra, the dharma of vinaya not attained by the Buddha will arise and then deteriorate, while the unsurpassed correct dharma of vinaya attained by the Buddha is without arising and decline, and that vinaya is exactly prajna paramita. Sariputra, if the good gentlepersons, gentlewomen, and so forth in the northeast can develop a deep belief in and understanding of the fathomless prajna paramita and accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, then I will always protect and keep these good gentlepersons, gentlewomen, and so forth in my mind, so they will not be harmed or disturbed.

“Sariputra, if the good gentlepersons, gentlewomen, and so forth in the northeast can write the fathomless prajna paramita and further make various most wonderful flower wreaths, spread and powdered perfumes, clothing, jewel necklaces, treasure banners, canopies, entertainment, music, and lamps as offerings to esteem and acclaim the fathomless prajna paramita, these good gentlepersons, gentlewomen, and so forth definitely will not fall in perilous inferior destinies; rather, they will be reborn in heaven or in human world and enjoy exquisite pleasures because of the virtuous roots. It is also because of such powers that their cultivation of the six paramitas will be fostered; they thus will be able to further make offerings to esteem and acclaim the Buddhas, the World-Honored Ones, and cultivate and learn the three vehicles step by step. They will finally enter nirvana. Why? Sariputra, I have watched and witnessed these good gentlepersons gentlewomen, and so forth with my Buddha eye, and admired and acclaimed the merits and virtues acquired by them. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in numberless, countless, and boundless worlds of the ten directions have also watched and witnessed these good gentlepersons, gentlewomen, and so forth with their Buddha eyes, and admired and acclaimed the merits and virtues acquired by these good gentlepersons.”

(The Buddha talked about the dissemination of prajna paramita in northeast that prospered five hundred years after he enters nirvana.)

At that time, Sariputra asked the Buddha, “World-Honored One, will the fathomless prajna paramita spread widely in the northeast five hundred years after the Buddha enters nirvana?”

The Buddha replied, “Yes, Sariputa. The fathomless parjna paramita will spread widely in the northeast five hundred years after I enter nirvana. Sariputra, at that time, if the good gentlepersons, good gentlewomen, and so forth in the northeast

are privileged to hear and develop deep belief in and understanding of the fathomless prajna paramita, and further write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on it, they must have vowed and aspired to the unsurpassed, perfect, and universal bodhi for a long time, cultivated the great bodhisattva actions for a long time, made offerings to various Buddhas very often, and served various virtuous friends very well. The virtuous roots that they have planted become mature, and because of the powers of the accumulated merits, they are privileged not only to hear and develop deep belief in and understanding of the fathomless prajna paramita, but also write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively for others on it.”

In the meantime, Sariputra asked the Buddha again, “World-Honored One, five hundred years after the Buddha enters nirvana, will there be some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the northeast who can hear and develop deep belief in and understanding of the fathomless prajna paramita and further write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively for others on it?”

The Buddha replied, “Sariputra, five hundred years after I enter nirvana, numberless good gentlepersons, gentlewomen, and so forth will dwell in the bodhisattva vehicle, but only very few of them will not be frightened, scared, terrified, and worried when hearing the fathomless prajna paramita; very few of them will develop deep belief in and understanding of it, or write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively for others on it. Sariputra, those who are not frightened, scared, terrified, and worried upon hearing the fathomless prajna paramita; those who can further develop deep belief in and understanding of the fathomless prajna paramita; and those who write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively on prajna paramita are the

exceptionally unusual ones. Why? Sariputra, these good gentlepersons, gentlewomen, and so forth have had very close relationship with numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and great bodhisattvas; have made offerings respectfully to esteem and acclaim them; and have asked them questions about the meanings of the fathomless prajna paramita.

(Although there are many who may practice bodhisattva vehicle in the northeast five hundred years after the Buddha enters nirvana, there will be very few who are not frightened upon hearing prajna paramita and can write, embrace, read, cultivate, learn, reflect on, and lecture widely for others on prajna paramita.)

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill 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 soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill 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 soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the four meditations, four immeasurable minds, and four formless concentrations soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the liberation gates of emptiness, formlessness, and nonaspiration soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the ten stages of bodhisattva soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the five eyes and six supernatural powers soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understanding, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill staying in correct mindfulness and dwelling in equanimity at all times soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill all dharani gates and all samadhi gates soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill all great bodhisattva actions soon.

“Sariputra, these good gentlepersons, gentlewomen, and so forth definitely will fulfill anuttara-samyak-sambodhi soon.

(These very few good gentlepersons certainly will fulfill various superior holy dharmas soon.)

“Furthermore, Sariputra, these good gentlepersons, gentlewomen and so forth are determined to aspire to the unsurpassed, perfect, and universal bodhi because various Thus-Comers have taken care of and protected them. It is because numberless virtuous friends have helped them. It is also due to their superior virtuous roots and compassionate aspiration to benefit sentient beings. Why? Sariputra, I have taught these good gentlepersons, gentlewomen, and so forth the dharma correspondent with the perfect knowledge of all perfect knowledge. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had also taught these good gentlepersons, gentlewomen, and so forth the dharma correspondent with the perfect knowledge of all perfect knowledge. It is because of this cause and condition, these good gentlepersons, gentlewomen, and so forth have vowed to aspire to the unsurpassed, perfect, and universal bodhi in the lives to come; they also teach others the dharma according to individual differences, guiding them to aspire to the unsurpassed, perfect, and universal bodhi.

“Sariputra, because these good gentlepersons, gentlewomen, and so forth are

peaceful and calm in their bodies and minds, demon kings and associates cannot do harm to hinder them in the pursuit of the unsurpassed, perfect, and universal bodhi, not to mention the vicious slanders of prajna paramita can discourage their aspiration.

“Sariputra, after hearing what I taught of the fathomless prajna paramita, these good gentlepersons, gentlewomen, and so forth of the great vehicle have achieved a broad joyful mind forged by exquisite dharma, so they are able to establish numberless sentient beings in the superior virtuous dharma and thus guide them to approach the unsurpassed, perfect, and universal bodhi.

“Sariputra, these good gentlepersons, gentlewomen, and so forth now are making grand vows in front of me: “I pledge to establish numberless hundreds of thousands of koti nayuta sentient beings well, and inspire them to aspire to the unsurpassed, perfect, and universal bodhi. I pledge to cultivate all bodhisattva actions to demonstrate for and guide these sentient beings, and encourage them to move forward toward the unsurpassed, perfect, and universal bodhi until they are conferred the prophecy by the Buddha of attaining the stage of nonregression.

“Sariputra, I do joyfully participate in their vows. Why? Sariputra, I can tell that these good gentlepersons, gentlewomen, and so forth of the bodhisattva vehicle have spoken what they really thought. I am sure they certainly can establish numberless hundreds of thousands of koti nayuta sentient beings well, and inspire them to pursue the unsurpassed, perfect, and universal bodhi in the future and cultivate various great bodhisattva actions. They can demonstrate for and guide sentient beings, praise and encourage them to move forward toward the unsurpassed, perfect, and universal bodhi until they are conferred by the Buddha the prophecy of attaining the stage of nonregression.

“Sariputra, these good gentlepersons, gentlewomen and so forth once made the same vows previously before numberless Buddhas: “I pledge to establish numberless

hundreds of thousands of koti nayuta sentient beings well and inspire them to pursue the unsurpassed, universal and perfect bodhi. I will cultivate all bodhisattva actions, demonstrate for and guide sentient beings, and praise and encourage them to move toward the unsurpassed, universal and perfect bodhi until they are conferred by the Buddha the prophecy of attaining the stage of non-regression.”

“Sariputra, the Buddhas in the past had also joyfully participated in their vows. Why? Sariputra, the Buddhas could tell that these good gentlepersons, gentlewomen, and so forth of the bodhisattva vehicle spoke what they really thought. They definitely would be able to establish numberless hundreds of thousands of koti nayuta sentient beings and inspire them to pursue the unsurpassed, perfect, and universal bodhi, and let them cultivate various great bodhisattva actions. They would further demonstrate for and guide these sentient beings, praise and encourage them to move toward the unsurpassed, perfect, and universal bodhi until they are conferred by the Buddha the prophecy of attaining the stage of non-regression.

“Sariputra, these good gentlepersons, gentlewomen, and so forth have broad and great belief and understanding; they can cultivate and practice giving extensively based on exquisite sight, sound, smell, taste, and touch. After cultivating giving, they will further plant more virtuous roots and thus produce more positive results. They have only one aspiration, that is, bringing benefits and happiness to all sentient beings. For this purpose, they are willing to renounce all they have possessed internally and externally. They transfer these virtuous roots toward rebirth in the Buddha lands in other directions, where various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are teachings the unsurpassed fathomless dharma: prajna paramita. Upon hearing the unsurpassed fathomless prajna paramita, they establish numberless hundreds of thousands of koti nayuta sentient beings in those Buddha lands, help them aspire to the unsurpassed, perfect and

universal bodhi. They cultivate various bodhisattva actions, demonstrate for and guide the sentient beings, and admire and encourage them to move forward in the pursuit of the unsurpassed, perfect, and universal bodhi until they are conferred by the Buddha the prophecy of attaining the stage of non-regression.”

In the meantime, Sariputra said to the Buddha again, “It is such a great wonder, World-Honored One. It is so rare and unique, Well-Gone One. The Buddha has realized all dharmas in the past, future, and present. He has realized realness, dharma realm, and dharma nature of all dharmas. He has realized all dharma teachings. He has realized different minds and actions of all sentient beings. He has realized the Buddhas, bodhisattvas, voice-hearers, and their Buddha lands in the past. He has realized the Buddhas, bodhisattvas, voice-hearers, and their Buddha lands in the future. He has realized the Buddhas, bodhisattvas, voice-hearers, and their Buddha lands in the present. He has also realized all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions and the dharma teachings given by them, as well as the bodhisattvas, voice-hearers, Buddha lands, and so forth.

“World-honored One, if the great bodhisattvas pursue the six paramitas bravely, diligently, and tirelessly, is there any right time for them to attain or not attain the six paramitas?”

The Buddha replied, “Sariputra, if the good gentlepersons, gentlewomen, and so forth keep pursuing the six paramitas bravely, diligently, and tirelessly, then any time will be good for them; there is nothing to do with attainment or no attainment. Why? Sariputra, if the good gentlepersons, gentlewomen, and so forth keep pursuing the six paramitas bravely, diligently, and tirelessly, then various Buddhas and bodhisattvas will always protect them and keep them in mindfulness.”

Sariputra asked again, “World-honored One, if the good gentlepersons,

gentlewomen, and so forth cannot obtain the sutras correspondent with the six paramitas, then how can they have any opportunity to attain the six paramitas?”

The Buddha replied, “Sariputra, because the good gentlepersons, gentlewomen, and so forth have kept pursuing the six paramitas bravely, diligently, and tirelessly, even without thinking of their bodies and lives, it is unreasonable that they cannot access the sutras correspondent with the six paramitas. Why? Sariputra, to pursue the unsurpassed, universal and perfect bodhi, these good gentlepersons, gentlewomen, and so forth have demonstrated for, guided, admired, and encouraged various sentient beings to accept, practice, read, recite, reflect on, cultivate, and learn the sutras correspondent with the six paramitas. It is because of these virtuous roots that they can access the sutras correspondent with the six paramitas to accept, practice, read, and recite them wherever they are reborn. They can further move forward in their pursuit bravely and diligently, cultivate as they are taught, assist the sentient beings to grow and mature, dignify and purify Buddha lands, and attain the unsurpassed, perfect, and universal bodhi quickly.”

(The Buddha admired the merits, virtues, and benefits that the good gentlepersons would obtain if they could cultivate six paramitas, assist sentient beings to grow and mature, and dignify and purify Buddha lands to realize the unsurpassed, perfect, and universal bodhi. They will be really loved and protected by the Buddhas. They certainly can realize the unsurpassed bodhi before long.)

Fascicle 303

Chapter 40

The Demonic Hindrances

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the Buddha has already talked with admiration about all the merits and virtues that various good gentlepersons, gentlewomen, and so forth will obtain after they have cultivated the six paramitas, assisted sentient beings to grow and mature, and dignified and purified Buddha lands to realize the unsurpassed, perfect, and universal bodhi. World-Honored One, what are the demonic hindrances that these good gentlepersons, gentlewomen, and so forth may encounter when they undertake cultivations to realize the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas love to speak about the essential meanings of the dharma but cannot speak and debate eloquently, you must know that they are encountering a demonic hindrance.” (The Buddha began to describe the demonic hindrances great bodhisattvas would experience when they undertake the cultivation leading to the realization of the unsurpassed bodhi.)

“World-Honored One, why the great bodhisattvas are encountering a demonic hindrance if they love to speak about the essential meanings of the dharma but cannot speak and debate eloquently?”

“Well-Appearing One, these great bodhisattvas have cultivated prajna paramita, but they have not fulfilled it; they have cultivated meditation, diligence, forbearance, pure precept, and giving paramitas, but they have not fulfilled them

either. Because of this cause and condition, the great bodhisattvas love to speak about the essential meanings of the dharma but cannot speak and debate eloquently. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, the great bodhisattvas are encountering a demonic hindrance if they love to cultivate superior actions, but they speak about them abruptly.”

“World-Honored One, why are great bodhisattvas considered encountering a demonic hindrance if they love to cultivate the superior actions but speak about them abruptly?”

“Well-Appearing One, as great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without skillful means, they love to practice superior actions, and they speak about them eloquently but abruptly. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the fathomless prajna paramita, they frequently stretch and yawn. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the fathomless prajna paramita, they stop to laugh and make jokes abruptly. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the fathomless prajna paramita, they scorn each other. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the fathomless prajna paramita, their feel their bodies and minds are disturbed. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the

fathomless prajna paramita with incorrect understanding, you must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the fathomless prajna paramita, something occurs abruptly to prevent them from finishing the writing. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas write the fathomless prajna paramita, a thought abruptly appears in their minds: ‘I found I have no interest in this sutra, why do I bother to write it?’ They then discard the writing. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace, reading, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna paramita sutras, they frequently stretch and yawn. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace, read, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna paramita sutras, they abruptly stop to laugh and make jokes. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace, read, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna sutras, they scorn each other. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace, read, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna sutras, their bodies and minds are disturbed. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace,

read, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna sutras, they write with incorrect understanding. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace, read, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna sutras, something occurs abruptly to prevent them from continuation, you must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when great bodhisattvas accept, embrace, read, recite, reflect on, cultivate, learn, speak of, and listen to the fathomless prajna sutras, they thought abruptly: ‘I have no interest in these sutras, why am I doing this?’ They ceased learning the sutras. You must know that they are encountering a demonic hindrance.

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why do these good gentlepersons, gentlewomen, and so forth find no interest in the fathomless sutras and decide to give up?”

The Buddha replied, “Well-Appearing One, because these good gentlepersons, gentlewomen, and so forth had not cultivated prajna, meditation, diligence, forbearance, pure precept, and giving paramitas long enough in their previous lives, they could not find interest in these sutras and decided to give up.

“Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth hear the fathomless prajna paramita and think, ‘If we cannot be conferred the prophecy by the Buddha of attaining the great bodhi, why are we listening to it?’ Because their minds are not pure, they decide to stand up from the seats and leave. You must know that they are encountering a demonic hindrance.”

In the meantime, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why do the Buddha not confer them the prophecy of

attaining the great bodhi and allow them to give up and leave?”

The Buddha replied, “Well-Appearing One, because these bodhisattvas have not entered onto the correct path of nonarising, they are not eligible to receive the prophecy of attaining great bodhi.

“Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth hear the fathomless prajna paramita and think, ‘Our names are not mentioned in the sutras, why are we listening to them?’ Because their minds are not pure, they will stand up from the seats and leave. You must know that they are encountering a demonic hindrance.”

In the meantime, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why are the names of these bodhisattvas not mentioned in the sutras?”

The Buddha replied, “Well-Appearing One, because these bodhisattvas have not received the prophecy, their names are not included in the sutras.

“Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth hear the fathomless prajna paramita sutras and think, ‘The names of the villages or cities in which we were born are not recorded in the sutras, why are we listening to them?’ Because their minds are not pure, they will stand up from the seats and leave. You must know that they are encountering a demonic hindrance.”

In the meantime, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why are the names of the villages or cities in which the bodhisattvas were born not recorded in the fathomless prajna paramita sutras?”

The Buddha replied, “Well-Appearing One, because the names of these bodhisattvas are not mentioned in the sutras, their birth places are not recorded in the sutras.

“Furthermore, Well-Appearing One, if the great bodhisattvas give up and

leave upon hearing prajna paramita because of their impure minds, the merits and virtues they have accumulated will diminish, and the mistakes of hindering the bodhi will increase. They need to work more diligently in the pursuit of the unsurpassed, perfect, and universal bodhi to compensate for this loss. Therefore, if the bodhisattvas would like to attain the unsurpassed bodhi quickly, they should not become discouraged and relinquish their pursuit.

“Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle abandon the fathomless prajna paramita sutras and turn to other sutras, you must know that they are encountering a demonic hindrance. Why? The fathomless prajna paramita is the foundation of the perfect knowledge of all perfect knowledge, and those they turn to are twigs and leaves of a tree, through which they are unable to attain great bodhi.”

In the meantime, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why are the rest of the sutras like the twigs and leaves of a tree that cannot inspire the perfect knowledge of all perfect knowledge?”

The Buddha replied, “Well-Appearing One, the dharma correspondent with the two vehicles consists of the sutras that teach the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, noble eightfold path, and the liberation gates of emptiness, formlessness, and nonaspiration. If the good gentlepersons, gentlewomen, and so forth cultivate based on these sutras, they will attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, but cannot attain the unsurpassed, perfect, and universal bodhi. The texts of twigs and leaves cannot inspire the perfect knowledge of all perfect knowledge. On the contrary, the fathomless prajna paramita is like the root of a tree; it possesses great powers and can activate the perfect knowledge of all perfect knowledge. If the good gentlepersons, gentlewomen,

and so forth abandon the fathomless sutras of prajna paramita and instead pursue other sutras, they will not be able to attain the perfect knowledge of all perfect knowledge. Why? Well-Appearing One, the fathomless sutras of prajna paramita can produce the merits and virtues of the world and beyond the world for all great bodhisattvas. Well-Appearing One, if the great bodhisattvas cultivate prajna paramita, they can learn the dharmas of and beyond the world simultaneously.

(Those who abandon prajna paramita sutras and turn to other sutras are like discarding the root of a tree. Prajna paramita is the only source from which all dharmas of and beyond the world are produced. The twigs and leaves of dharma cannot elicit the perfect knowledge of all perfect knowledge.)

“Furthermore, Well-Appearing One, it is like a hungry dog who, instead of requesting food from its mater, seeks sustenance from a servant. Similarly, the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come will abandon the core principle of all Buddha dharma, the fathomless prajna paramita, and instead pursue other sutras in accord with the two vehicles. You must know that they will be encountering a demonic hindrance.

“Furthermore, Well-Appearing One, it is like someone who is looking for a fragrant elephant. As he found one, he abandoned the elephant and instead pursued the elephant’s footprints. What do you think about this person? Is he wise?

Well-Appearing One replied, “No, I don’t think so.”

The Buddha said, “Well-Appearing One, so are the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come, who will abandon the foundation of all Buddha dharma, the fathomless prajna paramita, and instead pursue the sutras in accord with the two vehicles. You must know that they will be encountering a demonic hindrance.

“Furthermore, Well-Appearing One, it is like someone who was eager to see

the ocean, but when coming close to the coast, the person returned and looked at the ox footprints and thought: 'It does not matter whether the ocean is deep or not. Will anything be better than this small one?' What do you think of this person? Is the person wise?"

Well-Appearing One replied, "No, I don't think so."

The Buddha said: "Well-Appearing One, so are the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come, who will abandon the foundation of all Buddha dharma, the fathomless prajna paramita, and instead pursue the sutras in accord with the two vehicles. You must know that they will be encountering a demonic hindrance.

"Furthermore, Well-Appearing One, it is like a carpenter and his disciples who planned to build a magnificent palace as Heavenly Emperor Indra's one. After seeing the palace, they returned to the sun-moon palace. What do you think about this? Can the carpenter and his disciples build a new palace as magnificent as the Heavenly Emperor's one?"

Well-Appearing One replied, "No, World-Honored One."

The Buddha asked again, "Well-Appearing One, is the carpenter wise?"

Well-Appearing One, "No, he is not; he is stupid."

The Buddha asked again, "Well-Appearing One, so are the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come. They wish to pursue the unsurpassed, perfect, and universal bodhi, but they will abandon the fathomless prajna paramita and instead choose the sutras in accord with the two vehicles. What do you think about this? Will these good gentlepersons, gentlewomen, and so forth attain the unsurpassed, perfect, and universal bodhi?"

Well-Appearing One replied, "No, I don't think so, World-Honored One."

The Buddha asked again: “Well-Appearing One, do you think they are wise?”

Well-Appearing One replied, “No, they are not; they are stupid.”

The Buddha said, “Well-Appearing One, it is as you say. You must know that they will be encountering a demonic hindrance.

“Furthermore, Well-Appearing One, someone likes to see the wheel-turning holy king; he saw the king, but he did not recognize him. Instead, he went to another place and saw an ordinary king, and thought, ‘I don’t think the appearance and virtuous powers of the holy king are different from this one.’ What do you think of this? Is this person wise?”

Well-Appearing One replied, “No, he is not.”

The Buddha said, “Well-Appearing One, so are the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come, who wish to pursue the unsurpassed, perfect, and universal bodhi, but they will abandon the fathomless prajna paramita and instead choose other sutras in accord with the two vehicles. What do you think of this? Will these good gentlepersons, gentlewomen and so forth attain the great bodhi?”

Well-Appearing One replied, “No, World-Honored One.”

The Buddha asked, “Well-Appearing One, what do you think about this? Are these good gentlepersons, gentlewomen, and so forth wise?”

Well-Appearing One replied, “No, they are not.”

The Buddha said, “Well-Appearing One, it is as you say. You must know that they will be encountering a demonic hindrance.

“Furthermore, Well-Appearing One, a hungry person came across hundreds of delicious meals, but he abandoned them and instead sought the rice meals that were two months old. What do you think about this? Is this person wise?”

Well-Appearing One replied, “No, he is not.”

The Buddha said, “Well-Appearing One, so are the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come, who will abandon the fathomless prajna paramita sutras but instead pursue other sutras in accord with the two vehicles. What do you think about this? Are these good gentlepersons, gentlewomen, and so forth wise?”

Well-Appearing One replied, “No, they are not.”

The Buddha said, “Well-Appearing One, it is as you say. You must know that they will be encountering a demonic hindrance.

“Furthermore, Well-Appearing One, a poor man acquired a piece of invaluable treasure, but he abandoned it; instead, he looked for a crystal. Is this man wise?”

Well-Appearing One replied, “No.”

The Buddha said, “Well-Appearing One, so are the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle in the generation to come, who will abandon the fathomless sutras of prajna paramita and choose to learn the texts in accord with the two vehicles with an attempt to pursue the perfect knowledge of all perfect knowledge. Are they wise?”

Well-Appearing One replied, “No, they are not.”

The Buddha said, “Well-Appearing One, it is as you say. You must know that they will be encountering a demonic hindrance.

“Furthermore, Well-Appearing One, as the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle are writing the fathomless sutras of prajna paramita, many of them are fond of different dharma gates and start to argue and debate ceaselessly, so that their writing discontinues. You must know that they are encountering a demonic hindrance. They are fond of speaking about giving, pure precept, forbearance, diligence, meditation, and prajna; the realms of desire, form, and formlessness; the works of embracing, practicing, and reciting the dharma and giving

lectures on the dharma. They are fond of speaking about taking care of the ill and other activities to produce heavenly and worldly happy results. They are fond of speaking about matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious 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; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; 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; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; all great bodhisattva actions; and *anuttara-samyāk-sambodhi* of the Buddhas.

“Why? Well-Appearing One, in the fathomless prajna paramita, the form of loving speaking is nonexistent. It is also because the fathomless prajna paramita is inconceivable. It has no thinking, arising and extinction, contamination and purification, and attentiveness and distraction. It stays apart from names and words; it is without verbal expression. It is unspeakable and unattainable. Why? Well-Appearing One, in the fathomless prajna paramita, all dharmas mentioned earlier are unattainable. When the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle are writing about the fathomless sutras of prajna paramita, if their minds are disturbed by these various dharmas, you must know that it is a demonic hindrance.”

(The Buddha taught Well-Appearing One and others present in the assembly various causes that can bring about demonic hindrances for bodhisattvas when they cultivate the path of great vehicle. The Buddha also explained that the dharmas mentioned above are unattainable and unspeakable. Becoming attached to speaking or to their names and words will encounter a demonic hindrance.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, can the fathomless prajna paramita be written?”

The Buddha replied, “Well-Appearing One, the fathomless prajna paramita cannot be written. Why? Well-Appearing One, in the fathomless sutras of prajna paramita, the self-natures of matter, feeling, thinking, action, and consciousness are nonexistent and unattainable; the self-natures of the eye, ear, nose, tongue, body, and conscious spheres are nonexistent and unattainable; the self-natures of the sight, sound, smell, taste, touch, and mental-image spheres are nonexistent and unattainable; the self-natures of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are nonexistent and unattainable; the self-natures of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are nonexistent and unattainable; the self-natures of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are nonexistent and unattainable; the self-natures of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are nonexistent and unattainable; the self-natures of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are nonexistent and unattainable; the self-natures of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are nonexistent and unattainable; the self-natures of the earth, water, fire, wind, space, and consciousness

realms are nonexistent and unattainable; the self-natures of 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 nonexistent and unattainable; the self-natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent and unattainable; the self-natures 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 are nonexistent and unattainable; the self-natures 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 are nonexistent and unattainable; the self-natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent and unattainable; the self-natures of the four meditations, four immeasurable minds, and four formless concentrations are nonexistent and unattainable; the self-natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are nonexistent and unattainable; the self-natures 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 are nonexistent and unattainable; the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration are

nonexistent and unattainable; the self-natures of the ten stages of bodhisattva are nonexistent and unattainable; the self-natures of the five eyes and six supernatural powers are nonexistent and unattainable; the self-natures 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 are nonexistent and unattainable; the self-natures of staying in correct mindfulness and dwelling in equanimity at all times are nonexistent and unattainable; the self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent and unattainable; the self-natures of all dharani gates and all samadhi gates are nonexistent and unattainable; the self-natures of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are nonexistent and unattainable; the self-nature of the self-enlightenment bodhi is nonexistent and unattainable; the self-nature of all great bodhisattva actions are nonexistent and unattainable; and the self-nature of the unsurpassed, perfect, and universal bodhi of the Buddhas is nonexistent and unattainable.

“Well-Appearing One, because the self-natures of various dharmas are nonexistent and unattainable, they are selfless; and this selflessness is prajna paramita. Because the selfless dharmas cannot write selflessness, prajna paramita cannot be written.

(The Buddha explained why the fathomless prajna paramita cannot be written. It is because within the very profound sutras of prajna paramita, the self-natures of various dharmas are nonexistent and unattainable. Because the self-natures are nonexistent and unattainable, the dharmas are selfless. This selflessness is exactly prajna paramita. The selfless dharmas cannot write selflessness, so prajna paramita cannot be written.)

“Well-Appearing One, on the other hand, if the good gentlepersons,

gentlewomen, and so forth dwelling in the bodhisattva vehicle have this thought in their minds, ‘In the fathomless sutras of prajna paramita, selflessness is matter, and selflessness is feeling, thinking, action, and consciousness; selflessness is the eye sphere, and selflessness is the ear, nose, tongue, body, and conscious spheres; selflessness is the sight sphere, and selflessness is the sound, smell, taste, touch, and mental-image spheres; selflessness is the eye realm, and selflessness is the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; selflessness is the ear realm, and selflessness is the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; selflessness is the nose realm, and selflessness is the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; selflessness is the tongue realm, and selflessness is the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; selflessness is the body realm, and selflessness is the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; selflessness is the conscious realm, and selflessness is the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; selflessness is the earth realm, and selflessness is the water, fire, wind, space, and consciousness realms; selflessness is ignorance, and selflessness is action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; selflessness is giving paramita, and selflessness is pure precept, forbearance, diligence, meditation, and prajna paramitas; selflessness is internal emptiness, and selflessness is 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; selflessness is realness, and selflessness is 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; selflessness is the noble truth of suffering, and selflessness is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; selflessness is the four meditations, and selflessness is the four immeasurable minds and four formless concentrations; selflessness is the eight liberations, and selflessness is the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; selflessness is the four bases of mindfulness, and selflessness is the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; selflessness is the liberation gate of emptiness, and selflessness is the liberation gates of formlessness and nonaspiration; selflessness is the ten stages of bodhisattva; selflessness is the five eyes, and selflessness is the six supernatural powers; selflessness is the Buddha's ten abilities, and selflessness is 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; selflessness is staying in correct mindfulness, and selflessness is dwelling in equanimity at all times; selflessness is the perfect knowledge of everything, and selflessness is the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena; selflessness is all dharani gates, and selflessness is all samadhi gates; selflessness is the stream-entry effect, and selflessness is the once-return effect, nonreturn effect, and

arhat effect; selflessness is the self-enlightenment bodhi; selflessness is all great bodhisattva actions; and selflessness is the unsurpassed, perfect, and universal bodhi of the Buddhas,' then they are encountering a demonic hindrance.”

(The Buddha further taught, if the bodhisattvas thought that in fathomless sutras of prajna paramita, selflessness is various dharmas, then they were also encountering a demonic hindrance.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle write the fathomless prajna paramita, and think, ‘I am writing prajna paramita,’ then because they are attached to the capability of writing prajna paramita with words and sentences, you must know that they are encountering a demonic hindrance. Why?

“World-honored One, in the fathomless sutras of prajna paramita, matter does not have written words, and feeling, thinking, action and consciousness do not have written words either. The eye sphere does not have written words, and the ear, nose, tongue, body, and conscious spheres do not have written words either. The sight sphere does not have written words, and the sound, smell, taste, touch, and mental-image spheres do not have written words either. The eye realm does not have written words, and the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact do not have written words either. The ear realm does not have written words, and the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact do not have written words either. The nose realm does not have written words, and the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact do not have written words either. The tongue realm does not have written words, and the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact do

not have written words either. The body realm does not have written words, and the touch realm, body consciousness realm, body contact, and the feelings produced by body contact do not have written words either. The conscious realm does not have written words, and the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact do not have written words either. The earth realm does not have written words, and the water, fire, wind, space, and consciousness realms do not have written words either. Ignorance does not have written words, and action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do not have written words either. Giving paramita does not have written words, and pure precept, forbearance, diligence, meditation, and prajna paramitas do not have written words either. Internal emptiness does not have written words, and 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 do not have written words either. Realness does not have written words, and 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 do not have written words either. The noble truth of suffering does not have written words, and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not have written words either. The four meditations do not have written words, and

the four immeasurable minds and four formless concentrations do not have written words either. The eight liberations do not have written words, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not have written words either. The four bases of mindfulness do not have no written words, and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not have written words either. The liberation gate of emptiness does not have written words, and the liberation gates of formlessness and nonaspiration do not have written words either. The ten stages of bodhisattva do not have written words. The five eyes do not have written words, and the six supernatural powers do not have written words either. The Buddha's ten abilities do not have written words, and 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 do not have written words either. Staying in correct mindfulness does not have written words and dwelling in equanimity at all times does not have written words either. The perfect knowledge of everything does not have written words, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena do not have written words either. All dharani gates do not have written words and all samadhi gates do not have written words either. The stream-entry effect does not have written words, and the once-return effect, nonreturn effect, and arhat effect do not have written words either. The self-enlightenment bodhi does not have written words. All great bodhisattva actions do not have written words. And the unsurpassed, perfect, and universal bodhi of the Buddhas does not have written words. Therefore, we should not be attached to the thinking that there is any written language which can write prajna paramita.

“World-honored One, if, on the other hand, the good gentlepersons,

gentlewomen, and so forth are attached to this thinking, 'In the fathomless sutras of prajna paramita, no written word is matter, and no written word is feeling, thinking, action, and consciousness; no written word is the eye sphere, and no written word is the ear, nose, tongue, body, and conscious spheres; no written word is the sight sphere, and no written word is the sound, smell, taste, touch, and mental-image spheres; no written word is the eye realm, and no written word is the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; no written word is the ear realm, and no written word is the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; no written word is the nose realm, and no written word is the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; no written word is the tongue realm, and no written word is the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; no written word is the body realm, and no written word is the touch realm, body consciousness realm, body contact, and the feelings produced by body contact; no written word is the conscious realm, and no written word is the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; no written word is the earth realm, and no written word is the water, fire, wind, space, and consciousness realms; no written word is ignorance, and no written word is action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; no written word is giving paramita, and no written word is pure precept, forbearance, diligence, meditation, and prajna paramitas; no written word is internal emptiness, and no written word is 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; no written word is realness, and no written word is 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; no written word is the noble truth of
 suffering, and no written word is the noble truths of the cause of suffering, the
 cessation of suffering, and the path for the cessation of suffering; no written word is
 the four meditations, and no written word is the four immeasurable minds and four
 formless concentrations; no written word is the eight liberations, and no written word
 is the eight vexation-overcoming meditations, nine concentrations in sequence, and
 ten universal contemplations; no written word is the four bases of mindfulness, and no
 written word is the four correct endeavors, four bases of power, five roots, five
 powers, seven factors for enlightenment, and noble eightfold path; no written word is
 the liberation gate of emptiness, and no written word is the liberation gates of
 formlessness and nonaspiration; no written word is the ten stages of bodhisattva; no
 written word is the five eyes, and no written word is the six supernatural powers; no
 written word is the Buddha's ten abilities, and no written word is 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; no written word is staying in correct mindfulness, and no written
 word is dwelling in equanimity at all times; no written word is the perfect knowledge
 of everything, and no written word is the perfect knowledge of the forms of the paths
 and the perfect knowledge of all phenomena; no written word is all dharani gates, and

no written word is all samadhi gates; no written word is the stream-entry effect, and no written word is the once-return effect, nonreturn effect, and arhat effect; no written word is the self-enlightenment bodhi; no written word is all great bodhisattva actions; and no written word is the unsurpassed, perfect, and universal bodhi of the Buddhas,' then they are also encountering a demonic hindrance."

(Well-Appearing One said to Buddha that if the bodhisattvas are attached to the thinking: I can write or I am writing prajna paramita, then they are encountering a demonic hindrance; it is because various dharmas do not have written words. But on the other hand, if they are attached to the thinking that 'no written word' is various dharmas, then they also are encountering a demonic hindrance. The Buddha confirmed Well-Appearing One's statement.)

The Buddha said, "Well-Appearing One, it is as you say.

"Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita with the mindfulness of the land, cities, capital, or the directions of the places, they are encountering the demonic hindrance.

"Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita with the mindfulness of parents' teachings about conduct rules, or with the mindfulness of the classmates and virtuous friends, parents and wife, brothers and sisters, and relatives and companions, you must know that they are encountering the demonic hindrance.

"Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle write, accept, embrace, read, recite,

cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita with the mindfulness of vicious thieves and fierce beasts, evil humans and evil ghosts, the parties in which all get together and play, the funs with licentious women, paying a debt of gratitude or taking revenge, or any other numberless evil ideas elicited by demons to hinder prajna paramita. You must know that this is the demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have written, accepted, embraced, read, recited, cultivated, learned, reflected on, and lectured on the fathomless sutras of prajna paramita, and thus invite great reputation, honor, and many offerings, including clothing, food, drinks, bedding, medicines, and property. Now they become so indulged in them and forget the original aspiration. You must know that they are encountering a demonic hindrance.

“Furthermore, Well-Appearing One, when the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita, the demons appear as their relatives and friends to bring various secular books and treatises, or the texts in accord with the two vehicles to them, in which the superior worldly events were extensively spoken of. In addition, various aggregates, realms, spheres, realities, dependent origination, thirty-seven aids to enlightenment, three liberation gates, four meditations, and so forth are also extensively taught. The demons will say that these texts have fathomless meanings; they should be studied diligently to replace the sutras that they are now learning. The good gentlepersons, gentlewomen, and so forth with skillful means should not be attached to the secular writings and the texts of two vehicles provided by the demons. Why? The secular writings and the texts of two vehicles cannot inspire the perfect knowledge of all

perfect knowledge because they are not the expedient skillfulness leading to the unsurpassed, perfect, and universal bodhi. Well-Appearing One, I have in the fathomless sutras of prajna paramita taught extensively the expedient skillfulness of the path of great bodhisattva. Diligent and attentive learning of these sutras will enable one to realize and attain the unsurpassed, perfect, and universal bodhi quickly. If the good gentlepersons, gentlewomen, and so forth abandon the fathomless sutras of prajna paramita but instead accept and learn the secular books and the texts of two vehicles provided by the demons, they do encounter a demonic hindrance.

“Furthermore, Well-Appearing One, the dharma listener loves to hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, but the dharma teacher is indulged in pleasures, or is lazy and not willing to teach, you must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher does not engage in pleasures or idleness, but focuses on teaching the fathomless prajna paramita, expediently encouraging others to write, accept, embrace, read, recite, cultivate, and learn, while the dharma listener engages in pleasures and idleness, and is not willing to hear. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener loves to hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma teacher is not available because he is traveling to other places. You must know that this is also a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher loves to teach and expediently encourage others to write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma listener is not available because he is traveling to other places. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher is very greedy and enthusiastic to pursue fame, wealth, clothes, food, drinks, medicines, offerings, and property, while the dharma listener is not covetous, easily satisfied, and focuses on the cultivation of getting away. In addition, the listener has learned diligently and correctly; achieved correct mindfulness, concentration, and wisdom; and does not like to pursue wealth, offerings, respect, and fame. Because they are so different, the listener thus cannot speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher is not covetous, easily satisfied, and focuses on the cultivation of getting away. In addition, the teacher has studied diligently and correctly; achieved correct mindfulness, concentration, and wisdom; and does not like to pursue wealth, offerings, respect, and fame. On the other hand, the dharma listener is greedy to pursue fame, wealth, clothes, food, drinks, medicines, offerings, and property. Because they are so different, the dharma listener thus is not privileged to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher practices the twelve categories of ascetic cultivation, stays in quiet hermitage, begs for food, wears clothes made from discarded used pieces, receives one alms a day, eats one meal a day, sleeps in the grave, on open ground, or under the tree without lying down, uses whatever materials available as bedding, and has only three pieces of clothes. While on the other hand, the dharma listener does not practice the ascetic cultivation, does not stay in hermitage, does not beg for food, and so forth. Because they are so different, the listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and

learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener practices twelve categories of ascetic cultivation, stays in quiet hermitage, begs for food, owns only three pieces of clothes, while the dharma teacher does not practice ascetic cultivation. Because they are so different, the listener is unable to speak of, hear, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher has deep belief, observes precept, holds virtuous and joyful intention of teaching, loves to teach and encourage expediently others to write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma listener does not have belief, does not observe precept, is not well motivated, and dislikes to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. Because they are so different, the listener is not privileged to speak of, hear, write, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener has deep belief, observes precept, loves to hear, write, accept, embrace, read, recite, cultivate and learns the fathomless prajna paramita with joyful motivation, while the dharma teacher does not have belief, does not observe precept, and dislikes to teach. Because they are so different, the listener is unable to speak of, hear, write, read, chant, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher is not stingy and likes to renounce all he has, while the dharma listener is stingy and cannot give. Because

they are so different, the listener is not privileged to speak of, hear, write, accept, embrace, read, chant, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener is not stingy and likes to renounce all he has, while the dharma teacher is stingy and cannot give. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener is more than willing to make clothes, food, drinks, beds, bedding, medicines, property, and other supplies as offerings to the dharma teacher, but the teacher is very reluctant to receive. Because they are so different that the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher is more than willing to provide listener with clothes, food, drinks, beds, bedding, medicines, property, and other supplies, but the dharma listener is very reluctant to receive. Because they are so different that the dharma listener is not privilege to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher has obtained the knowledge of expounding various meanings with few words and does not like to give detailed and extensive explanation, while the dharma listener has obtained the knowledge of elaborating one meaning with many different words but dislikes a brief and succinct explanation. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the

fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener has obtained the knowledge of expounding various meanings with few words and loves only to give explanation briefly and succinctly, while the dharma teacher has obtained the knowledge of elaborating one meaning with many words and loves detailed and extensive interpretation. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher is only interested in speaking extensively about the twelve divisions of Buddha’s teachings, namely, sutra (general name for the texts), geya (partial reiteration in verses), vyākaraṇa (prophecy of disciples’ becoming a Buddha), gāthā (verses), udāna (teachings initiated by the Buddha himself), nidāna (the origin and background of giving teachings), itivṛttaka (what Buddha and disciples did in previous lives), jātaka (Buddha’s compassionate deeds when he was a bodhisattva), vaipulya (extensive and elaborated teaching of the dharma), abdhuta-dharma (mystic and unusual conducts), avadāna (similes and stories), and upadeśa (discourses). On the other hand, the dharma listener is not interested in extensive meanings of the twelve divisions of Buddha’s teachings. Because they are so different, the dharma listener is not privileged to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener is only interested in extensive meanings of the twelve divisions of Buddha’s teaching in sequence, namely, sutra, teachings partially given in verses, and so forth, and the discourses; while on the other hand, the dharma teacher is not interested in the extensive knowledge of the

twelve divisions of Buddha's teachings. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher has fulfilled the six paramitas, while the dharma listener has not. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener has fulfilled the six paramitas, while the dharma teacher has not. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is also a demonic hindrance for bodhisattvas.”

(The Buddha gave more examples to illustrate demonic hindrance for bodhisattvas.)

Fascicle 304

Chapter 40

The Demonic Hindrances

Section 2

(In the First Assembly)

“Furthermore, Well-Appearing One, the dharma teacher has skillful means in teaching the six paramitas, while the dharma listener does not have skillful means in hearing the six paramitas. Because they are so different, the dharma listener is not privileged to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener has skillful means in hearing the six paramitas, while the dharma teacher does not have skillful means in teaching the six paramitas. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher has attained dharani, while the dharma listener has not yet attained dharani. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener has attained dharani, while the dharma teacher has not yet attained dharani. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite,

cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher pushes the listener to respectfully write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma listener has no motive to respectfully write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener wishes to respectfully write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma teacher has no interest in guiding the listener to respectfully write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher has been free from greed, anger, drowsiness, sleepiness, restlessness, remorse, and doubt, while the dharma listener has not yet been free from greed, anger, drowsiness, sleepiness, restlessness, remorse, and doubt. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, chant, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener has been free from greed, anger, drowsiness, sleepiness, restlessness, remorse, and doubt, while the dharma teacher has not yet been free from greed, anger, drowsiness, sleepiness,

restlessness, remorse, and doubt. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, when writing, accepting, practicing, reading, reciting, cultivating, learning, reflecting on, and lecturing on the fathomless sutras of prajna paramita, someone came up and said, ‘You must work diligently to cease suffering and attain nirvana. Why are you still staying in the ocean of birth and death, and suffer from doing hundreds of thousands of painful things just for the sake of the unsurpassed, perfect, and universal bodhi?’ Because of these words, the prajna paramita learner abandons writing, accepting, practicing, reading, chanting, cultivating, learning, reflecting on, and lecturing on the fathomless sutras of prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, when the bodhisattvas are writing, accepting, embracing, reading, chanting, cultivating, learning, reflecting on, or lecturing on the fathomless sutras of prajna paramita, someone came up to talk about various superior matters of human destination, and admired various superior and wonderful things in the Heaven of the Four Great kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Rewards; the Heaven of No Aspiration, Heaven of No

Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form; and the Sphere of Boundless Emptiness, Sphere of Boundless Consciousness, Sphere of Nothingness, and Sphere of Non-thinking and Not Non-thinking. This person further said, ‘Although we may enjoy various happiness of desire in the realm of desire, enjoy concentration in the realm of form, and enjoy tranquility in the realm of formlessness, all these dharmas are impermanent, painful, empty, selfless, impure, and in decay; they will exhaust, decline, depart, and extinguish. Why don’t you cultivate diligently to attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, so that you may enter nirvana of ultimate happiness and peace? Why do you work so hard and stay for such a long time in the cycle of birth and death, suffering severely from various pains to pursue the so-called unsurpassed, perfect, and universal bodhi just for the sake of others?’ Because of these words, the bodhisattvas gave up what they were doing, including writing, accepting, practicing, reading, reciting, cultivating, learning, reflecting on, and lecturing on the fathomless sutras of prajna paramita, and did not return to finish them. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher’s body is completely free from burden and hindrance, while the dharma listener is still connected with the troubles of many people. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener’s body is completely free from burden and hindrance, while the dharma teacher is still tied with the troubles of many people. Because they are so different, the dharma listener is unable

to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher does not like to mingle with the crowd, while the dharma listener likes to mingle with the crowd. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener does not like to mingle with the crowd, while the dharma teacher likes to mingle with the crowd. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher likes others to assist him in whatever he does, while the dharma listener does not like to assist the teacher, and that makes the teacher unsatisfactory. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener likes others to assist him in whatever he does, while the dharma teacher does not like to assist others. Because they are so different, the dharma listener is unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher demanded the listener to write, accept, practice, read, recite, cultivate, and learn the fathomless prajna

paramita only for the sake of gaining wealth, while the dharma listener disagreed with this suggestion. Because they were so different, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener asked the teacher to teach him the fathomless prajna paramita only for the sake of gaining wealth; in addition, the listener asked for a favor to write, accept, practice, read, recite, cultivate, and learn in the way convenient to him, while the dharma teacher did not like to satisfy his request. Because they were so different, the dharma listener was unable to speak of, hear, write, accept, practice, read, chant, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher wanted to travel to a perilous place far away, while the dharma listener did not want to risk his life. Because they were so different, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener wanted to travel to a perilous place far away, while the dharma teacher did not want to risk his life. Because they were so different, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher wanted to travel to a place where the drinking water was in shortage, while the dharma listener worried about the difficult life there and did not want to accompany him. Because they were so different, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that

this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma listener wanted to travel to a place where the drinking water was in shortage, while the dharma teacher worried about the difficult life there and did not want to accompany him. Because they were so different, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher wanted to travel to a prosperous and pleasant place, and the dharma listener was ready to travel with him, but at that time the teacher said, ‘Although you agree to accompany me for the potential benefits, it is uncertain that you will feel comfortable there; why don’t you think about it carefully so that you will not regret it.’ The dharma listener heard this and thought, ‘It is obvious that he does not want me to travel with him. If I insist on going, who can guarantee that I will be able to hear the dharma?’ Because of this disagreement, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher wanted to travel somewhere, but the road in the wilderness was dangerous; many horrible things caused by robbers, candāla, hunters, wild beasts, and poisonous snakes happened very often along the road. The dharma listener was ready to travel with him, but the teacher warned expediently, ‘Why do you go through such a dangerous area with no specific purpose? You’d better think about it carefully so that you won’t regret it.’ The listener heard this and thought, ‘It is obvious that he does not want me to accompany him. If I insist on going, it is uncertain that I will be able to hear the dharma.’ He then decided to stay. Because of this disagreement, the dharma listener was unable to speak of,

hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, the dharma teacher was followed by several lay almsgivers, so he was not available when the dharma listener came to hear the dharma. The listener was unhappy with the postponement. Because of this disagreement, the dharma listener was unable to speak of, hear, write, accept, practice, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, some demons pretended to be monks and appeared to destroy the bodhisattva’s place, intending to make the bodhisattva unable to write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless sutras of prajna paramita.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why did the demons pretend to be monks and destroy the bodhisattva’s place so that the bodhisattva could not write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless sutras of prajna paramita?”

The Buddha replied, “Well-Appearing One, these demons intended to make bodhisattvas disgusted with the fathomless prajna paramita, and said, ‘The sutras without phenomena that you are learning and chanting are not the real prajna paramita; the sutras with phenomena that we are learning and chanting are the genuine prajna paramita.’ As some bodhisattvas had not been granted the prophecy by the Buddha, they began to doubt and became puzzled about prajna paramita. Because of the doubt, their disgust arose and ceased to write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless sutras of prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, some demons pretended to be monks and said to the bodhisattvas, ‘You bodhisattvas will at most realize and attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and the self-enlightenment bodhi, and all these have nothing to do with the unsurpassed Buddha effect, so why do you trouble to do such worthless futile work?’ After hearing this, these bodhisattvas abandoned what they were doing, and no more wrote, accepted, embraced, read, chanted, cultivated, learned, reflected on, and lectured on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, when bodhisattvas speak of and hear the fathomless prajna paramita or read, recite, and lecture on it, they often encounter various demonic hindrances. The bodhisattvas should be alert and stay away from them.”

(The Buddha taught comprehensively and thoroughly the situations that would cause demonic hindrances, reminding great-vehicle practitioners of the correct and expedient ways for avoiding pseudo virtuous dharmas when learning prajna paramita.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are the things considered demonic hindrances that the bodhisattvas should be alert to and stay away from?”

The Buddha replied, “Well-Appearing One, when bodhisattvas speak of and hear the fathomless prajna paramita, and so forth, the pseudo prajna, meditation, forbearance, diligence, pure precept, and giving paramitas often appear to hinder them. The bodhisattvas should be alert to and stay away from these demonic hindrances.

“Furthermore, Well-Appearing One, when bodhisattvas speak of and hear the

fathomless prajna paramita, and so forth, the pseudo 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 selflessness often appear to hinder them. The bodhisattvas should be alert to and stay away from these demonic hindrances.

“Furthermore, Well-Appearing One, when bodhisattvas speak of and hear the fathomless prajna paramita, and so forth, the pseudo realness, 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 often appear to hinder them. The bodhisattvas should be alert to and stay away from these demonic hindrances.

“Furthermore, Well-Appearing One, when bodhisattva speak of and hear the fathomless prajna paramita, and so forth, the demons will pretend to be monks and appear to lecture on the dharma correspondent with the two vehicles, such as the four noble truths, four meditations, four immeasurable minds, four formless concentrations, eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, ten universal contemplations, 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, six supernatural powers and so forth. After that they will say to the bodhisattva, ‘Great bodhisattva, you must know that if you cultivate these various approaches of dharma attentively and diligently, you will attain the stream-entry effect, once-return effect, nonreturn effect,

arhat effect, and the self-enlightenment bodhi; you will be free from birth, old age, illness, and death. Why do you trouble pursuing the unsurpassed, perfect, and universal bodhi?’ The bodhisattvas should be alert to and stay away from this kind of demonic hindrance.

“Furthermore, Well-Appearing One, some demons pretend to be monks and appear with gracious and dignified demeanor. The bodhisattvas may be attracted when seeing them and become fond of, even imbued with them. Because of this reason, the bodhisattvas’ perfect knowledge of all perfect knowledge may be damaged, and thus lose the opportunity to hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, some demons pretend to be a Buddha. Their bodies look golden, with constant lights shining as high as one fathom, and with the thirty-two major marks and eighty minor features. As the bodhisattvas look at them, they may become fond of them with attachment, that their perfect knowledge of all perfect knowledge will be damaged, and they thus lose the opportunity to hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, some demons pretend to be a Buddha, who is teaching the essential meanings of the dharma with a group of monks sitting around him. As the bodhisattvas witness this and may become fond of and attached to them. They might think, ‘I hope I will become one like him in the future.’ Because of this reason, the bodhisattva may lose the perfect knowledge of all perfect knowledge and the opportunity to hear, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita. You must know that this is a demonic

hindrance for bodhisattvas.

“Furthermore, Well-Appearing One, some demons pretend to be as many as numberless hundreds of thousands of bodhisattvas who are practicing giving paramita, or practicing pure precept, forbearance, diligence, meditation, and prajna paramitas. As the bodhisattvas see them, they may become fond of them with attachment. Because of this reason, this bodhisattvas may lose the perfect knowledge of all perfect knowledge and the opportunity to hear, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

“Why? Well-Appearing One, in the fathomless prajna paramita, matter is nonexistent, and feeling, thinking, action, and consciousness are also nonexistent. Therefore, the Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the eye sphere is nonexistent, and the ear, nose, tongue, body, and conscious spheres are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the sight sphere is nonexistent, and the sound, smell, taste, touch, and mental-image spheres are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the eye realm is nonexistent, and the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the ear realm is nonexistent, and the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the nose realm is nonexistent, and the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the tongue realm is nonexistent, and the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the body realm is nonexistent, and the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the conscious realm is nonexistent, and the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the earth realm is

nonexistent, and the water, fire, wind, space, and consciousness realms are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, ignorance is nonexistent, and action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, giving paramita is nonexistent, and pure precept, forbearance, diligence, meditation, and prajna paramitas are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, internal emptiness is nonexistent, and 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 also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, realness is

nonexistent, and 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 also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the noble truth of suffering is nonexistent, and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the four meditations are nonexistent, and the four immeasurable minds and four formless concentrations are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the eight liberations are nonexistent, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the four bases of mindfulness are nonexistent, and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the liberation gate of emptiness is nonexistent, and the liberation gates of formlessness and nonaspiration

are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the ten stages of bodhisattva are nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the five eyes are nonexistent, and the six supernatural powers are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the Buddha’s ten abilities are nonexistent, and 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 also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, staying in correct mindfulness is nonexistent, and dwelling in equanimity at all times is also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the perfect knowledge of everything is nonexistent, and the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, all dharani gates are

nonexistent, and all samadhi gates are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the stream-entry effect is nonexistent, and the once-return effect, nonreturn effect, and arhat effect are also nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the self-enlightenment bodhi is nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, all great bodhisattva actions are nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Well-Appearing One, in the fathomless prajna paramita, the unsurpassed, perfect, and universal bodhi of the Buddhas is nonexistent. The Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones thus are nonexistent. Why? The self-natures of all dharmas are empty.

“Furthermore, Well-Appearing One, when the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless sutras of prajna paramita, they often encounter demonic hindrances, and this makes the less blessed ones more difficult to fulfill their objectives. In the continent of Jambudvipa, various kinds of treasures, such as blue green gem, spiral shell, jade, coral, stone deposits, jewel, pearl, Emperor Indra green gem, deep green

gem, gold, silver, and so forth, are often stolen and damaged by thieves and robbers, and those with less merits and virtues are unable to obtain and possess them. So is the priceless treasure of the fathomless prajna paramita; those with less merits and virtues often encounter more demonic hinderances.”

(Those with less merits and virtues are more easily hindered by demonic hindrances.)

The long-lived sage Well-Appearing One said, “Yes, World-Honored One. Yes, Well-Gone One! The fathomless prajna paramita cannot be attained by the ones with limited merits and virtues. It is like how treasures in the continent of Jambudvipa are often subject to harmful events. Good gentlepersons, gentlewomen, and so forth with limited merits and virtues inevitably may encounter challenges when hearing prajna paramita; they may find it difficult to achieve their goals. Why? As they decide to hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless sutras of prajna paramita, some ignorant ones driven by demons may try to hinder them.

“World-Honored One, the ignorant ones cannot become awakened due to their weak and inferior minds. They do not hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita themselves. They also hinder others from hearing, writing, practicing, and teaching the fathomless prajna paramita. World-Honored One, these ignorant ones do not like the great dharma themselves, so, it is not surprising that they do not hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, and further prevent others from hearing, writing, accepting, practicing, reading, reciting, cultivating, learning, reflecting on, and lecturing on the fathomless prajna paramita.”

(The ignorant ones are often driven by demons to hinder the great-vehicle practitioners.)

The Buddha said, “Yes, Well-Appearing One, it is as you say. These ignorant people are driven by demons. They themselves have not planted virtuous roots. Their wisdom and merits are weak and inferior. They are not absorbed by virtuous friends. They do not hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita; even worse, they hinder the novice large-vehicle learners from hearing, writing, accepting, practicing, reading, reciting, cultivating, learning, reflecting on, and lecturing for others on the fathomless prajna paramita. Well-Appearing One, in the generation to come, there will be some good gentlepersons, gentlewomen, and so forth who have weak and inferior wisdom and awakening. They are not interested in the broad and great merits and virtues of the Buddhas, and unsurprisingly they do not like to hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita. Even worse, they love to hinder others and make them unable to hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless prajna paramita.

“Furthermore, Well-Appearing One, when the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless sutras of prajna paramita, they may often encounter demonic hindrances.

“Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless prajna paramita without encountering demonic hindrances, they will be able to fulfill prajna, meditation, forbearance, diligence, pure precept, and giving 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 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas.

(If the bodhisattvas cultivate and disseminate prajna paramita without demonic hindrances, they will be able to fulfill various superior dharmas and holy effects.)

“Well-Appearing One, you must know that it is because of the supernatural powers of the Buddha that the good gentlepersons, gentlewomen, and so forth can

hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita without encountering demonic hindrances. It is also because of the supernatural powers of the Buddha that the good gentlepersons, gentlewomen, and so forth can fulfill prajna, meditation, forbearance, diligence, pure precept, and giving 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 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; all great bodhisattva actions; and the unsurpassed, perfect and universal bodhi of the Buddhas.

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions, who are teaching dharma to various sentient beings, also grant supernatural powers on the good gentlepersons, gentlewomen, and so forth, so that they can hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita without encountering demonic hindrances. Well-Appearing One, all great bodhisattvas in the stage of nonregression in the ten directions also grant supernatural powers on the good gentlepersons, gentlewomen, and so forth, so that they can hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita without encountering demonic hindrances.”

(It is because of the supernatural powers granted by the Buddhas and the great bodhisattvas of nonregression in the ten directions that the good gentlepersons can hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture on the fathomless sutras of prajna paramita without being hindered by demons.)

Fascicle 305

Chapter 41

The Mother of the Buddha

Section 1

(In the First Assembly)

The Buddha said, “Well-Appearing One, it is like a woman who gave birth to five sons, ten sons, twenty sons, thirty sons, forty sons, fifty sons, one hundred or one thousand sons. One day, the mother was ill, and all sons asked her to go to doctor for treatment. They all thought, ‘How can we do to keep our mother in good health so she will have a long and happy life free from suffering and worries?’ At that time, all sons decided to do whatever they could to protect and soothe their mother by every means available. They purged away disturbances made by mosquitoes, snakes, scorpions, cold, heat, hunger, and thirst; they further respectfully made varied kinds of best music as offerings to their mother and said, ‘Our mother is very loving-kind and compassionate; she has not only given birth to us, but also reared and nurtured us, and taught us various worldly affairs. We all owe our mother a debt of gratitude, so how can we not return for her favor?’ Well-Appearing One, so are the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Ones, who have always watched and protected the fathomless prajna paramita and kept it in mind with Buddha eye. Why? Well-Appearing One, the fathomless prajna paramita can give us Buddha dharma, and show us the reality of all dharmas in the world. To express their gratitude, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions have taught the dharma, watched and protected the fathomless prajna paramita, and kept it in mind with Buddha eye. Why? Well-Appearing One, the fathomless prajna paramita can give birth to all merits and virtues

of the Buddhas and show the reality of all dharmas in the world. Because of this cause and condition, we Buddhas have always watched and protected the fathomless prajna paramita, kept it in mind unceasingly to return the favors. Why?

“Well-Appearing One, prajna, meditation, diligence, forbearance, pure precept, and giving paramitas of all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones arise in the world because of the fathomless prajna paramita. It is also because of the fathomless prajna paramita that 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 appear in the world. Because of the fathomless prajna paramita, 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 appear in the world. Because of the fathomless prajna paramita, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering appear in the world. Because of the fathomless prajna paramita, the four meditations, four immeasurable minds, and four formless concentrations arise in the world. Because of the fathomless prajna paramita, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations arise in the world. Because of the fathomless prajna paramita, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five

powers, seven factors for enlightenment, and noble eightfold path arise in the world. Because of the fathomless prajna paramita, the liberation gates of emptiness, formlessness, and nonaspiration arise in the world. Because of the fathomless prajna paramita, the ten stages of bodhisattva arise in the world. Because of the fathomless prajna paramita, the five eyes and six supernatural powers arise in the world. Because of the fathomless prajna paramita, 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 arise in the world. Because of the fathomless prajna paramita, staying in correct mindfulness and dwelling in equanimity at all times arise in the world. Because of the fathomless prajna paramita, all dharani gates and all samadhi gates arise in the world. Because of the fathomless prajna paramita, the stream-enterer and stream-entry effect, once-returner and once-return effect, nonreturner and nonreturn effect, and arhat and arhat effect arise in the world. Because of the fathomless prajna paramita, the self-enlightened one and the self-enlightenment bodhi arise in the world. Because of the fathomless prajna paramita, the bodhisattva and all great bodhisattva actions arise in the world. Because of the fathomless prajna paramita, the unsurpassed, perfect, and universal bodhi of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, the Buddha, arises in the world.

(The Buddhas have always protected prajna paramita and kept it in mind to express their gratitude to prajna paramita. It is because of prajna paramita that the Buddha dharma and all superior virtuous things appear in the world.)

“Well-Appearing One, it is because of the fathomless prajna paramita that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had attained, are attaining, and will attain the unsurpassed, perfect, and universal

bodhi. Because the fathomless prajna paramita has granted Thus-Comers the Buddhas a great favor, Thus-Comers the Buddhas have always watched and protected the fathomless prajna paramita and kept it in mind with the Buddha eye to return the favor. Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle can hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively for others on the fathomless prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will also watch and protect them and keep them in mind with the Buddha eye to remove all kinds of demonic hindrances in their cultivation of virtuous karma and keep them in peace and happiness. Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle can hear, write, accept, practice, read, recite, cultivate, learn, reflect on, and lecture extensively for others on the fathomless prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten direction will have great concern over them and protect them, so that they will not regress in the pursuit of the unsurpassed, perfect and universal bodhi.”

(If the ones dwelling in bodhisattva vehicle can hear, write, accept, practice, read, recite, learn, cultivate, reflect on, and lecture extensively on prajna paramita, they will be protected by the Buddhas. This is another way the Buddhas express gratitude to prajna paramita.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “As World-Honored One says, the fathomless prajna paramita can give birth to various Buddhas and show the reality of all dharmas in the world. World-Honored One, why can the fathomless prajna paramita give birth to various Buddhas and show the reality of all dharmas in the world? Why are various Buddhas born from the fathomless prajna paramita? Why do the Buddhas teach the phenomena of the world?”

(Well-Appearing One asked three crucial questions.)

The Buddha replied, “Well-Appearing One, the fathomless prajna paramita can give birth to 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; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Well-Appearing One, all immeasurable and boundless merits and virtues of the Buddhas derive from the fathomless prajna paramita. They are named Buddha because they have attained such merits and virtues. Because the fathomless prajna paramita can give birth to these merits and virtues of Buddha, I say that the fathomless prajna paramita can give birth to various Buddhas. I also say that the Buddhas come from the fathomless prajna paramita. Well-Appearing One, the fathomless prajna paramita can show the reality of all dharmas in the world; that is, it can show the reality of the five aggregates in the world. All the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones also can teach the reality of the five aggregates in the world.”

(Because numberless merits and virtues of Buddha come from prajna paramita, the Buddha said that prajna paramita can give birth to various Buddhas. In addition, the fathomless prajna paramita can show the reality of the five aggregates within the world.)

“World-Honored One, how does the fathomless prajna paramita of the Buddhas teach and show the reality of the five aggregates in the world?”

“Well-Appearing One, the prajna paramita of the Buddhas does not teach and show that the five aggregates have formation and decay, arising and extinction, contamination and purification, increase and decrease, and entering and going out. It

does not teach and show that the five aggregates have the past, present, and future; they are virtuous, not virtuous, and neutral; and they have the bondages in the realm of desire, in the realm of form, or in the realm of formlessness. Why? Well-Appearing One, we should not say that the dharmas of emptiness have formation and decay; the dharmas of formlessness have formation and decay; the dharmas of nonaspiration have formation and decay; the dharmas of nonaction have formation and decay; the dharmas of nonarising and nonextinction have formation and decay; and the dharmas of unsubstantial nature have formation and decay. Well-Appearing One, the prajna paramita of the Buddhas has taught and showed the reality of the five aggregates this way. The phenomena of the five aggregates are the world; therefore, the world does not have the phenomena of formation, decay, arising, and extinction either.

(Prajna paramita has taught and showed the reality of the five aggregates as they are without formation, decay, arising, extinction, increase, decrease, three phases of time, bondage with the three realms, and so forth. This is how it shows the reality of the world.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones realize and attain the universal knowledge of different minds and actions of numberless, countless sentient beings through prajna paramita. But in the fathomless truth of prajna paramita, the sentient beings and their establishment are unattainable; matter, feeling, thinking, action, and consciousness and their establishment are unattainable; the eye, ear, nose, tongue, body, and conscious spheres and their establishment are unattainable; the sight, sound, smell, taste, touch, and mental-image spheres and their establishment are unattainable; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact and their establishment are unattainable; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact

and their establishment are unattainable; the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact and their establishment are unattainable; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact and their establishment are unattainable; the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact and their establishment are unattainable; the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact and their establishment are unattainable; the earth, water, fire, wind, space, and consciousness realms and their establishment are unattainable; ignorance, action, consciousness, mind and body, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and their establishment are unattainable; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and their establishment are unattainable; 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 and their establishment are unattainable; 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 and their establishment are unattainable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the

cessation of suffering and their establishment are unattainable; the four meditations, four immeasurable minds, and four formless concentrations and their establishment are unattainable; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their establishment are unattainable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their establishment are unattainable; the liberation gates of emptiness, formlessness, and nonaspiration and their establishment are unattainable; the ten stages of bodhisattva and their establishment are unattainable; the five eyes and six supernatural powers and their establishment are unattainable; 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 and their establishment are unattainable; staying in correct mindfulness and dwelling in equanimity at all times and their establishment are unattainable; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their establishment are unattainable; all dharani gates and all samadhi gates and their establishment are unattainable; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect and their establishment are unattainable; the self-enlightenment bodhi and its establishment are unattainable; all great bodhisattva actions and their establishment are unattainable; and the unsurpassed, perfect, and universal bodhi of the Buddhas and its establishment are unattainable. Well-Appearing One, the prajna paramita of the Buddhas teaches and shows the real form of the world this way.

(The Buddha further said to Well-Appearing One that although the Thus-Come has realized different minds and actions of numberless sentient beings, the sentient beings and their establishment are unattainable. All dharmas and their establishment are also

unattainable. This is the real phenomena of the world taught by the prajna paramita of the Buddhas.)

“Well-Appearing One, in this fathomless truth of prajna paramita, matter is not manifested, and feeling, thinking, action and consciousness are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that matter, feeling, thinking, action, and consciousness are existent and attainable?

“In the fathomless truth of prajna paramita, the eye sphere is not manifested, and the ear, nose, tongue, body, and conscious spheres are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the eye, ear, nose, tongue, body, and conscious spheres are existent and attainable?

“In the fathomless truth of prajna paramita, the sight sphere is not manifested, and the sound, smell, taste, touch, and mental-image spheres are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the sight, sound, smell, taste, touch, and mental-image spheres are existent and attainable?

“In the fathomless truth of prajna paramita, the eye realm is not manifested, and the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are existent and attainable?

“In the fathomless truth of prajna paramita, the ear realm is not manifested,

and the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are existent and attainable?

“In the fathomless truth of prajna paramita, the nose realm is not manifested, and the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are existent and attainable?

“In the fathomless truth of prajna paramita, the tongue realm is not manifested, and the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are existent and attainable?

“In the fathomless truth of prajna paramita, the body realm is not manifested, and the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are

existent and attainable?

“In the fathomless truth of prajna paramita, the conscious realm is not manifested, and the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are existent and attainable?

“In the fathomless truth of prajna paramita, the earth realm is not manifested, and the water, fire, wind, space, and consciousness realms are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the earth, water, fire, wind, space, and consciousness realms are existent and attainable?

“In the fathomless truth of prajna paramita, ignorance is not manifested, and action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are existent and attainable?

“In the fathomless truth of prajna paramita, giving paramita is not manifested, and pure precept, forbearance, diligence, meditation, and prajna paramitas are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that giving, pure precept, forbearance, diligence, meditation, and prajna

paramitas are existent and attainable?

“In the fathomless truth of prajna paramita, internal emptiness is not manifested, and 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 not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are existent and attainable?

“In the fathomless truth of prajna paramita, realness is not manifested, and 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 not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that realness, dharma realm, and so forth, and the realm of the inconceivable are existent and attainable?

“In the fathomless truth of prajna paramita, the noble truth of suffering is not manifested, and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna

paramita itself is nonexistent and unattainable, how can we say that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are existent and attainable?

“In the fathomless truth of prajna paramita, the four meditations are not manifested, and the four immeasurable minds and four formless concentrations are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the four meditations, four immeasurable minds, and four formless concentrations are existent and attainable?

“In the fathomless truth of prajna paramita, the eight liberations are not manifested, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are existent and attainable?

“In the fathomless truth of prajna paramita, the four bases of mindfulness are not manifested, and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are existent and attainable?

“In the fathomless truth of prajna paramita, the liberation gate of emptiness is not manifested, and the liberation gates of formlessness and nonaspiration are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna

paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the liberation gates of emptiness, formlessness, and nonaspiration are existent and attainable?

“In the fathomless truth of prajna paramita, the ten stages of bodhisattva are not manifested. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the ten stages of bodhisattva are existent and attainable?

“In the fathomless truth of prajna paramita, the five eyes are not manifested, and the six supernatural powers are not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the five eyes and six supernatural powers are existent and attainable?

“In the fathomless truth of prajna paramita, the Buddha’s ten abilities are not manifested, and 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 not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are existent and attainable?

“In the fathomless truth of prajna paramita, staying in correct mindfulness is not manifested, and dwelling in equanimity at all times is not manifested either. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that staying in correct mindfulness and dwelling in equanimity at all times are existent and attainable?

“In the fathomless truth of prajna paramita, the perfect knowledge of everything is not manifested, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not manifested either. Why? Well-Apparent One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are existent and attainable?

“In the fathomless truth of prajna paramita, all dharani gates are not manifested, and all samadhi gates are not manifested either. Why? Well-Apparent One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that all dharani gates and all samadhi are existent and attainable?

“In the fathomless truth of prajna paramita, the stream-entry effect is not manifested, and the once-return effect, nonreturn effect, and arhat effect are not manifested either. Why? Well-Apparent One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are existent and attainable?

“In the fathomless truth of prajna paramita, the self-enlightenment bodhi is not manifested. Why? Well-Apparent One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the self-enlightenment bodhi is existent and attainable?

“In the fathomless truth of prajna paramita, all great bodhisattva actions are not manifested. Why? Well-Apparent One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that all great bodhisattva actions are existent and attainable?

“In the fathomless truth of prajna paramita, the unsurpassed, perfect, and universal bodhi of the Buddhas is not manifested. Why? Well-Appearing One, as in this fathomless truth of prajna paramita, the fathomless prajna paramita itself is nonexistent and unattainable, how can we say that the unsurpassed, perfect, and universal bodhi of the Buddhas is existent and attainable?

(The Buddha further taught that in the fathomless truth of prajna paramita, various dharmas are not manifested. Why? As prajna paramita itself is nonexistent and unattainable, various dharmas are also nonexistent and unattainable. Because various dharmas are nonexistent and unattainable, they are not manifested.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the provisional languages established by sentient beings in this world and the rest of the worlds in the ten directions to describe the dharmas as with phenomena or without phenomena, with thinking or without thinking, and with neither thinking nor without thinking. All Thus-Comers also accurately know that the sentient beings have the concentrative minds or distracted minds as they really are.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the sentient beings have concentrative minds and distracted minds?”

“Well-Appearing One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the sentient beings have concentrative minds and distracted minds because of the natures of the dharmas.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the concentrative minds and distracted minds of the sentient beings because of the natures of the dharmas?”

“Well-Appearing One, as all Thus-Comers, Ones Worthy of Offerings,

Perfectly and Universally Enlightened Ones accurately know that the natures of the dharmas are unattainable, how can we say that they do not know the concentrative minds and distracted minds of the sentient beings are unattainable? This is how the Thus-Comers accurately know the concentrative minds and distracted minds of the sentient beings because of the inherent nature of the dharmas.

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the concentrative minds and distracted minds of the sentient beings because of the cessation of suffering, elimination of defilements, extinction of bondages, termination of vexations, tranquility, and getting far away.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the concentrative minds and distracted minds of the sentient beings because of the cessation of suffering, elimination of defilements, extinction of bondages, termination of vexations, tranquility, and getting far away?”

“Well-Appearing One, as all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones accurately know that the natures of the cessation of suffering, elimination of defilements, extinction of bondage, termination of vexation, tranquility, and getting far away are unattainable, how can we say that they do not know the concentrative minds and the distracted minds? This is how the Thus-Comers accurately know that sentient beings have concentrative minds and distracted minds as they really are because of the cessation of suffering, elimination of defilements, and so forth.

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the sentient beings have the minds of greed, hatred, and ignorance or the minds free from

greed, hatred, and ignorance as they really are based on the fathomless prajna paramita.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the sentient beings have the minds of greed, hatred, and ignorance or the minds free from greed, hatred, and ignorance as they really are based on the fathomless prajna paramita?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the real natures of the minds of greed, hatred, and ignorance; namely, they know the minds of greed, hatred, and ignorance are nonexistent, and the minds free from greed, hatred, and ignorance are also nonexistent. Why? As in the real nature, the minds and the associated dharmas are unattainable, how can we say that the minds of greed, hatred and ignorance or the minds free from greed, hatred, and ignorance are existent? Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the mind of greed or the mind free from greed, the mind of hatred or the mind free from hatred, and the mind of ignorance or the mind free from ignorance of the sentient beings as they really are.

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know various sentient beings with the minds of greed, hatred, and ignorance; namely, they know the minds with greed, hatred, and ignorance are nonexistent, and the minds free from greed, hatred, and ignorance are also nonexistent. Why? It is because these two kinds of minds do not have the nature of combination. Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the minds free from greed, hatred and ignorance of sentient being;

namely, they know that the minds with greed, hatred, and ignorance are nonexistent, and the minds free from greed, hatred, and ignorance are also nonexistent. Why? It is because these two kinds of minds do not have the nature of combination. Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones, based on the fathomless prajna paramita, know that various sentient beings have the mind of greed or the mind free from greed, the mind of hatred or the mind free from hatred, and the mind of ignorance or the mind free from ignorance as they really are.

(The Buddha taught Well-Appearing One that the Thus-Comers know the minds of various sentient beings as they really are; that is, they know the minds of greed, hatred, and ignorance or the minds free from greed, hatred, and ignorance of various sentient beings are nonexistent as they really are.)

“Furthermore, Well-Appearing One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, know the vast minds of various sentient beings as they really are.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know the vast minds of various sentient beings as they really are?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the vast minds of various sentient beings are not broad or narrow, do not increase nor decrease, and do not go nor come. Because the natures of the minds are apart, the vast minds are not broad or narrow, do not increase or decrease, and do not go or come. Why? As the self-natures of the minds are nonexistent, how can we say whose minds are broad and whose minds are narrow? Whose minds increase and whose minds decrease? Whose minds go and whose minds come? Well-Appearing One, this is how the Thus-Comers, Ones

Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, know the vast minds of various sentient beings as they really are.

(The Thus-Comers accurately know the vast minds of various sentient beings as they really are based on prajna paramita. Namely, they know the vast minds of the sentient beings are broad or narrow, do not increase or decrease, and do not go nor come. It is because the self-natures of the vast minds are apart, and the self-natures of the minds are nonexistent.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the great minds of various sentient beings as they really are.”

“World-Honored One, Well-Appearing One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know the great minds of various sentient beings as they really are?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the great minds of various sentient beings neither go nor come, neither arise nor extinguish, neither stay nor change, and are neither large nor small. Why? Because the self-natures of the minds are nonexistent, the minds neither go nor come, neither arise nor extinguish, neither stay nor change, and are neither large nor small. Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the great minds of various sentient beings as they really are.

(The Thus-Comers accurately know the great minds of various sentient beings as they really are based on prajna paramita. Namely, they know the great minds of the

sentient beings neither go nor come, neither arise nor extinguish, neither stay nor change, and are neither large nor small. It is because the self-natures of the minds are nonexistent.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the immeasurable minds of various sentient beings as they really are.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know the immeasurable minds of the sentient beings as they really are?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the immeasurable minds of various sentient beings neither stay nor not stay, neither go nor not go. Why? As the natures of the immeasurable minds are flawless and do not rely on anything, how can we say that they stay or not stay, go or not go? Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the immeasurable minds of various sentient beings as they really are.

(The Thus-Comers know the immeasurable minds of various sentient beings as they really are based on prajna paramita; namely, they know the natures of immeasurable minds as flawless; these minds neither stay nor not stay, and neither go nor not go.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, know the invisible and unsubstantial minds of various sentient beings as they really are.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings,

Perfectly and Universally Enlightened Ones know the invisible and unsubstantial minds of the sentient beings as they really are?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that the invisible and unsubstantial minds of the sentient beings are without mental images. Why? It is because the particular characteristics of the mind are empty. Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the invisible minds and unsubstantial minds of the sentient beings as they really are.

(The Thus-Comers know the invisible and unsubstantial minds of various sentient beings as they really are based on prajna paramita; namely, they know all invisible mind and unsubstantial minds are without mental images because the particular characteristics of all minds are empty.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the immaterial and invisible minds of various sentient beings as they really are.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the immaterial and invisible minds of various sentient beings as they really are?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that the Buddhas with five eyes cannot see the immaterial and invisible minds of the sentient beings. Why? It is because the self-natures of the minds are empty. Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the immaterial and invisible minds of

various sentient beings as they really are.

(The Thus-Comers cannot see the immaterial and invisible minds of various sentient beings with the five eyes. Why? It is because the self-natures of the minds are empty.)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the minds and their functions of sentient beings when their minds emerge or sink, bend or stretch.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know the minds and their functions of sentient beings when their minds emerge or sink, bend or stretch?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that the emerging and sinking minds, the bending and stretching minds, and the functions of these minds of various sentient beings arise out of matter, feeling, thinking, action, and consciousness. Well-Appearing One, this means that the Thus-Comers accurately know based on prajna paramita how the minds and associated images of the sentient beings emerge or sink, and bend or stretch. Namely, Thus-Comers know that sentient beings may be attached to the ‘I’ and the world as permanent, impermanent, or neither permanent nor impermanent based on matter, feeling, thinking, action, and consciousness. They may be attached to the ‘I’ and the world as with boundary, without boundary, or neither with boundary nor without boundary based on matter, feeling, thinking, action, and consciousness. They may be attached to the thinking that the living one is the body or not the body based on matter, feeling, thinking, action, and consciousness. They may be attached to the thinking that the Thus-Comer is existent, nonexistent, or neither existent nor nonexistent after passing away.

“Well-Appearing One, this is how the Thus-Comers, Ones Worthy of

Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know the emerging and sinking, bending and stretching minds and their functions of sentient beings as they really are.”

(The Thus-Comers accurately know the minds of sentient beings are incorrectly attached to the thinking that the ‘I’ and the world are permanent, impermanent, or neither permanent nor impermanent; the ‘I’ and the world are with boundary, without boundary, or neither with nor without boundary; the living one is the body or not the body; and the Thus-Comer is existent, nonexistent, or neither existent nor nonexistent after passing away.)

Fascicle 306

Chapter 41

The Mother of the Buddha

Section 2

(In the First Assembly)

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, accurately know matter, feeling, thinking, action, and consciousness as they really are.”

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know matter, feeling, thinking, action, and consciousness as they really are?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that, like realness, dharma realm, and dharma nature, matter is not illusory or changing; it does not differentiate, form, shape, or operate; and it is not nonsensical or attainable. The Thus-Comers also know that, like realness, dharma realm, and dharma nature, feeling, thinking, action, and consciousness are not illusory or changing; they do not differentiate, form, shape, or operate; and they are not nonsensical or attainable.

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones accurately know that, like realness, dharma realm, and dharma nature, the emerging, sinking, bending, and stretching minds and their associated images of the sentient beings are not illusory or changing; they do not differentiate, form, shape, or operate; and they are not nonsensical or attainable..

“Well-Appearing One, the realness of the emerging, sinking, bending, and

stretching minds and their associated images of the sentient beings is the realness of the five aggregates; the realness of the five aggregates is the realness of the twelve spheres. The realness of the twelve spheres is the realness of the eighteen realms; the realness of the eighteen realms is the realness of the six realms. The realness of the six realms is the realness of the twelve chains of dependent arising; the realness of the twelve chains of dependent arising is the realness of all dharmas. The realness of all dharmas is the realness of the six paramitas; the realness of the six paramitas is the realness 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. The realness of internal emptiness, external emptiness, and so forth is the realness 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; the realness of realness, dharma realm, and so forth is the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the realness of the four bases of mindfulness; the realness of the four bases of mindfulness is the realness of the four correct endeavors. The realness of the four correct endeavors is the realness of the four bases of power; the realness of the four bases of power is the realness of the five roots. The realness of the five roots is

the realness of the five powers; the realness of the five powers is the realness of the seven factors for enlightenment. The realness of the seven factors for enlightenment is the realness of the noble eightfold path; the realness of the noble eightfold path is the realness of the four meditations. The realness of the four meditations is the realness of the four immeasurable minds; the realness of the four immeasurable minds is the realness of the four formless concentrations. The realness of the four formless concentrations is the realness of the eight liberations; the realness of the eight liberations is the realness of the eight vexation-overcoming meditations. The realness of the eight vexation-overcoming meditations is the realness of the nine concentrations in sequence; the realness of the nine concentrations in sequence is the realness of the ten universal contemplations. The realness of the ten universal contemplations is the realness of the three liberation gates; the realness of the three liberation gates is the realness of the ten stages of bodhisattva. The realness of the ten stages of bodhisattva is the realness of the five eyes; the realness of the five eyes is the realness of the six supernatural powers. The realness of the six supernatural powers is the realness of all dharani gates; the realness of all dharani gates is the realness of all samadhi gates. The realness of all samadhi gates is the realness of the Buddha's ten abilities; the realness of the Buddha's ten abilities is the realness of the four kinds of fearlessness. The realness of the four kinds of fearlessness is the realness of the four unhindered understandings; the realness of the four unhindered understandings is the realness of great loving-kindness, great compassion, great joy, and great equanimity. The realness of great loving-kindness, great compassion, great joy, and great equanimity is the realness of the eighteen distinctive features of Buddha's wisdom and power; the realness of the eighteen distinctive features of Buddha's wisdom and power is the realness of staying in correct mindfulness. The realness of staying in correct mindfulness is the realness of dwelling in equanimity at

all times; the realness of dwelling in equanimity at all times is the realness of the perfect knowledge of everything. The realness of the perfect knowledge of everything is the realness of the perfect knowledge of the forms of the paths; the realness of the perfect knowledge of the forms of the paths is the realness of the perfect knowledge of all phenomena. The realness of the perfect knowledge of all phenomena is the realness of the virtuous dharmas; the realness of the virtuous dharma is the realness of the not virtuous dharmas. The realness of the not virtuous dharmas is the realness of the neutral dharmas; the realness of the neutral dharmas is the realness of the dharmas of the world. The realness of the dharmas of the world is the realness of the dharmas beyond the world; the realness of the dharmas beyond the world is the realness of the flawed dharmas. The realness of the flawed dharmas is the realness of the flawless dharmas; the realness of the flawless dharmas is the realness of the guilty dharmas. The realness of the guilty dharmas is the realness of the not guilty dharmas; the realness of the not guilty dharmas is the realness of the contaminated dharmas. The realness of the contaminated dharmas is the realness of the purified dharmas; the realness of the purified dharmas is the realness of the dharmas in the past. The realness of the dharmas in the past is the realness of the dharmas in the future; the realness of the dharmas in the future is the realness of the dharmas in the present. The realness of the dharmas in the present is the realness of the dharmas in the realm of desire; the realness of the dharmas in the realm of desire is the realness of the dharmas in the realm of form. The realness of the dharmas in the realm of form is the realness of the dharmas in the realm of formlessness; the realness of the dharmas in the realm of formlessness is the realness of the conditioned dharmas. The realness of the conditioned dharmas is the realness of the unconditioned dharmas; the realness of the unconditioned dharmas is the realness of the stream-entry effect. The realness of the stream-entry effect is the realness of the once-return effect; the realness of the once-

return effect is the realness of the nonreturn effect. The realness of the nonreturn effect is the realness of the arhat effect; the realness of the arhat effect is the realness of the self-enlightenment bodhi. The realness of the self-enlightenment bodhi is the realness of all great bodhisattva actions; the realness of all great bodhisattva actions is the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas. The realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is the realness of all sentient beings. (The Buddha taught that all dharmas share the same realness.)

“Well-Appearing One, the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, the realness of all sentient beings, and the realness of all dharmas are not dualistic or different; they are the same realness. Because this is the only one realness, it does not decay, exhaust, or depart. Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, have realized the ultimate realness of all dharmas and attained the unsurpassed, perfect, and universal bodhi. Because of this reason, I say that the fathomless prajna paramita can give birth to various Buddhas and is the mother of the Buddha; it can show various Buddhas the real form of the world. Well-Appearing One, all the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on the fathomless prajna paramita, realize that the realness of all dharmas is changeless and not illusory. The one who becomes awakened and accurately and completely realizes the characteristics of the realness is named the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One.”

(The Buddha further taught that there is only one realness, which is changeless and

not illusory. All dharmas share same realness. It is because of prajna paramita that the Thus-Comers realize the real form of the world. Those who fully realize realness are named Thus-Comer. Therefore, prajna paramita is the mother of the Buddha.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the changeless and nonillusory realness of all dharmas, as established by the fathomless prajna paramita, is extremely profound; it is challenging to perceive and become awakened to. World-Honored One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones adopt the changeless and nonillusory realness of all dharmas to manifest and distinguish the unsurpassed, perfect, universal bodhi of the Buddhas. World-Honored One, do you know who can believe in and understand such profound realness of all dharmas? Only the great bodhisattvas who have achieved the stage of nonregression and the flawless arhats who have fully possessed correct views can believe in and understand this very profound realness when hearing the teachings given by the Buddha. The Thus-Comer has manifested and distinguished the phenomena of realness for these great bodhisattvas and arhats.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. Why? Well-Appearing One, realness is very profound because it is endless.”

“World-Honored One, why is realness endless?”

“Well-Appearing One, realness is endless because all dharmas are endless. Well-Appearing One, because the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have realized the realness, they are able to attain the unsurpassed, perfect, and universal bodhi; they further manifest the realness that they have realized and distinguish its phenomena for sentient beings, so they are named the ones who always tell the truth.”

At that time, all heavenly sons in the realm of desire and the realm of form

made various most wonderful and fragrant heavenly flowers as offerings to the Buddha. They spread the flowers from far away, then came to the Buddha's place. They bowed down to the ground before the Buddha's feet, stood to one side, and said to the Buddha respectfully with their palms joined together, "World-Honored One, what are the phenomena of the fathomless prajna paramita that you teach?"

At that time, the Buddha replied to various heavenly sons, "Heavenly sons, you must know that the fathomless prajna paramita adopts emptiness, formlessness, no aspiration, no doing, no arising, no extinction, no contamination, no purification, no nature, selflessness, and selfless self-nature as its phenomena. The fathomless prajna paramita also adopts no reliance, no discontinuation of life and impermanence of life, no sameness and no difference, no coming and no going, and empty space as its phenomena. The fathomless prajna paramita thus has numberless phenomena. Heavenly sons, you must know that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have taught in terms of the worldly way of speech instead of the ultimate meaning of the truth. You must know, heavenly sons, the various phenomena of the fathomless prajna paramita cannot be harmed or ruined by human beings, heavenly beings, asuras, and so forth. Why? It is because human beings, heavenly beings, asuras, and so forth are also the phenomena. Heavenly sons, you must know that the form cannot destroy or know the form, and the form cannot destroy or know formlessness either. The formlessness cannot destroy or know the form, and the formlessness cannot destroy or know the formlessness either. Why? Those with form, those without form, and those with both form and formlessness are all nonexistent. Those who can destroy are unattainable; those who can know are unattainable; those that can be destroyed are unattainable; those that can be known, the destroyers, and the knowers are all unattainable.

(The Buddha taught various heavenly sons the phenomena of the fathomless prajna

paramita.)

“You must know, heavenly sons, the phenomena are not made by matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious 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; ignorance, action, consciousness, name and form, six sense spheres, contact, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; 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 phenomenal; all dharani gates and all samadhi gates; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; all great bodhisattva actions; or the unsurpassed, perfect, and universal bodhi of the Buddhas. (The so-called phenomena are not made by various dharmas.)

“Heavenly sons, you must know that the phenomena are not made by heavenly beings or by non-heavenly beings; they are not made by human beings or by nonhuman beings. The phenomena are not flawed or flawless, not belonging to the world or beyond the world, and not conditioned or unconditioned. They are tied to nothing and are unspeakable. You must know, heavenly sons, the fathomless prajna paramita is far away from various phenomena, so it is not an appropriate question when asking ‘what phenomena do the fathomless prajna paramita adopt?’”

The Buddha then asked the heavenly sons, “What do you think about this? Is it appropriate to ask what phenomena empty space adopts?”

The heavenly sons replied, “No, World-Honored One. Why? Empty space does not have body, form, and action, so such a question should not be asked.”

The Buddha said to the heavenly sons, “The same is the fathomless prajna paramita. Therefore, we should not ask ‘What phenomena does prajna paramita adopt?’ The phenomena of various dharmas always appear as they are whether the Buddha is present or not present in the world. The Buddha is named the Thus-Comer because he has become awakened to the phenomena and intuitively realizes the phenomena as they really are.”

(The Thus-Comer is so named because he has realized the phenomena of all dharmas as they really are.)

At that time, various heavenly sons said to the Buddha again, “The phenomena that the Thus-Comers have become awakened to and realized are fathomless and extremely difficult to see and be aware of. The Thus-Comers can turn all dharmas wisely without hindrance after becoming awakened. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have dwelled in such phenomena, taught and explained the fathomless prajna paramita properly for various sentient beings, and further collected different kinds of phenomena of the dharmas to expediently elucidate the fathomless prajna paramita, so sentient beings can acquire the unhindered knowledge.

“It is very rare and unique! World-Honored One, the fathomless prajna paramita is the path the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have constantly walked on. Because of the practice of this path, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are able to attain the unsurpassed, universal, and perfect bodhi and further elucidate all dharma phenomena for sentient beings; that is, elucidate the phenomena of matter, feeling, thinking, action, and consciousness respectively;

elucidate the phenomena of the eye, ear, nose, tongue, body, and conscious spheres respectively; elucidate the phenomena of the sight, sound, smell, taste, touch, and mental-image spheres respectively; elucidate the phenomena of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact respectively; elucidate the phenomena of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact respectively; elucidate the phenomena of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact respectively; elucidate the phenomena of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact respectively; elucidate the phenomena of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact respectively; elucidate the phenomena of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact respectively; elucidate the phenomena of the earth, water, fire, wind, space, and consciousness realms respectively; elucidate the phenomena of ignorance, action, consciousness, name and mind, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset respectively; elucidate the phenomena of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas respectively; elucidate the phenomena 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 respectively; elucidate the phenomena 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 respectively; elucidate the phenomena of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering respectively; elucidate the phenomena of the four meditations, four immeasurable minds, and four formless concentrations respectively; elucidate the phenomena of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations respectively; elucidate the phenomena 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 respectively; elucidate the phenomena of the liberation gates of emptiness, formlessness, and nonaspiration respectively; elucidate the phenomena of the ten stages of bodhisattva respectively; elucidate the phenomena of the five eyes and six supernatural powers respectively; elucidate the phenomena 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 respectively; elucidate the phenomena of staying in correct mindfulness and dwelling in equanimity at all times respectively; elucidate the phenomena of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena respectively; elucidate the phenomena of all dharani gates and all samadhi gates respectively; elucidate the phenomena of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect respectively; elucidate the phenomena of the self-enlightenment bodhi; elucidate the phenomena of all great

bodhisattva actions; and elucidate the phenomena of unsurpassed, perfect, and universal bodhi of the Buddhas.”

At that time, the World-Honored One said to the various heavenly sons, “Yes, it is as you say. Heavenly sons, you must know that the phenomena of the dharmas are correctly realized by the Thus-Comers as formless. The Thus-Comers correctly realize matter with the characteristic of changing and substantial beings as formless; feeling with the characteristic of reception as formless; thinking with the characteristic of creating images as formless; action with the characteristic of making karma as formless; consciousness with the characteristic of perception as formless; aggregates with the characteristic of accumulating pains and vexations as formless; spheres with the characteristic of birth and growth as formless; realms with the characteristic of harmful poisons as formless; dependent origination with the characteristic of combination as formless; giving paramita with the characteristic of generosity as formless; pure-precept paramita with the characteristic of no affliction as formless; forbearance paramita with the characteristic of no anger and hatred as formless; diligence paramita with the characteristic of invincibility as formless; meditation paramita with the characteristic of concentrative mind as formless; prajna paramita with the characteristic of freedom from worries and hindrances as formless; internal emptiness, external emptiness and so forth with the characteristic of nonexistence as formless; realness, dharma realm, and so forth with the characteristic of not being upside down as formless; four noble truths with the characteristic of nonillusion as formless; four meditations with the characteristic of no disturbance as formless; four immeasurable minds with the characteristic of limitlessness as formless; four formless concentrations with the characteristic of no chaos as formless; eight liberations with the characteristic of freedom from bondage with as formless; eight vexation-overcoming meditations with the characteristic of conquest as formless; nine

concentrations in sequence with the characteristic of practicing following order as formless; ten universal contemplations with the characteristic of boundlessness as formless; thirty-seven aids to enlightenment with the characteristic of getting rid of all defilements as formless; liberation gate of emptiness with the characteristic of extreme remoteness as formless; liberation gate of formlessness with the characteristic of extreme tranquility as formless; liberation gate of nonaspiration with the characteristic of being disgusted by all kinds of suffering as formless; ten stages of bodhisattva with the characteristic of approaching great enlightenment as formless; five eyes with the characteristic of being capable of contemplation as formless; six supernatural powers with the characteristic of no hesitation and stagnation as formless; Buddha's ten abilities with the characteristic of virtuous determination as formless; four kinds of fearlessness with the characteristic of proper establishment in peace and stability as formless; four unhindered understandings with the characteristic of no interruption and termination as formless; great loving-kindness with the characteristic of bringing others benefits and happiness as formless; great compassion with the characteristic of relieving pains and stopping decline as formless; great joy with the characteristic of joyful celebration as formless; great equanimity with the characteristic of staying away from noise and impurity as formless; eighteen distinctive features of Buddha's wisdom and power with the characteristic of not being seized as formless; staying in correct mindfulness with the characteristic of good memory as formless; always dwelling in equanimity with the characteristic of freedom from grasping and attachment as formless; perfect knowledge of everything with the characteristic of equal and universal enlightenment as formless; perfect knowledge of the forms of the paths with the characteristic of thorough understanding of different paths as formless; perfect knowledge of all phenomena with the characteristic of enlightenment for all specific phenomena as formless; universal

retention as the characteristic of all dharani gates with the characteristic of universal retention as formless; all samadhi gates with the characteristic of universal absorption as formless; voice-hearer effect with the characteristic of receiving teachings as formless; self-enlightenment bodhi with the characteristic of achieving awakening by oneself as formless; all great bodhisattva actions with the characteristic of approaching the grand effect as formless; the unsurpassed, perfect, and universal bodhi of the Buddhas with the characteristic of achieving unexcelled stage as formless. You must know, heavenly sons, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have realized that the phenomena of all these dharmas are formless as they really are, therefore, I say that the Buddhas have attained the unequalled unhindered perfect knowledge.”

(After confirming what the heavenly sons said, the Buddha further explained the reality of the phenomena of various dharmas or their characteristics as formless.)

At that time, the Buddha said to the long-lived sage Well-Appearing One, “You must know, Well-Appearing One, the fathomless prajna paramita is the mother of various Buddhas; the fathomless prajna paramita shows the real phenomena of all dharmas in the world. Therefore, as the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones dwell in the correct dharma and make offerings to absorb, protect, esteem, and acclaim it, this correct dharma is exactly the fathomless prajna paramita. Why? Well-Appearing One, the fathomless prajna paramita can give birth to various Buddhas, support various Buddhas, serve as their abode, and show the real phenomena of all dharmas in the world. Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are aware that they owe a debt to prajna paramita and will return the favor. Well-Appearing One, if one asks, ‘Who is the most grateful one to return the favor?’ The right answer is the Buddha. Why? No one in the world knows better

and does better than the Buddha who has always been deeply indebted and tried to return the favor.”

(The fathomless prajna paramita is the correct dharma, which can give birth to Buddhas and show the reality of the world. The Buddhas are aware of the debt they owe to prajna paramita and do everything possible to disseminate and lecture extensively this correct dharma to return the favor with gratitude this way.)

“World-Honored One, how do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that they owe a debt and should return the favor?”

“Well-Appearing One, All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have ridden on this vehicle and walked on this path to reach the unsurpassed, perfect, and universal bodhi. After attaining the bodhi, they continue to make offerings respectfully to esteem, acclaim, absorb, and protect this way and this path. They have stayed with this way and this path without interruption. This vehicle or this path is the fathomless prajna paramita. Well-Appearing One, this is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that they owe a debt to it and thus return the favor.

“Furthermore, Well-Appearing One, based on the fathomless prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones have intuitively realized that the dharmas with and without phenomena do not have operations because the makers are nonexistent. Based on the fathomless prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have intuitively realized that the dharmas with and without phenomena do not have operations and cannot accomplish anything because the phenomena and the characteristics are unattainable. You must know, Well-Appearing One, as the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally

Enlightened Ones have, based on the fathomless prajna paramita, intuitively realized that the dharmas with and without phenomena do not have operations and cannot accomplish anything, they make offerings respectfully to esteem, acclaim, absorb, and protect prajna paramita uninterruptedly. This is how they know they are indebted to prajna paramita and return the favor with gratitude.

“Furthermore, Well-Appearing One, based on the fathomless prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have realized that all dharmas are without action, accomplishment, and arising. They also understand the cause and condition of this realization. Therefore, you must know that the fathomless prajna paramita can give birth to Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and show the phenomena of the world as they really are.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the natures of dharmas are without arising, initiation, knowledge, and views, how can we say that the fathomless prajna paramita can give birth to various Buddhas, and that prajna paramita is the mother of the Buddhas and can show the phenomena of the world as they really are?”

The Buddha replied, “Well-Appearing One, as you say, all dharmas are without arising, initiation, knowledge, and views. It is in terms of the worldly way to say that the fathomless prajna paramita can give birth to various Buddhas, is the mother of the Buddhas, and can show the phenomena of the world as they really are.”

“World-Honored One, why are all dharmas without arising, initiation, knowledge, and views?”

“Well-Appearing One, it is because all dharmas are empty, nonexistent, not at ease, illusory, and not solid, so all dharmas are without arising, initiation, knowledge, and views.

“Furthermore, Well-Appearing One, the natures of all dharmas can stay nowhere, they are not tied with or belonging to anything. Because of this cause and condition, they are without arising, initiation, knowledge, and views.

“Well-Appearing One, although the fathomless prajna paramita gives birth to various Buddhas and shows the phenomena of the world, it in actuality does not give birth or show.

“Well-Appearing One, the fathomless prajna paramita does not see matter, so it is named showing the form of matter; it does not see feeling, thinking, action, and consciousness, so it is named showing the phenomena of feeling, thinking, action, and consciousness.

“Well-Appearing One, the fathomless prajna paramita does not see the eye sphere, so it is named showing the form of the eye sphere; it does not see the ear, nose, tongue, body, and conscious spheres, so it is named showing the phenomena of the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the fathomless prajna paramita does not see the sight sphere, so it is named showing the form of the sight sphere; it does not see the sound, smell, taste, touch, and mental-image spheres, so it is named showing the phenomena of the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the fathomless prajna paramita does not see the eye realm, so it is named showing the form of the eye realm; it does not see the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, so it is named showing the phenomena of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Well-Appearing One, the fathomless prajna paramita does not see the ear realm, so it is named showing the form of the ear realm; it does not see the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact,

so it is named showing the phenomena of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Well-Appearing One, the fathomless prajna paramita does not see the nose realm, so it is named showing the form of the nose realm; it does not see the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, so it is named showing the phenomena of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Well-Appearing One, the fathomless prajna paramita does not see the tongue realm, so it is named showing the form of the tongue realm; it does not see the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, so it is named showing the phenomena of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Well-Appearing One, the fathomless prajna paramita does not see the body realm, so it is named showing the form of the body realm; it does not see the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, so it is named showing the phenomena of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Well-Appearing One, the fathomless prajna paramita does not see the conscious realm, so it is named showing the form of the conscious realm; it does not see the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, so it is named showing the phenomena of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“Well-Appearing One, the fathomless prajna paramita does not see the earth realm, so it is named showing the form of the earth realm; it does not see the water, fire, wind, space, and consciousness realms, so it is named showing the phenomena of

the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the fathomless prajna paramita does not see ignorance, so it is named showing the form of ignorance; it does not see action, consciousness realm, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, so it is named showing the phenomena of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, the fathomless prajna paramita does not see giving paramita, so it is named showing the form of giving paramita; it does not see pure precept, forbearance, diligence, meditation, and prajna paramitas, so it is named showing the phenomena of pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the fathomless prajna paramita does not see internal emptiness, so it is named showing the form of internal emptiness; it does not 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, so it is named showing the phenomena of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, the fathomless prajna paramita does not see realness, so it is named showing the form of realness; it does not see 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, so it is named showing the phenomena of dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Well-Appearing One, the fathomless prajna paramita does not see the noble truth of suffering, so it is named showing the form of the noble truth of suffering; it does not see the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so it is named showing the phenomena of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, the fathomless prajna paramita does not see the four meditations, so it is named showing the phenomena of the four meditations; it does not see the four immeasurable minds and four formless concentrations, so it is named showing the phenomena of the four immeasurable minds and four formless concentrations.

“Well-Appearing One, the fathomless prajna paramita does not see the eight liberations, so it is named showing the phenomena of the eight liberations; it does not see the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so it is named showing the phenomena of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, the fathomless prajna paramita does not see the four bases of mindfulness, so it is named showing the phenomena of the four bases of mindfulness; it does not see the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, so it is named showing the phenomena of the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, the fathomless prajna paramita does not see the liberation gate of emptiness, so it is named showing the form of the liberation gate of emptiness; it does not see the liberation gates of formlessness and nonaspiration, so it is named showing the phenomena of the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, the fathomless prajna paramita does not see the ten stages of bodhisattva, so it is named showing the phenomena of the ten stages of bodhisattva.

“Well-Appearing One, the fathomless prajna paramita does not see the five eyes, so it is named showing the phenomena of the five eyes; it does not see the six supernatural powers, so it is named showing the phenomena of the six supernatural powers.

“Well-Appearing One, the fathomless prajna paramita does not see the Buddha’s ten abilities, so it is named showing the phenomena of the Buddha’s ten abilities; it does not see 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, so it is named showing the phenomena of the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, the fathomless prajna paramita does not see staying in correct mindfulness, so it is named showing the form of staying in correct mindfulness; it does not see always dwelling in equanimity, so it is named showing the form of always dwelling in equanimity.

“Well-Appearing One, the fathomless prajna paramita does not see the perfect knowledge of everything, so it is named showing the form of the perfect knowledge

of everything; it does not see the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, so it is named showing the phenomena of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, the fathomless prajna paramita does not see all dharani gates, so it is named showing the phenomena of all dharani gates; it does not see all samadhi gates, so it is named showing the phenomena of all samadhi gates.

“Well-Appearing One, the fathomless prajna paramita does not see the stream-entry effect, so it is named showing the form of the stream-entry effect; it does not see the once-return effect, nonreturn effect, and arhat effect, so it is named showing the phenomena of the once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the fathomless prajna paramita does not see the self-enlightenment bodhi, so it is named showing the form of the self-enlightenment bodhi.

“Well-Appearing One, the fathomless prajna paramita does not see all great bodhisattva actions, so it is named showing the phenomena of all great bodhisattva actions.

“Well-Appearing One, the fathomless prajna paramita does not see the unsurpassed, perfect, and universal bodhi of the Buddhas, so it is named showing the form of the unsurpassed, perfect, and universal bodhi of the Buddhas.

(The Buddha taught Well-Appearing One that because the fathomless prajna paramita does not see various dharmas, it is said showing the phenomena of various dharmas. This is how the prajna paramita shows the real phenomena of the world.)

“Well-Appearing One, because of this meaning, it is said that the fathomless prajna paramita can show various Buddhas the real phenomena of the world; it thus is named the mother of the Buddhas.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why is the fathomless parjñā paramitā named showing the phenomena of matter, feeling, thinking, action, and consciousness if it does not see matter, feeling, thinking, action, and consciousness?

“Why is the fathomless parjñā paramitā named showing the phenomena of the eye, ear, nose, tongue, body, and conscious spheres if it does not see the eye, ear, nose, tongue, body, and conscious spheres?

“Why is the fathomless parjñā paramitā named showing the phenomena of the sight, sound, smell, taste, touch, and mental-image spheres if it does not see the sight, sound, smell, taste, touch, and mental-image spheres?

“Why is the fathomless parjñā paramitā named showing the phenomena of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact if it does not see the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?

“Why is the fathomless parjñā paramitā named showing the phenomena of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact if it does not see the eye realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?

“Why is the fathomless parjñā paramitā named showing the phenomena of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact if it does not see the phenomena of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact?

“Why is the fathomless parjñā paramitā named showing the phenomena of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact if it does not see the phenomena of the tongue

realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact?

“Why is the fathomless parjñā paramitā named showing the phenomena of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact if it does not see the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact?

“Why is the fathomless parjñā paramitā named showing the phenomena of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact if it does not see the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?

“Why is the fathomless parjñā paramitā named showing the phenomena of the earth, water, fire, wind, space, and consciousness realms if it does not see the earth, water, fire, wind, space, and consciousness realms?

“Why is the fathomless parjñā paramitā named showing the phenomena of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset if it does not see ignorance, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset?

“Why is the fathomless parjñā paramitā named showing the phenomena of giving, pure precept, forbearance, diligence, meditation, and prajñā paramitās if it does not see giving, pure precept, forbearance, diligence, meditation, and prajñā paramitās?

“Why is the fathomless parjñā paramitā named showing the phenomena 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 if it does not see internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature?

“Why is the fathomless parjñā paramitā named showing the phenomena of realness, 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 if it does not see realness, dharma realm, dharma nature, and so forth, and the realm of the inconceivable?

“Why is the fathomless parjñā paramitā named showing the phenomena of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering if it does not see the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

“Why is the fathomless parjñā paramitā named showing the phenomena of the four meditations, four immeasurable minds, and four formless concentrations if it does not see the four meditations, four immeasurable minds, and four formless concentrations?

“Why is the fathomless parjñā paramitā named showing the phenomena of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations if it does not see the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations?

“Why is the fathomless parjñā paramitā named showing the phenomena of the four bases of mindfulness, four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path if it does not see the four bases of mindfulness, four correct endeavors, four bases of power, and so forth, and noble eightfold path?

“Why is the fathomless parjñā paramitā named showing the phenomena of the liberation gates of emptiness, formlessness, and nonaspiration if it does not see the liberation gates of emptiness, formlessness, and nonaspiration?

“Why is the fathomless parjñā paramitā named showing the phenomena of the ten stages of bodhisattva if it does not see the ten stages of bodhisattva?

“Why is the fathomless parjñā paramitā named showing the phenomena of the five eyes and six supernatural powers if it does not see the five eyes and six supernatural powers?

“Why is the fathomless parjñā paramitā named showing the phenomena 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 if it does not see the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power?

“Why is the fathomless parjñā paramitā named showing the phenomena of staying in correct mindfulness and always dwelling in equanimity if it does not see staying in correct mindfulness and always dwelling in equanimity?

“Why is the fathomless parjñā paramitā named showing the phenomena of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena if it does not see the perfect knowledge of

everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena?

“Why is the fathomless parjna paramita named showing the phenomena of all dharani gates and all samadhi gates if it does not see all dharani gates and all samadhi gates?

“Why is the fathomless parjna paramita named showing the phenomena of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect if it does not see the stream-entry effect, once-return effect, nonreturn effect, and arhat effect?

“Why is the fathomless parjna paramita named showing the phenomena of the self-enlightenment bodhi if it does not see the self-enlightenment bodhi?

“Why is the fathomless parjna paramita named showing the phenomena of all great bodhisattva actions if it does not see all great bodhisattva actions?

“Why is the fathomless parjna paramita named showing the phenomena of the unsurpassed, perfect, and universal bodhi of the Buddhas if it does not see the unsurpassed, perfect, and universal bodhi of the Buddhas?”

Fascicle 30

Chapter 41

The Mother of the Buddha

Section 3

(In the First Assembly)

The Buddha replied, “Well-Appearing One, the fathomless prajna paramita arises in consciousness without relying on matter, so it is named showing the form of matter without seeing matter; it arises in consciousness without relying on feeling, thinking, action, and consciousness, so it is named showing the phenomena of feeling, thinking, action, and consciousness without seeing feeling, thinking, action, and consciousness.

“the fathomless prajna paramita arises in consciousness without relying on the eye sphere, so it is named showing the form of the eye sphere without seeing the eye sphere; it arises in consciousness without relying on the ear, nose, tongue, body, and conscious spheres, so it is named showing the phenomena of the ear, nose, tongue, body, and conscious spheres without seeing the ear, nose, tongue, body, and conscious spheres.

“The fathomless prajna paramita arises in consciousness without relying on the sight sphere, so it is named showing the form of the sight sphere without seeing the sight sphere; it arises in consciousness without relying on the sound, smell, taste, touch, and mental-image spheres, so it is named showing the phenomena of the sound, smell, taste, touch, and mental-image spheres without seeing the sound, smell, taste, touch, and mental-image spheres.

“The fathomless prajna paramita arises in consciousness without relying on the eye realm, so it is named showing the form of the eye realm without seeing the

eye realm; it arises in consciousness without relying on the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, so it is named showing the phenomena of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact without seeing the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“The fathomless prajna paramita arises in consciousness without relying on the ear realm, so it is named showing the form of the ear realm without seeing the ear realm; it arises in consciousness without relying on the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, so it is named showing the phenomena of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact without seeing the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“The fathomless prajna paramita arises in consciousness without relying on the nose realm, so it is named showing the form of the nose realm without seeing the nose realm; it arises in consciousness without relying on the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, so it is named showing the phenomena of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact without seeing the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“The fathomless prajna paramita arises in consciousness without relying on the tongue realm, so it is named showing the form of the tongue realm without seeing the tongue realm; it arises in consciousness without relying on the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, so it is named showing the phenomena of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact without seeing the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by

tongue contact.

“The fathomless prajna paramita arises in consciousness without relying on the body realm, so it is named showing the form of the body realm without seeing the body realm; it arises in consciousness without relying on the touch realm, body consciousness realm, body contact, and the feelings produced by body contact, so it is named showing the phenomena of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact without seeing the touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“The fathomless prajna paramita arises in consciousness without relying on the conscious realm, so it is named showing the form of the conscious realm without seeing the conscious realm; it arises in consciousness without relying on the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, so it is named showing the phenomena of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact without seeing the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“The fathomless prajna paramita arises in consciousness without relying on the earth realm, so it is named showing the form of the earth realm without seeing the earth realm; it arises in consciousness without relying on the water, fire, wind, space, and consciousness realms, so it is named showing the phenomena of the water, fire, wind, space, and consciousness realms without seeing the water, fire, wind, space, and consciousness realms.

“The fathomless prajna paramita arises in consciousness without relying on ignorance, so it is named showing the form of ignorance without seeing ignorance; it arises in consciousness without relying on action, consciousness, name and form, six

sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, so it is named showing the phenomena of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset without seeing action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“The fathomless prajna paramita arises in consciousness without relying on giving paramita, so it is named showing the form of giving paramita without seeing giving paramita; it arises in consciousness without relying on pure precept, forbearance, diligence, meditation, and prajna paramitas, so it is named showing the phenomena of pure precept, forbearance, diligence, meditation, and prajna paramitas without seeing pure precept, forbearance, diligence, meditation, and prajna paramitas.

“The fathomless prajna paramita arises in consciousness without relying on internal emptiness, so it is named showing the form of internal emptiness without seeing internal emptiness; it arises in consciousness without relying on 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, so it is named showing the phenomena of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature without seeing external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“The fathomless prajna paramita arises in consciousness without relying on realness, so it is named showing the form of realness without seeing realness; it arises

in consciousness without relying on 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, so it is named showing the phenomena of dharma realm, dharma nature, and so forth, and the realm of the inconceivable without seeing dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“The fathomless prajna paramita arises in consciousness without relying on the noble truth of suffering, so it is named showing the form of the noble truth of suffering without seeing the noble truth of suffering; it arises in consciousness without relying on the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so it is named showing the phenomena of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without seeing the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“The fathomless prajna paramita arises in consciousness without relying on the four meditations, so it is named showing the phenomena of the four meditations without seeing the four meditations; it arises in consciousness without relying on the four immeasurable minds and four formless concentrations, so it is named showing the phenomena of the four immeasurable minds and four formless concentrations without seeing the four immeasurable minds and four formless concentrations.

“The fathomless prajna paramita arises in consciousness without relying on the eight liberations, so it is named showing the phenomena of the eight liberations without seeing the eight liberations; it arises in consciousness without relying on the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so it is named showing the phenomena of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations without seeing the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“The fathomless prajna paramita arises in consciousness without relying on the four bases of mindfulness, so it is named showing the phenomena of the four bases of mindfulness without seeing the four bases of mindfulness; it arises in consciousness without relying on the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, so it is named showing the phenomena of the four correct endeavors, four bases of power, and so forth, and noble eightfold path without seeing the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“The fathomless prajna paramita arises in consciousness without relying on the liberation gate of emptiness, so it is named showing the form of the liberation gate of emptiness without seeing the liberation gate of emptiness; it arises in consciousness without relying on the liberation gates of formlessness and nonaspiration, so it is named showing the phenomena of the liberation gates of formlessness and nonaspiration without seeing the liberation gates of formlessness and nonaspiration.

“The fathomless prajna paramita arises in consciousness without relying on the ten stages of bodhisattva, so it is named showing the phenomena of the ten stages of bodhisattva without seeing the ten stages of bodhisattva.

“The fathomless prajna paramita arises in consciousness without relying on the five eyes, so it is named showing the phenomena of the five eyes without seeing the five eyes; it arises in consciousness without relying on the six supernatural powers, so it is named showing the phenomena of the six supernatural powers without seeing the six supernatural powers.

“The fathomless prajna paramita arises in consciousness without relying on the Buddha’s ten abilities, so it is named showing the phenomena of the Buddha’s ten

abilities without seeing the Buddha's ten abilities; it arises in consciousness without relying on 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, so it is named showing the phenomena of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power without seeing the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

“The fathomless prajna paramita arises in consciousness without relying on staying in correct mindfulness, so it is named showing the form of staying in correct mindfulness without seeing staying in correct mindfulness; it arises in consciousness without relying on dwelling in equanimity at all times, so it is named showing the form of dwelling in equanimity at all times without seeing dwelling in equanimity at all times.

“The fathomless prajna paramita arises in consciousness without relying on the perfect knowledge of everything, so it is named showing the form of the perfect knowledge of everything without seeing the perfect knowledge of everything; it arises in consciousness without relying on the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, so it is named showing the phenomena of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena without seeing the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“The fathomless prajna paramita arises in consciousness without relying on all dharani gates, so it is named showing the phenomena of all dharani gates without seeing all dharani gates; it arises in consciousness without relying on all samadhi gates, so it is named showing the phenomena of all samadhi gates without seeing all

samadhi gates.

“The fathomless prajna paramita arises in consciousness without relying on the stream-entry effect, so it is named showing the form of the stream-entry effect without seeing the stream-entry effect; it arises in consciousness without relying on the once-return effect, nonreturn effect, and arhat effect, so it is named showing the phenomena of the once-return effect, nonreturn effect, and arhat effect without seeing the once-return effect, nonreturn effect, and arhat effect.

“The fathomless prajna paramita arises in consciousness without relying on the self-enlightenment bodhi, so it is named showing the form of the self-enlightenment bodhi without seeing the self-enlightenment bodhi.

“The fathomless prajna paramita arises in consciousness without relying on all great bodhisattva actions, so it is named showing the phenomena of all great bodhisattva actions without seeing all great bodhisattva actions.

“The fathomless prajna paramita arises in consciousness without relying on the unsurpassed, perfect, and universal bodhi of the Buddhas, so it is named showing the form of the unsurpassed, perfect, and universal bodhi of the Buddhas without seeing the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because of these meanings, it is said that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.

(The Buddha replied to Well-Appearing One that the fathomless prajna paramita arises in consciousness without relying on various dharmas, so it is named showing the phenomena of various dharmas without seeing these dharmas. The fathomless prajna paramita can show the Buddha the real phenomena of the world, so it is named the mother of the Buddhas. The Buddha continued to teach the real phenomena of the world in the following paragraphs.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the emptiness of the world, so it is named the mother of Buddha because it can show the Buddhas the real phenomena of the world.”

“World-Honored One, how does the prajna paramita show the Buddhas the emptiness of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the emptiness of matter, feeling, thinking, action, and consciousness; show the emptiness of the eye, ear, nose, tongue, body, and conscious spheres; show the emptiness of the sight, sound, smell, taste, touch, and mental-image spheres; show the emptiness of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; show the emptiness of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; show the emptiness of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; show the emptiness of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; show the emptiness of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; show the emptiness of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; show the emptiness of the earth, water, fire, wind, space, and consciousness realms; show the emptiness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; show the emptiness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; show the emptiness 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; show the emptiness 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; show the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; show the emptiness of the four meditations, four immeasurable minds, and four formless concentrations; show the emptiness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; show the emptiness 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; show the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration; show the emptiness of the ten stages of bodhisattva; show the emptiness of the five eyes and six supernatural powers; show the emptiness 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; show the emptiness of staying in correct mindfulness and dwelling in equanimity at all times; show the emptiness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; show the emptiness of all dharani gates and all samadhi gates; show the emptiness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; show the emptiness of the self-

enlightenment bodhi; show the emptiness of all great bodhisattva actions; and show the emptiness of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because of these meanings, it is said that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.

(The Buddha further taught that the fathomless prajna paramita can show the Buddhas the empty various dharmas in the world, so it is said that prajna paramita can show the Buddhas the real phenomena of the world.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita enables the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones to teach sentient beings and let them receive, recognize, reflect, and understand that the world is empty. Well-Appearing One, because the fathomless prajna paramita can show the Buddhas the real phenomena of the world, it is named the mother of the Buddhas.

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the empty phenomena of the world, so it is named the mother of the Buddhas. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does the fathomless prajna paramita show the Buddhas the empty phenomena of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the empty phenomena of matter, feeling, thinking, action, and consciousness; the empty phenomena of the eye, ear, nose, tongue, body, and conscious spheres; the empty phenomena of the sight, sound, smell, taste, touch, and mental-image spheres; the empty phenomena of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the empty phenomena of the ear

realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the empty phenomena of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the empty phenomena of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the empty phenomena of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the empty phenomena of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the empty phenomena of the earth, water, fire, wind, space, and consciousness realms; the empty phenomena of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the empty phenomena of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the empty phenomena 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; the empty phenomena 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; the empty phenomena of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the empty phenomena of the four

meditations, four immeasurable minds, and four formless concentrations; the empty phenomena of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the empty phenomena 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 empty phenomena of the liberation gates of emptiness, formlessness, and nonaspiration; the empty phenomena of the ten stages of bodhisattva; the empty phenomena of the five eyes and six supernatural powers; the empty phenomena 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 empty phenomena of staying in correct mindfulness and dwelling in equanimity at all times; the empty phenomena of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the empty phenomena of all dharani gates and all samadhi gates; the empty phenomena of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the empty phenomena of the self-enlightenment bodhi; the empty phenomena of all great bodhisattva actions; and the empty phenomena of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, based on these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, and thus is named the mother of the Buddhas.

(In these paragraphs, the Buddha taught that the fathomless prajna paramita could reveal to Buddhas the empty phenomena of various dharmas. The empty phenomena of dharmas are different from the empty dharmas. Empty dharmas refer to the empty nature of dharmas instead of their phenomena. This is also how prajna paramita shows the real phenomena of the world and thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the inconceivable phenomena of the world, so it is named the mother of the Buddhas. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does the prajna paramita show the Buddhas the inconceivable phenomena of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the inconceivable phenomena of matter, feeling, thinking, action, and consciousness; the inconceivable phenomena of the eye, ear, nose, tongue, body, and conscious spheres; the inconceivable phenomena of the sight, sound, smell, taste, touch, and mental-image spheres; the inconceivable phenomena of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the inconceivable phenomena of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the inconceivable phenomena of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the inconceivable phenomena of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the inconceivable phenomena of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the inconceivable phenomena of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the inconceivable phenomena of the earth, water, fire, wind, space, and consciousness realms; the inconceivable phenomena of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the inconceivable phenomena of giving, pure precept, forbearance, diligence,

meditation, and prajna paramitas; the inconceivable phenomena 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; the inconceivable phenomena 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; the inconceivable phenomena of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the inconceivable phenomena of the four meditations, four immeasurable minds, and four formless concentrations; the inconceivable phenomena of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the inconceivable phenomena 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 inconceivable phenomena of the liberation gates of emptiness, formlessness, and nonaspiration; the inconceivable phenomena of the ten stages of bodhisattva; the inconceivable phenomena of the five eyes and six supernatural powers; the inconceivable phenomena 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 inconceivable phenomena of staying in correct mindfulness and dwelling in equanimity at all times;

the inconceivable phenomena of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the inconceivable phenomena of all dharani gates and all samadhi gates; the inconceivable phenomena of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the inconceivable form of the self-enlightenment bodhi; the inconceivable phenomena of all great bodhisattva actions; and the inconceivable form of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, based on these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, and thus is named the mother of the Buddhas.

(The Buddha said to Well-Appearing One that the fathomless prajna paramita could show Buddhas the inconceivable phenomena of various dharmas. This is also how prajna paramita shows the real phenomena of the world and thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the faraway forms of the world, so it is named the mother of the Buddhas. Prajna paramita can show the Buddhas the real phenomena of the world.”

“World-Honored One, how does prajna paramita show the Buddhas the faraway forms of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the faraway forms of matter, feeling, thinking, action, and consciousness; the faraway forms of the eye, ear, nose, tongue, body, and conscious spheres; the faraway forms of the sight, sound, smell, taste, touch, and mental-image spheres; the faraway forms of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the faraway forms of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the

faraway forms of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the faraway forms of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the faraway forms of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the faraway forms of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the faraway forms of the earth, water, fire, wind, space, and consciousness realms; the faraway forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the faraway forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the faraway forms 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; the faraway forms 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; the faraway forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the faraway forms of the four meditations, four immeasurable minds, and four formless concentrations; the faraway forms of the eight liberations, eight vexation-overcoming

meditations, nine concentrations in sequence, and ten universal contemplations; the faraway forms 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 faraway forms of the liberation gates of emptiness, formlessness, and nonaspiration; the faraway forms of the ten stages of bodhisattva; the faraway forms of the five eyes and six supernatural powers; the faraway forms 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 faraway forms of staying in correct mindfulness and dwelling in equanimity at all times; the faraway forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the faraway forms of all dharani gates and all samadhi gates; the faraway forms of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the faraway form of the self-enlightenment bodhi; the faraway forms of all great bodhisattva actions; and the faraway forms of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, based on these meaning, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.”

(The Buddha continued to teach that the fathomless prajna paramita could show Buddhas the faraway forms of various dharms as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the tranquil forms of the world, so it is named the mother of the Buddhas. Prajna paramita can show the Buddhas the real phenomena of the world.”

“World-Honored One, how does the fathomless prajna paramita show the

Buddhas the tranquil forms of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the tranquil forms of matter, feeling, thinking, action, and consciousness; the tranquil forms of the eye, ear, nose, tongue, body, and conscious spheres; the tranquil forms of the sight, sound, smell, taste, touch, and mental-image spheres; the tranquil forms of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the tranquil forms of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the tranquil forms of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the tranquil forms of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the tranquil forms of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the tranquil forms of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the tranquil forms of the earth, water, fire, wind, space, and consciousness realms; the tranquil forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the tranquil forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the tranquil forms 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; the tranquil forms 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; the tranquil forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the tranquil forms of the four meditations, four immeasurable minds, and four formless concentrations; the tranquil forms of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the tranquil forms 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 tranquil forms of the liberation gates of emptiness, formlessness, and nonaspiration; the tranquil forms of the ten stages of bodhisattva; the tranquil forms of the five eyes and six supernatural powers; the tranquil forms 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 tranquil forms of staying in correct mindfulness and dwelling in equanimity at all times; the tranquil forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the tranquil forms of all dharani gates and all samadhi gates; the tranquil forms of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the tranquil form of the self-enlightenment bodhi; the tranquil forms of all great bodhisattva actions; and the tranquil form of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, based on these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world,

so it is named the mother of the Buddhas.”

(The Buddha further taught that the fathomless prajna paramita could show Buddhas the tranquil forms of various dharmas as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the emptiness in the final analysis of the world, so it is named the mother of the Buddhas. Prajna paramita can show the Buddhas the real phenomena of the world.”

“World-Honored One, how does the fathomless prajna paramita show the Buddhas the phenomena of emptiness in the final analysis of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the emptiness in the final analysis of matter, feeling, thinking, action, and consciousness; the emptiness in the final analysis of the eye, ear, nose, tongue, body, and conscious spheres; the emptiness in the final analysis of the sight, sound, smell, taste, touch, and mental-image spheres; the emptiness in the final analysis of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the emptiness in the final analysis of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the emptiness in the final analysis of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the emptiness in the final analysis of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the emptiness in the final analysis of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the emptiness in the final analysis of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the emptiness in the final

analysis of the earth, water, fire, wind, space, and consciousness realms; the emptiness in the final analysis of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the emptiness in the final analysis of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the emptiness in the final analysis 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; the emptiness in the final analysis 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; the emptiness in the final analysis of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the emptiness in the final analysis of the four meditations, four immeasurable minds, and four formless concentrations; the emptiness in the final analysis of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the emptiness in the final analysis 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 emptiness in the final analysis of the liberation gates of emptiness, formlessness, and nonaspiration; the emptiness in the final analysis of the ten stages of bodhisattva; the emptiness in the final analysis of the

five eyes and six supernatural powers; the emptiness in the final analysis 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 emptiness in the final analysis of staying in correct mindfulness and dwelling in equanimity at all times; the emptiness in the final analysis of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the emptiness in the final analysis of all dharani gates and all samadhi gates; the emptiness in the final analysis of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the emptiness in the final analysis of the self-enlightenment bodhi; the emptiness in the final analysis of all great bodhisattva actions; and the emptiness in the final analysis of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, based on these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.”

(The Buddha further taught that the fathomless prajna paramita could show Buddhas the emptiness in the final analysis of various dharmas as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the empty selflessness of the world, so it is named the mother of the Buddhas. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does the fathomless prajna paramita show the Buddhas the empty selflessness of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas

the empty selflessness of matter, feeling, thinking, action, and consciousness; the empty selflessness of the eye, ear, nose, tongue, body, and conscious spheres; the empty selflessness of the sight, sound, smell, taste, touch, and mental-image spheres; the empty selflessness of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the empty selflessness of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the empty selflessness of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the empty selflessness of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the empty selflessness of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the empty selflessness of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the empty selflessness of the earth, water, fire, wind, space, and consciousness realms; the empty selflessness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the empty selflessness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the empty selflessness 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; the empty selflessness 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; the empty selflessness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the empty selflessness of the four meditations, four immeasurable minds, and four formless concentrations; the empty selflessness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the empty selflessness 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 empty selflessness of the liberation gates of emptiness, formlessness, and nonaspiration; the empty selflessness of the ten stages of bodhisattva; the empty selflessness of the five eyes and six supernatural powers; the empty selflessness 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 empty selflessness of staying in correct mindfulness and dwelling in equanimity at all times; the empty selflessness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the empty selflessness of all dharani gates and all samadhi gates; the empty selflessness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the empty selflessness of the self-enlightenment bodhi; the empty selflessness of all great bodhisattva actions; and the empty selflessness of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, based on these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.”

(The Buddha continued to teach that the fathomless prajna paramita could show Buddhas the empty selflessness of various dharmas as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

Fascicle 308

Chapter 41

The Mother of the Buddha

Section 4

(In the First Assembly)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the empty self-nature of the world, so it is named the mother of Buddha. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does prajna paramita show the Buddhas the empty self-nature of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the empty self-nature of matter, feeling, thinking, action, and consciousness; the empty self-nature of the eye, ear, nose, tongue, body, and conscious spheres; the empty self-nature of the sight, sound, smell, taste, touch, and mental-image spheres; the empty self-nature of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the empty self-nature of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the empty self-nature of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the empty self-nature of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the empty self-nature of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the empty self-nature of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the empty self-nature of the earth, water, fire,

wind, space, and consciousness realms; the empty self-nature of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the empty self-nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the empty self-nature 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; the empty self-nature 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; the empty self-nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the empty self-nature of the four meditations, four immeasurable minds, and four formless concentrations; the empty self-nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the empty self-nature 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 empty self-nature of the liberation gates of emptiness, formlessness, and nonaspiration; the empty self-nature of the ten stages of bodhisattva; the empty self-nature of the five eyes and six supernatural powers; the empty self-nature 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 empty self-nature of staying in correct mindfulness and dwelling in equanimity at all times; the empty self-nature of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the empty self-nature of all dharani gates and all samadhi gates; the empty self-nature of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the empty self-nature of the self-enlightenment bodhi; the empty self-nature of all great bodhisattva actions; and the empty self-nature of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because of these meanings, the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the phenomena of the empty selfless self-nature of the world, so it is named the mother of the Buddhas. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does the prajna paramita show the Buddhas the phenomena of the empty selfless self-nature of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the phenomena of the empty selfless self-nature of matter, feeling, thinking, action, and consciousness; the phenomena of the empty selfless self-nature of the eye, ear, nose, tongue, body, and conscious spheres; the phenomena of the empty selfless self-nature of the sight, sound, smell, taste, touch, and mental-image spheres; the phenomena of the empty selfless self-nature of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the phenomena of the empty selfless self-nature of the ear realm, sound realm, ear

consciousness realm, ear contact, and the feelings produced by ear contact; the phenomena of the empty selfless self-nature of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the phenomena of the empty selfless self-nature of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the phenomena of the empty selfless self-nature of the body realm, body consciousness realm, body contact, and the feelings produced by body contact; the phenomena of the empty selfless self-nature of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the phenomena of the empty selfless self-nature of the earth, water, fire, wind, space, and consciousness realms; the phenomena of the empty selfless self-nature of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the phenomena of the empty selfless self-nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the phenomena of the empty selfless self-nature 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 original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the phenomena of the empty selfless self-nature of realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, the nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of

the inconceivable; the phenomena of the empty selfless self-nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the phenomena of the empty selfless self-nature of the four meditations, four immeasurable minds, and four formless concentrations; the phenomena of the empty selfless self-nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the phenomena of the empty selfless self-nature 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 phenomena of the empty selfless self-nature of the liberation gates of emptiness, formlessness, and nonaspiration; the phenomena of the empty selfless self-nature of the ten stages of bodhisattva; the phenomena of the empty selfless self-nature of the five eyes and six supernatural powers; the phenomena of the empty selfless self-nature 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 phenomena of the empty selfless self-nature of staying in correct mindfulness and dwelling in equanimity at all times; the phenomena of the empty selfless self-nature of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; the phenomena of the empty selfless self-nature of all dharani gates and all samadhi gates; the phenomena of the empty selfless self-nature of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the phenomena of the empty selfless self-nature of the self-enlightenment bodhi; the phenomena of the empty selfless self-nature of all great bodhisattva actions; and the phenomena of the empty selfless self-nature of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because of these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.

(The Buddha continued to teach Well-Appearing One that the fathomless prajna paramita could show Buddhas the phenomena of the empty self-nature of various dharmas as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the pure empty phenomena of the world, so it is named the mother of the Buddhas. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does prajna paramita show the Buddhas the pure empty phenomena of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the pure empty phenomena of matter, feeling, thinking, action, and consciousness; the pure empty phenomena of the eye, ear, nose, tongue, body, and conscious spheres; the pure empty phenomena of the sight, sound, smell, taste, touch, and mental-image spheres; the pure empty phenomena of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the pure empty phenomena of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the pure empty phenomena of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the pure empty phenomena of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the pure empty phenomena of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the pure empty phenomena

of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the pure empty phenomena of the earth, water, fire, wind, space, and consciousness realms; the pure empty phenomena of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the pure empty phenomena of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the pure empty phenomena 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 original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the pure empty phenomena of realness, dharma realm, dharma nature, the nature of nonillusion, the nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the pure empty phenomena of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the pure empty phenomena of the four meditations, four immeasurable minds, and four formless concentrations; the pure empty phenomena of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the pure empty phenomena 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 pure empty phenomena of the liberation gates of emptiness, formlessness,

and nonaspiration; the pure empty phenomena of the ten stages of bodhisattva; the pure empty phenomena of the five eyes and six supernatural powers; the pure empty phenomena 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 pure empty phenomena of staying in correct mindfulness and dwelling in equanimity at all times; the pure empty phenomena of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the pure empty phenomena of all dharani gates and all samadhi gates; the pure empty phenomena of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the pure empty form of the self-enlightenment bodhi; the pure empty phenomena of all great bodhisattva actions; and the pure empty form of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because of these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.

(The Buddha continued to teach Well-Appearing One and others present in the assembly that the fathomless prajna paramita could show Buddhas the pure empty phenomena of various dharmas as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, the fathomless prajna paramita can show the Buddhas the pure forms of formlessness and nonaspiration of the world, so it is named the mother of the Buddhas. This is how prajna paramita shows the Buddhas the real phenomena of the world.”

“World-Honored One, how does prajna paramita show the Buddhas the pure forms of formlessness and nonaspiration of the world?”

“Well-Appearing One, the fathomless prajna paramita can show the Buddhas the pure forms of formlessness and nonaspiration of matter, feeling, thinking, action, and consciousness; the pure forms of formlessness and nonaspiration of the eye, ear, nose, tongue, body, and conscious spheres; the pure forms of formlessness and nonaspiration of the sight, sound, smell, taste, touch, and mental-image spheres; the pure forms of formlessness and nonaspiration of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the pure forms of formlessness and nonaspiration of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the pure forms of formlessness and nonaspiration of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the pure forms of formlessness and nonaspiration of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the pure forms of formlessness and nonaspiration of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the pure forms of formlessness and nonaspiration of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the pure forms of formlessness and nonaspiration of the earth, water, fire, wind, space, and consciousness realms; the pure forms of formlessness and nonaspiration of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the pure forms of formlessness and nonaspiration of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the pure forms of formlessness and nonaspiration 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; the pure forms of formlessness and nonaspiration 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; the pure forms of formlessness and nonaspiration of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the pure forms of formlessness and nonaspiration of the four meditations, four immeasurable minds, and four formless concentrations; the pure forms of formlessness and nonaspiration of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the pure forms of formlessness and nonaspiration 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 pure forms of formlessness and nonaspiration of the liberation gates of emptiness, formlessness, and nonaspiration; the pure forms of formlessness and nonaspiration of the ten stages of bodhisattva; the pure forms of formlessness and nonaspiration of the five eyes and six supernatural powers; the pure forms of formlessness and nonaspiration 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 pure forms of formlessness and nonaspiration of staying in correct mindfulness and dwelling in equanimity at all times; the pure forms of formlessness and nonaspiration of the perfect knowledge of

everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the pure forms of formlessness and nonaspiration of all dharani gates and all samadhi gates; the pure forms of formlessness and nonaspiration of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the pure form of formlessness and nonaspiration of the self-enlightenment bodhi; the pure forms of formlessness and nonaspiration of all great bodhisattva actions; and the pure form of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because of these meanings, it is reasonable to say that the fathomless prajna paramita can show the Buddhas the real phenomena of the world, so it is named the mother of the Buddhas.

(The Buddha continued to teach that the fathomless prajna paramita could show Buddhas the pure forms of formlessness and nonaspiration of various dharmas as the real phenomena of the world. Prajna paramita thus is named the mother of the Buddhas.)

“Furthermore, Well-Appearing One, overall, the fathomless prajna paramita can show the Buddhas the phenomena of the world, so they do not discriminate between this world and other worlds in thinking. Why? It is because no dharma can really elicit this thinking.”

(This completes Chapter 41, “The Mother of the Buddha.”)

Chapter 42

The Inconceivable Things

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the fathomless prajna paramita appears in the world for the sake of one great thing.

“World-Honored One, the fathomless prajna paramita appears in the world for the sake of inconceivable things.

“World-Honored One, the fathomless prajna paramita appears in the world for the sake of immeasurable things.

“World-Honored One, the fathomless prajna paramita appears in the world for the sake of countless things.

“World-Honored One, the fathomless prajna paramita appears in the world for the sake of unequalled things.

The Buddha said, “Yes, Well-Appearing One, it is as you say. The fathomless prajna paramita appears in the world for the sake of one great thing. The fathomless prajna paramita appears in the world for the sake of inconceivable things. The fathomless prajna paramita appears in the world for the sake of immeasurable things. The fathomless prajna paramita appears in the world for the sake of countless things. The fathomless prajna paramita appears in the world for the sake of unequalled things.”

“World-Honored One, why does the fathomless prajna paramita appear in the world for the sake of one great thing?”

“Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly

and Universally Enlightened Ones have never suspended the effort even for a moment to do one important thing, namely, bringing relief to all sentient beings. The fathomless prajna paramita appears in the world for the sake of this great thing.”

“World-Honored One, why does the fathomless prajna paramita appear in the world for the sake of inconceivable things?”

“Well-Appearing One, the Buddha nature, the Thus-Comer nature, the nature of natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are inconceivable. The fathomless prajna paramita appears in the world for the sake of these inconceivable things.”

“World-Honored One, why does the fathomless prajna paramita appear in the world for the sake of immeasurable things?”

“Well-Appearing One, the Buddha nature, the Thus-Comer nature, the nature of natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones cannot be measured by sentient beings. The fathomless prajna paramita appears in the world for the sake of such immeasurable things.”

“World-Honored One, why does the fathomless prajna paramita appear in the world for the sake of countless things?”

“Well-Appearing One, the Buddha nature, the Thus-Comer nature, the nature of the natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are so countless that no one knows their quantity. The fathomless prajna paramita appears in the world for the sake of such countless things.”

“World-Honored One, why does the fathomless prajna paramita appear in the world for the sake of unequaled things?”

“Well-Appearing One, the Buddha nature, the Thus-Comer nature, the nature of the natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unequalled because nothing surpasses them. The fathomless prajna paramita appears in the world for the sake of such unequalled things.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, are the Buddha nature, the Thus-Comer nature, the nature of the natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones the only things inconceivable, immeasurable, countless, and unequalled? Are any other things also inconceivable, immeasurable, countless, and unequalled?”

The Buddha replied, “Well-Appearing One, not only the Buddha nature, the Thus-Comer nature, the nature of the natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequalled; but also matter, feeling, thinking, action, and consciousness are inconceivable, immeasurable, countless, and unequalled.

(Well-Appearing One said that prajna paramita appears in the world for the sake of one great thing, and for the sake of inconceivable, immeasurable, countless, and unequalled things as well. He asked Buddha what these things are, and why. The Buddha explained that the one great thing is to bring relief to all sentient beings. He further said that the Buddha nature, the Thus-Comer nature, the nature of the natural dharma, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers are inconceivable, immeasurable, countless, and unequalled.)

“Well-Appearing One, the eye, ear, nose, tongue, body, and conscious spheres are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image spheres are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the earth, water, fire, wind, space, and consciousness realms are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, 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 also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, 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 are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, 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 also unconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, 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 also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the ten stages of bodhisattva are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the five eyes and the six supernatural powers are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, 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 also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, all dharani gates and all samadhi gates are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the self-enlightenment bodhi is also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, all great bodhisattva actions are also inconceivable,

immeasurable, countless, and unequalled.

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas is also inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, all dharmas are inconceivable, immeasurable, countless, and unequalled.

(Not only the Buddha nature, and so forth, and the nature of the perfect knowledge of all perfect knowledge are inconceivable, immeasurable, countless, and unequalled, but also all dharmas are inconceivable, immeasurable, countless, and unequalled.)

“Well-Appearing One, in the real natures of dharmas, the minds and the associated images are all unattainable.

“Furthermore, Well-Appearing One, matter cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature; feeling, thinking, action, and consciousness cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, the eye sphere cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature; the ear, nose, tongue, body, and conscious spheres cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, the sight sphere cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature; the sound, smell, taste, touch, and mental-image spheres cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, the eye realm cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures

either.

“Well-Appearing One, the ear realm cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the nose realm cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the tongue realm cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the body realm cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the conscious realm cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the earth realm cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the water, fire, wind, space, and consciousness realms cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, ignorance cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; 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 as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, giving paramita cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, internal emptiness cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; 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 as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, realness cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; 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 as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the noble truth of suffering cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the four meditations cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures; the four immeasurable minds and four formless concentrations cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the eight liberations cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the four bases of mindfulness cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the liberation gate of emptiness cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature; the liberation gates of formlessness and nonaspiration cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the ten stages of bodhisattva cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures.

“Well-Appearing One, the five eyes cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures; the six supernatural powers cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, the Buddha’s ten abilities cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures; 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 cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, staying in correct mindfulness cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature; dwelling in equanimity at all times cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature either.

“Well-Appearing One, the perfect knowledge of everything cannot be established as with the inconceivable, immeasurable, countless, and unequalled nature; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, all dharani gates cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures; all samadhi gates cannot be established as with the inconceivable, immeasurable, countless, and unequalled natures either.

“Well-Appearing One, the stream-entry effect cannot be established as with

the inconceivable, immeasurable, countless, and unequaled nature; the once-return effect, nonreturn effect, and arhat effect cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures either.

“Well-Appearing One, the self-enlightenment bodhi cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature.

“Well-Appearing One, all great bodhisattva actions cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures.

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be established as with the inconceivable, immeasurable, countless, and unequaled nature.”

(The Buddha taught that all dharmas are also inconceivable, immeasurable, countless, and unequaled. Nevertheless, he further taught that various dharmas cannot be established as with the inconceivable, immeasurable, countless, and unequaled natures. Well-Appearing One asked why in the next fascicle.)

Fascicle 309

Chapter 42

The Inconceivable Things

Section 2

(In the First Assembly)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, why can’t matter be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t feeling, thinking, action, and consciousness be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the eye sphere be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t the ear, nose, tongue, body, and conscious spheres be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the sight sphere be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t the sound, smell, taste, touch, and mental-image spheres be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the eye realm be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the ear realm be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t the sound

realm, ear consciousness realm, ear contact, and the feelings produced by ear contact be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the nose realm be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the tongue realm be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the body realm be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the touch realm, body consciousness realm, body contact, and the feelings produced by body contact be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the conscious realm be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the earth realm be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the water, fire, wind, space, and consciousness realms be established as with the inconceivable,

immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t ignorance be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t giving paramita be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t pure precept, forbearance, diligence, meditation, and prajna paramitas be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t internal emptiness be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t 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 be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t realness be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t 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 be established as with the

inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the noble truth of suffering be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the four meditations be established as with the inconceivable, immeasurable, countless, and unequaled natures? Why can’t the four immeasurable minds and four formless concentrations be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the eight liberations be established as with the inconceivable, immeasurable, countless, and unequaled natures? Why can’t the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-honored One, why can’t the four bases of mindfulness be established as with the inconceivable, immeasurable, countless, and unequaled natures? Why can’t the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the liberation gate of emptiness be established as with the inconceivable, immeasurable, countless, and unequaled nature? Why can’t the liberation gates of formlessness and nonaspiration be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the ten stages of bodhisattva be established

as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the five eyes be established as with the inconceivable, immeasurable, countless, and unequalled natures? Why can’t the six supernatural powers be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the Buddha’s ten abilities be established as with the inconceivable, immeasurable, countless, and unequalled natures? Why can’t the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t staying in correct mindfulness be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t dwelling in equanimity at all times be established as with the inconceivable, immeasurable, countless, and unequalled nature?

“World-Honored One, why can’t the perfect knowledge of everything be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t all dharani gates be established as with the inconceivable, immeasurable, countless, and unequalled natures? Why can’t all samadhi gates be established as with the inconceivable, immeasurable, countless, and unequalled natures?

“World-Honored One, why can’t the stream-entry effect be established as with the inconceivable, immeasurable, countless, and unequalled nature? Why can’t the

once-return effect, nonreturn effect, and arhat effect be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the self-enlightenment bodhi be established as with the inconceivable, immeasurable, countless, and unequaled nature?

“World-Honored One, why can’t all great bodhisattva actions be established as with the inconceivable, immeasurable, countless, and unequaled natures?

“World-Honored One, why can’t the unsurpassed, perfect, and universal bodhi of the Buddhas be established as with the inconceivable, immeasurable, countless, and unequaled nature?”

The Buddha replied, “Well-Appearing One, it is because matter cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; feeling, thinking, action, and consciousness cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the eye sphere cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the ear, nose, tongue, body, and conscious spheres cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the eye sphere cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the ear, nose, tongue, body, and conscious spheres cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the eye realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the ear realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the nose realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the tongue realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the body realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the touch realm, body consciousness realm, body contact, and the feelings produced by body contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the conscious realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the earth realm cannot be established as

with the conceivable, measurable, countable, equal, and unequal nature; the water, fire, wind, space, and consciousness realms cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because ignorance cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; 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 as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because giving paramita cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because internal emptiness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; 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 as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because realness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; 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 as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the noble truth of suffering cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the four meditations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures; the four immeasurable minds and four formless concentrations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the eight liberations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the four bases of mindfulness cannot be established as with the conceivable, measurable, countable, equal, and unequal natures; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the liberation gate of emptiness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the liberation gates of formlessness and nonaspiration cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the ten stages of bodhisattva cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the five eyes cannot be established as with the conceivable, measurable, countable, equal, and unequal natures; the six supernatural powers cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the Buddha’s ten abilities cannot be established as with the conceivable, measurable, countable, equal, and unequal natures; 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 cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because staying in correct mindfulness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; dwelling in equanimity at all times cannot be established as with the conceivable, measurable, countable, equal, and unequal nature.

“Well-Appearing One, it is because the perfect knowledge of everything cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because all dharani gates cannot be established as with the conceivable, measurable, countable, equal, and unequal natures; all samadhi gates cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the stream-entry effect cannot be established as with the conceivable, measurable, countable, equal, and unequal nature; the once-return effect, nonreturn effect, and arhat effect cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the self-enlightenment bodhi cannot be established as with the conceivable, measurable, countable, equal, and unequal nature.

“Well-Appearing One, it is because all great bodhisattva actions cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.

“Well-Appearing One, it is because the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.”

(Responding to Well-Appearing One’s question: “Why can’t various dharmas be established as with the inconceivable, immeasurable, countless, and unequaled natures?” The Buddha said that it is because various dharmas cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why can’t matter be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t feeling, thinking, action, and consciousness be established as with the conceivable, measurable, countable, equal, and unequal natures?

(Then Well-Appearing One further asked why various dharmas cannot be established as with the conceivable, measurable, countable, equal, and unequal natures.)

“World-Honored One, why can’t the eye sphere be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the ear, nose, tongue, body, and conscious spheres be established as with the conceivable,

measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the sight sphere be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the sound, smell, taste, touch, and mental-image spheres be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the eye realm be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the ear realm be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the nose realm be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the tongue realm be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the body realm be established as with the

conceivable, measurable, countable, equal, and unequal nature? Why can't the touch realm, body consciousness realm, body contact, and the feelings produced by body contact be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can't the conscious realm be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can't the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can't the earth realm be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can't the water, fire, wind, space, and consciousness realms be established as with the conceivable, measurable, countable, and equal and unequal natures?

“World-Honored One, why can't ignorance be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can't action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset be established as with the conceivable, measurable, countable, equal, and unequal nature?

“World-Honored One, why can't giving paramita be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can't pure precept, forbearance, diligence, meditation, and prajna paramitas be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can't internal emptiness be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can't 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 be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t realness be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t 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 be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the noble truth of suffering be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the four meditations be established as with the conceivable, measurable, countable, equal, and unequal natures? Why can’t the four immeasurable minds and four formless concentrations be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the eight liberations be established as with the conceivable, measurable, countable, equal, and unequal natures? Why can’t the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations be established as with the conceivable, measurable,

countable, equal, and unequal natures?

“World-Honored One, why can’t the four bases of mindfulness be established as with the conceivable, measurable, countable, equal, and unequal natures? Why can’t the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the liberation gate of emptiness be established as with the conceivable, measurable, countable, equal, and unequal natures? Why can’t the liberation gates of formlessness and nonaspiration be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the ten stages of bodhisattva be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the five eyes be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the six supernatural powers be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the Buddha’s ten abilities be established as with the conceivable, measurable, countable, equal, and unequal natures? Why can’t 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 be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t staying in correct mindfulness be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t dwelling in equanimity at all times be established as with the conceivable,

measurable, countable, equal, and unequal nature?

“World-Honored One, why can’t the perfect knowledge of everything be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t all dharani gates be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t all samadhi gates be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the stream-entry effect be established as with the conceivable, measurable, countable, equal, and unequal nature? Why can’t the once-return effect, nonreturn effect, and arhat effect be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the self-enlightenment bodhi be established as with the conceivable, measurable, countable, equal, and unequal nature?

“World-Honored One, why can’t all great bodhisattva actions be established as with the conceivable, measurable, countable, equal, and unequal natures?

“World-Honored One, why can’t the unsurpassed, perfect, and universal bodhi of the Buddhas be established as with the conceivable, measurable, countable, equal, and unequal nature?”

The Buddha replied, “Well-Appearing One, matter cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of matter is inconceivable, immeasurable, countless, unequaled, and selfless; feeling, thinking, action, and consciousness cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-

natures of feeling, thinking, action, and consciousness are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the eye sphere cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the eye sphere is inconceivable, immeasurable, countless, unequaled, and selfless; the ear, nose, tongue, body, and conscious spheres cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the ear, nose, tongue, body, and conscious spheres are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the sight sphere cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of sight sphere is inconceivable, immeasurable, countless, unequaled, and selfless; the sound, smell, taste, touch, and mental-image spheres cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the sound, smell, taste, touch, and mental-image spheres are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the eye realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the eye realm is inconceivable, immeasurable, countless, unequaled, and selfless; the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by the eye contact are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the ear realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature

of the ear realm is inconceivable, immeasurable, countless, unequaled, and selfless; the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by the ear contact are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the nose realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the nose realm is inconceivable, immeasurable, countless, unequaled, and selfless; the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by the nose contact are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the tongue realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the tongue realm is inconceivable, immeasurable, countless, unequaled, and selfless; the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by the tongue contact are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the body realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the body realm is inconceivable, immeasurable, countless, unequaled, and selfless; the touch realm, body consciousness realm, body contact, and the feelings produced

by body contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the touch realm, body consciousness realm, body contact, and the feelings produced by the body contact are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the conscious realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the conscious realm is inconceivable, immeasurable, countless, unequaled, and selfless; the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by the conscious contact are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the earth realm cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the earth realm is inconceivable, immeasurable, countless, unequaled, and selfless; the water, fire, wind, space, and consciousness realms cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the water, fire, wind, space, and consciousness realms are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, ignorance cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of ignorance is inconceivable, immeasurable, countless, unequaled, and selfless; 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 as with the conceivable, measurable, countable, equal, and

unequal natures because the self-natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, giving paramita cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of giving paramita is inconceivable, immeasurable, countless, unequaled, and selfless; pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of pure precept, forbearance, diligence, meditation, and prajna paramitas are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, internal emptiness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of internal emptiness is inconceivable, immeasurable, countless, unequaled, and selfless; 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 as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, realness cannot be established as with the conceivable,

measurable, countable, equal, and unequal nature because the self-nature of realness is inconceivable, immeasurable, countless, unequaled, and selfless; 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 as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the noble truth of suffering cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the noble truth of suffering is inconceivable, immeasurable, countless, unequaled, and selfless; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the four meditations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the four meditations are inconceivable, immeasurable, countless, unequaled, and selfless; the four immeasurable minds and four formless concentrations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the four immeasurable minds and four formless concentrations are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the eight liberations cannot be established as with the

conceivable, measurable, countable, equal, and unequal natures because the self-natures of the eight liberations are inconceivable, immeasurable, countless, unequaled, and selfless; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the four bases of mindfulness cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the four bases of mindfulness are inconceivable, immeasurable, countless, unequaled, and selfless; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the liberation gate of emptiness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the liberation gate of emptiness is inconceivable, immeasurable, countless, unequaled, and selfless; the liberation gates of formlessness and nonaspiration cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the liberation gates of formlessness and nonaspiration are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the ten stages of bodhisattva cannot be established as

with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the ten stages of bodhisattva are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the five eyes cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the five eyes are inconceivable, immeasurable, countless, unequaled, and selfless; the six supernatural powers cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the six supernatural powers are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the Buddha’s ten abilities cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the Buddha’s ten abilities are inconceivable, immeasurable, countless, unequaled, and selfless; 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 cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, staying in correct mindfulness cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of staying in correct mindfulness is inconceivable, immeasurable, countless, unequaled, and selfless; dwelling in equanimity at all times cannot be established as with the conceivable, measurable, countable, equal, and unequal nature

because the self-nature of dwelling in equanimity at all times is inconceivable, immeasurable, countless, unequalled, and selfless.

“Well-Appearing One, the perfect knowledge of everything cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the perfect knowledge of everything is inconceivable, immeasurable, countless, unequalled, and selfless; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are inconceivable, immeasurable, countless, unequalled, and selfless.

“Well-Appearing One, all dharani gates cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of all dharani gates are inconceivable, immeasurable, countless, unequalled, and selfless; all samadhi gates cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of all samadhi gates are inconceivable, immeasurable, countless, unequalled, and selfless.

“Well-Appearing One, the stream-entry effect cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the stream-entry effect is inconceivable, immeasurable, countless, unequalled, and selfless; the once-return effect, nonreturn effect, and arhat effect cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of the once-return effect, nonreturn effect, and arhat effect are inconceivable, immeasurable, countless, unequalled, and selfless.

“Well-Appearing One, the self-enlightenment bodhi cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the self-nature of the self-enlightenment bodhi is inconceivable, immeasurable, countless,

unequaled, and selfless.

“Well-Appearing One, all great bodhisattva actions cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of all great bodhisattva actions are inconceivable, immeasurable, countless, unequaled, and selfless.

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be established as with the conceivable, measurable, countable, equal, and unequal nature because the unsurpassed, perfect, and universal bodhi of the Buddhas is inconceivable, immeasurable, countless, unequaled, and selfless.”

(The Buddha explained to Well-Appearing One that various dharmas cannot be established as with the conceivable, measurable, countable, equal, and unequal natures because the self-natures of various dharmas are inconceivable, immeasurable, countless, unequaled, and selfless.)

Fascicle 310

Chapter 42

The Inconceivable Things

Section 3

(In the First Assembly)

“Well-Appearing One, what do you think about this? If matter, feeling, thinking, action, and consciousness are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the eye, ear, nose, tongue, body, and conscious spheres are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the sight, sound, smell, taste, touch, and mental-image spheres are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are inconceivable,

immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the earth, water, fire, wind, space, and consciousness realms are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if 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 inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if 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 are inconceivable, immeasurable,

countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if 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 inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the four meditations, four immeasurable minds, and four formless concentrations are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if 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 inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the liberation gates of emptiness, formlessness, and nonaspiration are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the ten stages of bodhisattva are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if the five eyes and six supernatural powers are inconceivable, immeasurable, countless, unequaled, and selfless, are they attainable?

“Well-Appearing One, if 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 inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if staying in correct mindfulness and dwelling in equanimity at all times are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if all dharani gates and all samadhi gates are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the self-enlightenment bodhi is inconceivable, immeasurable, countless, unequalled, and selfless, is it attainable?

“Well-Appearing One, if all great bodhisattva actions are inconceivable, immeasurable, countless, unequalled, and selfless, are they attainable?

“Well-Appearing One, if the unsurpassed, perfect, and universal bodhi of the Buddhas is inconceivable, immeasurable, countless, unequalled, and selfless, is it attainable?

Well-Appearing One replied, “World-Honored One, they are unattainable.”

The Buddha said, “Well-Appearing One, it is as you say. Because of this cause and condition, all dharmas are inconceivable, immeasurable, countless, and unequalled. Well-Appearing One, because all dharmas are inconceivable,

immeasurable, countless, and unequaled, the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of all perfect knowledge of the Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones are also inconceivable, immeasurable, countless, and unequaled.

“Well-Appearing One, the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of all perfect knowledge of the Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequaled because of the extinction of conceivability, measurement, quantity, and equality. Well-Appearing One, because of this cause and condition, all dharmas are also inconceivable, immeasurable, countless, and unequaled.

“Well-Appearing One, the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequaled because they have transcended the level of conceivability, measurement, quantity, and equality. Well-Appearing One, because of this cause and condition, all dharmas are also inconceivable, immeasurable, countless, and unequaled.

“Well-Appearing One, the inconceivable is nothing other than the designated statement of ‘the inconceivable.’ The immeasurable is nothing other than the designated statement of ‘the immeasurable.’ The countless is nothing other than the designated statement of ‘the countless.’ The unequaled is nothing other than the designated statement of ‘the unequaled.’ Well-Appearing One, because of this cause and condition, the Buddha dharma, the dharma of the Thus-Comer dharma, the dharma of the nature, and the dharma of the perfect knowledge of all perfect

knowledge of all Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the inconceivable one is like empty space that is inconceivable; the immeasurable one is like empty space that is immeasurable; the countless one is like empty space that is countless; and the unequalled one is also like empty space that is unequalled. Well-Appearing One, because of this cause and condition, the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequalled.

“Well-Appearing One, the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones cannot be conceived, measured, and counted by, nor are they equal to voice-hearers, self-enlightened ones, heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because of this cause and condition, the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequalled.”

(The Buddha concluded that not only the Buddha dharma, the dharma of the Thus-Comer, the dharma of the nature, and the dharma of the perfect knowledge of the Thus-Comer, but also all dharmas are inconceivable, immeasurable, countless, and unequalled. They are unattainable. They are merely the statements of the selfless dharmas, just like empty space. This truth is beyond the understanding of the voice-hearers, self-enlightened ones, and ordinary sentient beings.)

As the Buddha was teaching this inconceivable, immeasurable, countless, and unequalled dharma, five hundred monks among the listeners attained the liberation of mind and were no more contaminated by various flawed things. Two thousand nuns attained the liberation of mind and were no more contaminated by various flawed things. There were sixty thousand laymen who attained the pure dharma eye and stayed away from dusts and defilements. There were thirty-seven thousand laywomen who also attained the pure dharma eye and stayed away from dusts and defilements. In addition, twenty thousand great bodhisattvas in the assembly attained the dharma forbearance of nonarising and were conferred by the Buddha the prophecy of becoming a Buddha in this Kalpa of the Sages.

(The wonderful and inconceivable holy effects attained by the listeners of the Buddha's teaching in the assembly.)

Chapter 43

Fulfilling the Great Things

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, the fathomless prajna paramita appears in the world for the sake of the great, inconceivable, immeasurable, countless things, and unequalled things."

The Buddha said, "Yes, Well-Appearing One, it is as you say. The fathomless prajna paramita appears in the world for the sake of the great, inconceivable,

immeasurable, countless, and unequalled things. Why?

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill 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.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill 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.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the ten stages of bodhisattva.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the five eyes and six supernatural powers.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill 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.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill all dharani gates and all samadhi gates.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the self-enlightenment bodhi.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill all great bodhisattva actions.

“Well-Appearing One, it is because the fathomless prajna paramita is able to fulfill the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, it is like a prince who is crowned through a ritual of pouring water on head and becomes a Ksatriya king. Now he can freely and easily manage and dominate everything, however, he also entrusts high-ranking officials with national affairs and does nothing himself; he just sits there in comfort and peace. Well-Appearing One, so do the Thus-Comers, the great dharma kings, who entrust the fathomless prajna paramita with the tasks of fulfilling voice-hearer dharma, self-enlightenment dharma, bodhisattva dharma, and Buddha dharma because prajna paramita can fulfill all dharmas.

(The Buddha realizes that prajna paramita can fulfill various superior virtuous dharmas and thus entrusts prajna paramita with the task of fulfilling various holy effects in order to relieve sentient beings.)

“Therefore, Well-Appearing One, the fathomless prajna paramita appears in the world and can accomplish the great, inconceivable, immeasurable, countless, and unequaled things. Why?

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things of the world because it is not attached to matter, feeling, thinking, action, and consciousness.

(Why is prajna paramita able to accomplish various great things? It is because prajna paramita is not attached to them.)

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the eye, ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the sight, sound, smell, taste, touch, and mental-

image spheres.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the earth, water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is 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.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is 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.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is 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.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the eight liberations, eight vexation-overcoming

meditations, nine concentrations, and ten universal contemplations.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is 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.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the ten stages of bodhisattva.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the five eyes and the six supernatural powers.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is 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.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to all dharani gates and all samadhi gates.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great

things because it is not attached to the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the self-enlightenment bodhi.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to all great bodhisattva actions.

“Well-Appearing One, the fathomless prajna paramita can fulfill various great things because it is not attached to the unsurpassed, perfect, and universal bodhi of the Buddhas.”

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, how does the fathomless prajna paramita appear in the world without being attached to matter, feeling, thinking, action, and consciousness?

“World-Honored One, how does the fathomless prajna paramita appear in the world without being attached to the eye, ear, nose, tongue, body, and conscious spheres?

“World-Honored One, how does the fathomless prajna paramita appear in the world without being attached to the sight, sound, smell, taste, touch, and mental-image spheres?

“World-Honored One, how does the fathomless prajna paramita appear in the world without being attached to the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?

“World-Honored One, how does the fathomless prajna paramita appear in the world without being attached to the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?

“World-Honored One, how does the fathomless prajna paramita appear in the world without being attached to the nose realm, smell realm, nose consciousness

realm, nose contact, and the feelings produced by nose contact?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being attached to the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being attached to the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being attached to the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being attached to the earth, water, fire, wind, space, and consciousness realms?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being 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?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas?

“World-Honored One, how does the fathomless parjna paramita appear in the world without being 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?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being 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?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the four meditations, four immeasurable minds, and the four formless concentrations?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being 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?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the liberation gates of emptiness, formlessness, and nonaspiration?

“World-Honored One, how does the fathomless parjñā paramitā appear in the

world without being attached to the ten stages of bodhisattva?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the five eyes and six supernatural powers?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being 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?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to staying in correct mindfulness and dwelling in equanimity at all times?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to all dharani gates and all samādhi gates?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the stream-entry effect, once-return effect, nonreturn effect, and arhat effect?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the self-enlightenment bodhi?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to all great bodhisattva actions?

“World-Honored One, how does the fathomless parjñā paramitā appear in the world without being attached to the unsurpassed, perfect, and universal bodhi of the Buddhas?”

The Buddha replied to Well-Appearing One by asking, “What do you think

about these questions? Have you ever seen matter that you can grasp or to which you can be attached? Have you ever seen feeling, thinking, action, and consciousness that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

Well-Appearing One replied, "No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the eye sphere that you can grasp or to which you can be attached? Have you ever seen the ear, nose, tongue, body, and conscious spheres that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the sight sphere that you can grasp or to which you can be attached? Have you ever seen the sound, smell, taste, touch, and mental-image spheres that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the eye realm that you can grasp or to which you can be attached? Have you ever seen the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the ear realm that you can grasp or to which you can be attached? Have you ever seen the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the nose realm that you can grasp or to which you can be attached? Have you ever seen the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the tongue realm that you can grasp or to which you can be attached? Have you ever seen the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the body realm that you can grasp or to which you can be attached? Have you ever seen the touch realm, body consciousness realm, body contact, and the feelings produced by body contact that you can grasp or to which you can be

attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the conscious realm that you can grasp or to which you can be attached? Have you ever seen the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the earth realm that you can grasp or to which you can be attached? Have you ever seen the water, fire, wind, space, and consciousness realms that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen ignorance that you can grasp or to which you can be attached? Have you ever seen action, consciousness, name and form, six sense, spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

“Well-Appearing One, what do you think about these questions? Have you ever seen giving paramita that you can grasp or to which you can be attached? Have you ever seen pure precept, forbearance, diligence, meditation, and prajna paramitas that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen internal emptiness that you can grasp or to which you can be attached? Have you ever seen 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 you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen realness that you can grasp or to which you can be attached? Have you ever seen 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 you can grasp or to which you can be attached? Have you ever seen any dharma

that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the noble truth of suffering that you can grasp or to which you can be attached? Have you ever seen the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the four meditations that you can grasp or to which you can be attached? Have you ever seen the four immeasurable minds and four formless concentrations that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the eight liberations that you can grasp or to which you can be attached? Have you ever seen the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the four bases of mindfulness that you can grasp or to which you can be

attached? Have you ever seen the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the liberation gate of emptiness that you can grasp or to which you can be attached? Have you ever seen the liberation gates of formlessness and nonaspiration that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the ten stages of bodhisattva that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the five eyes that you can grasp or to which you can be attached? Have you ever seen the six supernatural powers that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the Buddha's ten abilities that you can grasp or to which you can be

attached? Have you ever seen 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 that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen staying in correct mindfulness that you can grasp or to which you can be attached? Have you ever seen dwelling in equanimity at all times that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen the perfect knowledge of everything that you can grasp or to which you can be attached? Have you ever seen the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

"No, I haven't, World-Honored One."

"Well-Appearing One, what do you think about these questions? Have you ever seen all dharani gates that you can grasp or to which you can be attached? Have you ever seen all samadhi gates that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?"

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen stream-entry effect that you can grasp or to which you can be attached? Have you ever seen once-return effect, nonreturn effect, and arhat effect that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen self-enlightenment bodhi that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen all great bodhisattva actions that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

“Well-Appearing One, what do you think about these questions? Have you ever seen the unsurpassed, perfect, and universal bodhi of the Buddhas that you can grasp or to which you can be attached? Have you ever seen any dharma that can grasp and become attached? Have you ever seen any dharma that causes grasping and attachment?”

“No, I haven’t, World-Honored One.”

Fascicle 311

Chapter 43

Fulfilling the Great Things

Section 2

(In the First Assembly)

The Buddha said, “Well-Appearing One, very good! Very good! It is as you say.

“Well-Appearing One, I haven’t seen matter, feeling, thinking, action, and consciousness that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the eye, ear, nose, tongue, body, and conscious spheres that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the sight, sound, smell, taste, touch, and mental-image spheres that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and

become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no

attachment.

“Well-Appearing One, I haven’t seen the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the earth, water, fire, wind, space, and consciousness realms that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen 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 I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen 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 dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, the realm of empty space, and the realm of the inconceivable that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen the four meditations, four immeasurable minds, and four formless concentrations that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen 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 I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the liberation gates of emptiness, formlessness, and nonaspiration that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the ten stages of bodhisattva that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the five eyes and the six supernatural powers that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no

grasping, there is no attachment.

“Well-Appearing One, I haven’t seen 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 I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen staying in correct mindfulness and dwelling in equanimity at all times that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen all dharani gates and all samadhi gates that I can grasp or to which I can be attached. I haven’t seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven’t seen the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that I can grasp or to which I can be attached.

I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen the self-enlightenment bodhi that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen all great bodhisattva actions that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen the unsurpassed, perfect, and universal bodhi of the Buddhas that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Well-Appearing One, I haven't seen the Buddha nature, the dharma of the Thus-Comer, the dharma of the nature, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones that I can grasp or to which I can be attached. I haven't seen any dharma that can grasp and become attached, or any dharma that can cause grasping and attachment. Because there is no seeing, there is no grasping; because there is no grasping, there is no attachment.

“Therefore, Well-Appearing One, the great bodhisattvas should not grasp or

become attached to matter, feeling, thinking, action, and consciousness. The great bodhisattvas should not grasp or become attached to the eye, ear, nose, tongue, body, and conscious spheres. The great bodhisattvas should not grasp or become attached to the sight, sound, smell, taste, touch, and mental-image spheres. The great bodhisattvas should not grasp or become attached to the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. The great bodhisattvas should not grasp or become attached to the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. The great bodhisattvas should not grasp or become attached to the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. The great bodhisattvas should not grasp or become attached to the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. The great bodhisattvas should not grasp or become attached to the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. The great bodhisattvas should not grasp or become attached to the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. The great bodhisattvas should not grasp or become attached to the earth, water, fire, wind, space, and consciousness. The great bodhisattvas should not grasp or become attached to ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, and anxiety, and upset. The great bodhisattvas should not grasp or become attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The great bodhisattvas should not grasp or become 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. The great bodhisattvas should not grasp or become 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. The great bodhisattvas should not grasp or become attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The great bodhisattvas should not grasp or become attached to the four meditations, four immeasurable minds, and four formless concentrations. The great bodhisattvas should not grasp or become attached to the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The great bodhisattvas should not grasp or become 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. The great bodhisattvas should not grasp or become attached to the liberation gates of emptiness, formlessness, and nonaspiration. The great bodhisattvas should not grasp or become attached to the ten stages of bodhisattva. The great bodhisattvas should not grasp or become attached to the five eyes and the six supernatural powers. The great bodhisattvas should not grasp or become 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. The great bodhisattvas should not grasp or become attached to staying in correct

mindfulness and dwelling in equanimity at all times. The great bodhisattvas should not grasp or become attached to the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. The great bodhisattvas should not grasp or become attached to all dharani gates and all samadhi gates. The great bodhisattvas should not grasp or become attached to the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. The great bodhisattvas should not grasp or become attached to the self-enlightenment bodhi. The great bodhisattvas should not grasp or become attached to all great bodhisattva actions. The great bodhisattvas should not grasp or become attached to the unsurpassed, perfect, and universal bodhi of the Buddhas. The great bodhisattvas should not grasp or become attached to the Buddha nature, the dharma of the Thus-Comer, the dharma of the nature, and the nature of the perfect knowledge of all perfect knowledge of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.”

(The Buddha said to Well-Appearing One that great bodhisattvas should not grasp or become attached to various superior holy dharmas as we haven’t seen any dharma that can cause grasping and attachment, or any dharma that we may grasp or to which we may be attached.)

At that time, the heavenly sons from the realm of desire and the realm of form said to the Buddha, “World-Honored One, prajna paramita is very profound and difficult to perceive and become awakened to. It goes beyond one’s reflection and imagination. It is tranquil, subtle, exquisite, hidden, and mystic; only the wise ones can realize it. World-Honored One, the sentient beings who can deeply believe in and understand prajna paramita must have made offerings to numberless Buddhas, initiated grand aspiration, planted many virtuous roots, and been absorbed by innumerable virtuous intellectuals, they thus can believe in and understand the

fathomless prajna paramita.

“World-Honored One, suppose that all sentient beings in this large threefold thousand-world have achieved the actions in accord with the belief and dharma of eight-forbearance, stream-entry, once-return, nonreturn, and arhat, as well as self-enlightenment bodhi. They have also gained knowledge and removed vexations. On the other hand, someone is fond of dharma forbearance of nonarising and reflect on, measure, contemplate, and investigate the fathomless prajna paramita for one day. In comparison, the merits and virtues gained by pursuing dharma forbearance of nonarising are superior to those obtained by the former sentient beings. Why? World-Honored One, the knowledge and the cessation of vexations caused by the actions in accord with the belief are only a small portion of the dharma forbearance of nonarising. World-Honored One, the knowledge and the cessation of vexations caused by the actions in accord with the dharma of the eight-forbearance, stream-entry, once-return, nonreturn, and arhat, as well as self-enlightenment bodhi are also only a small portion of the forbearance of nonarising as gained by great bodhisattvas.”

At that time, the Buddha said to the heavenly sons, “Yes, it is as you say. The knowledge and the cessation of vexations caused by the actions in accord with the belief and dharma of the eight-forbearance, stream-entry, once-return, nonreturn, and arhat and the self-enlightenment bodhi are only a small proportion of the dharma forbearance of nonarising as gained by great bodhisattvas.

“Heavenly sons, suppose that the good gentlepersons, gentlewomen, and so forth happen to hear the fathomless prajna paramita, and further write, read, recite, embrace, practice, reflect on, cultivate, and learn it. These good gentlepersons, gentlewomen, and so forth will get rid of birth and death and attain nirvana quickly. They are superior to the voice-hearer and self-enlightenment bodhi pursuers who have learned the sutras other than prajna paramita for one or more kalpas. Why? Heavenly

sons, in the fathomless sutras of prajna paramita, all exquisite, subtle, and superior dharmas are extensively taught. All practitioners of the dharma of eight-forbearance, stream-entry, once-return, nonreturn, and arhat and the self-enlightenment bodhi should also cultivate and learn prajna paramita diligently and attentively as bodhisattva-path practitioners do. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had realized, are realizing, and will realize the unsurpassed, perfect, and universal bodhi through the learning of prajna paramita.”

(The Buddha advised all practitioners of the voice-hearer vehicle, the self-enlightenment vehicles, or the bodhisattva vehicle to learn and cultivate prajna paramita. Within the sutras of prajna paramita, all exquisite, subtle, and superior dharmas are extensively taught.)

Meanwhile, the heavenly sons all spoke in one voice, “World-Honored One, prajna paramita is the great paramita.

“World-Honored One, prajna paramita is the inconceivable paramita.

“World-Honored One, prajna paramita is the immeasurable paramita.

“World-Honored One, prajna paramita is the countless paramita.

“World-Honored One, prajna paramita is the unequaled paramita.

“World-Honored One, the practitioners who learn based on the belief and the dharma of eight-forbearance, stream-entry, once-return, nonreturn, and arhat, as well as the self-enlightenment bodhi should learn the fathomless prajna paramita diligently and attentively to get rid of birth and death and attain nirvana quickly. All bodhisattvas should learn the fathomless prajna paramita to realize insightfully and attain the unsurpassed, perfect, and universal bodhi quickly. World-Honored One, although the voice-hearers, self-enlightened ones, and bodhisattvas have cultivated and learned the fathomless prajna paramita diligently and attentively and reached the

ultimate objective, prajna paramita does not increase or decrease.”

After saying these words, the heavenly sons from the realm of desire and the realm of form bowed down to the ground before the Buddha’s feet. They walked around the Buddha clockwise for three times to pay homage and say goodbye. They left the assembly for their palaces and disappeared abruptly.

(Before leaving the assembly, the heavenly sons admired and acclaimed prajna paramita.)

Chapter 44

Similes

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when great bodhisattvas hear the fathomless prajna paramita, some can develop deep belief in and understanding of it, and further write, read, recite, embrace, practice, reflect on, cultivate, and learn the fathomless prajna paramita. Where did these great bodhisattvas come from before their rebirth in this world?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas hear the fathomless prajna paramita, some can develop deep belief in and understanding of it without fear, hesitation, skepticism, and perplexity. They love it with joy and pleasure, stay in mindfulness of its essential meanings uninterruptedly no matter if they walk, stand, sit, or lie. They also keep asking dharma teacher about its meaning as if a newborn calf staying close to mother.

“Well-Appearing One, these great bodhisattvas will never stay far away from the prajna dharma teacher in pursuing the profound meanings of prajna paramita. They will follow the dharma teacher to embrace, read, recite, reflect on, cultivate, learn, and understand thoroughly prajna paramita even without having the sutras physically with them.

“Well-Appearing One, you must know that these great bodhisattvas were reborn to this world from human realm. Why? Well-Appearing One, these bodhisattva-vehicle good gentlepersons, gentlewomen, and so forth had in previous lives heard the fathomless prajna paramita. They accepted, embraced, read, recited, reflected on, and cultivated it diligently; wrote it and adorned the writing with treasures. They made the most wonderful wreaths, spread and powdered fragrances, clothes, jewel necklaces, treasure pennants, canopies, entertainment and music, and lamps as offerings to esteem and acclaim it. Due to these virtuous roots, they passed away from human world and were reborn to human world again. Because of this cause and condition, they are privileged to hear prajna paramita, develop deep belief in and understanding of prajna paramita, and write, read, recite, embrace, practice, reflect on, and cultivate prajna paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, did many great bodhisattvas accumulate superior merits and virtues, and make offerings and offer services to the Buddhas in other directions, so they are able to be reborn from there to this land, hear the fathomless prajna paramita, deeply believe in and understand it, and further write, read, recite, embrace, reflect on, and cultivate it tirelessly?”

The Buddha replied, “Yes, Well-Appearing One. Some great bodhisattvas had achieved superior merits and virtues in previous lives. They had made offerings and offered services to the Buddhas in other directions. After passing away they were

reborn into this land. When hearing the fathomless prajna paramita in this lifetime, they can deeply believe in and well understand it. They can further write, read, recite, embrace, reflect on, and cultivate it tirelessly. Why? These great bodhisattvas had in the past heard the fathomless prajna paramita at numberless Buddhas' places in other directions and developed deep belief in and understanding of it; they had further written, read, recited, embraced, reflected on, and cultivated it tirelessly. Because of these virtuous roots, they are privileged to be reborn from there into this world.

“Furthermore, Well-Appearing One, some great bodhisattvas passed away from the Heaven of Tusita or the sort and were reborn in this human world. You must know that they had accumulated superior merits and virtues too. Why? These great bodhisattvas had in previous lives asked Great Bodhisattva Maitreya about the profound meanings of prajna paramita in the Heaven of Tusita. Because of the powers caused by such virtuous roots, they are privileged to be reborn in this world. When hearing the fathomless prajna paramita in this life, these great bodhisattvas can develop deep belief in and understanding of prajna paramita immediately, and further write, read, recite, reflect on, and cultivate it tirelessly.

“Furthermore, Well-Appearing One, some individuals of the bodhisattva vehicle had heard prajna paramita in previous lives too, but they did not ask dharma teachers about its fathomless meaning. Although they are reborn in the human world and privileged to hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.”

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard meditation paramita in previous lives, but they did not ask dharma teachers about its profound meaning. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard diligence paramita in previous lives, but they did not ask dharma teachers about its profound meaning. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard forbearance paramita in previous lives, but they did not ask dharma teachers about its profound meaning. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard pure-precept paramita in previous lives, but they did not ask dharma teachers about its profound meaning. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard giving paramita in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard 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 in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard 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 in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the four meditations in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle

had heard the four immeasurable minds in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn to this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the four formless concentrations in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the eight liberations and eight vexation-overcoming meditations in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the nine concentrations in sequence in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the ten universal contemplations in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle

had heard the four bases of mindfulness in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the four correct endeavors in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the four bases of power in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the five roots in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the five powers in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the seven factors for enlightenment in previous lives, but they did not ask

dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the noble eightfold path in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the liberation gates of emptiness, formlessness, and nonaspiration in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the ten stages of bodhisattva in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the five eyes in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the six supernatural powers in previous lives, but they did not ask dharma

teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the Buddha’s ten abilities in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the four kinds of fearlessness in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the four unhindered understandings in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard great loving-kindness, great compassion, great joy, and great equanimity in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the eighteen distinctive features of Buddha’s wisdom and power in previous

lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard staying in correct mindfulness in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard dwelling in equanimity at all times in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the perfect knowledge of everything in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the perfect knowledge of the forms of the paths in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the perfect knowledge of all phenomena in previous lives, but they did not

ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard all dharani gates in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard all samadhi gates in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard all great bodhisattva actions in previous lives, but they did not ask dharma teachers about their profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard the unsurpassed, perfect, and universal bodhi of the Buddhas in previous lives, but they did not ask dharma teachers about its profound meanings. Although they are reborn in this human world and hear the fathomless prajna paramita, their minds remain puzzled, skeptical, hesitated, and feeble; they will likely go astray in understanding.

“Furthermore, Well-Appearing One, some individuals of bodhisattva vehicle had heard prajna paramita in previous lives, and they asked dharma teachers about its

profound meanings, but they could not cultivate it for one, two, three, four, or five days accordingly. They then passed away and were reborn in this human world. When hearing the fathomless prajna paramita for one, two, three, four, or five days, they will stay in a firm belief in it. But once they stop hearing it, they will lose their belief immediately. Why? Well-Appearing One, it is because these individuals of bodhisattva vehicle had heard prajna paramita in previous lives and asked about its profound meanings, but they did not follow up with cultivation. If they can encounter virtuous friends and accept their encouragement and advice in this life, they will be glad to hear and absorb the fathomless prajna paramita; otherwise, they will lose it. They are not stable in the pursuit of prajna paramita: sometimes they are glad to hear it, sometimes they are not; sometimes they cultivate it, sometimes they give up. They are like the cotton flying unsteadily in the wind.

“You must know, Well-Appearing One, these individuals have not aspired to the sutras of the great vehicle long enough; they have not stayed close to many real virtuous intellectuals; they have not made offerings to the Buddhas, the World-Honored Ones; and they have not accepted, embraced, read, recited, written, reflected on, and lectured on the fathomless prajna paramita.

“Well-Appearing One, you must know that these individuals have not cultivated and learned the fathomless prajna paramita; have not cultivated and learned meditation, diligence, forbearance, pure precept, and giving paramitas. They have not cultivated and learned 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 have not cultivated and learned 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 have not cultivated and learned the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They have not cultivated and learned 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 the 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; the dharmas of stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the dharma of the self-enlightenment bodhi; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas.

“You must know, Well-Appearing One, these novice great-vehicle practitioners have only achieved a little belief, respect, fondness, and pleasure in the great vehicle and have not been able to write, accept, embrace, read, recite, reflect on, cultivate, learn, and lecture for others on the fathomless prajna paramita.”

(The Buddha taught that those who hear prajna paramita and can immediately accept, read, write, reflect on, and lecture on prajna paramita in this life are reborn from human world, the worlds in other directions, or the Heaven of Tusita. They had in previous lives heard prajna paramita, made offerings respectfully to many Buddhas, and offered services to many virtuous intellectuals. The Buddha also taught why some individuals could not achieve as these bodhisattvas. His advice is that the novice bodhisattvas need to consult dharma teachers about the profound meanings of prajna paramita and other virtuous dharmas, remain close to real virtuous intellectuals, and maintain consistency in their cultivation of prajna paramita.)

Fascicle 312

Chapter 44

Similes

Section 2

(In the First Assembly)

“Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle do not write, accept, embrace, read, recite, reflect on, cultivate, and lecture for others on the fathomless prajna paramita; if they do not absorb sentient beings with fathomless prajna, meditation, diligence, forbearance, pure-precept, pure precept, and giving paramitas; if they do not absorb sentient beings with 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; if they do not absorb sentient beings with 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; if they do not absorb sentient beings with the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; if they do not absorb sentient beings with the four meditations, four immeasurable minds, and four formless concentrations; if they do not absorb sentient beings with the eight liberations, eight

vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; if they do not absorb sentient beings with the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; if they do not absorb sentient beings with the liberation gates of emptiness, formlessness, and nonaspiration; if they do not absorb sentient beings with the ten stages of bodhisattva; if they do not absorb sentient beings with the five eyes and the six supernatural powers; if they do not absorb sentient beings with the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; if they do not absorb sentient beings with staying in correct mindfulness and dwelling in equanimity at all times; if they do not absorb sentient beings with the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; if they do not absorb sentient beings with all dharani gates and all samadhi gates; if they do not absorb sentient beings with stream-entry effect, once-return effect, nonreturn effect, and arhat effect; if they do not absorb sentient beings with self-enlightenment bodhi; if they do not absorb sentient beings with all great bodhisattva actions; and if they do not absorb sentient beings with the unsurpassed, perfect, and universal bodhi of the Buddhas, then these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle will fall into the stage of voice-hearer or the stage of self-enlightened one.

(The Buddha cautioned why some bodhisattva practitioners would fall into voice-hearer vehicle or self-enlightened one vehicle.)

“Furthermore, Well-Appearing One, if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle do not cultivate expediently the fathomless prajna paramita and meditation, diligence, forbearance, pure precept, and

giving paramitas; if they do not cultivate expediently 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; if they do not cultivate expediently 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; if they do not cultivate expediently the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; if they do not cultivate expediently the four meditations, four immeasurable minds, and four formless concentrations; if they do not cultivate expediently the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; if they do not cultivate expediently the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; if they do not cultivate expediently the liberation gates of emptiness, formlessness, and nonaspiration; if they do not cultivate expediently the ten stages of bodhisattva; if they do not cultivate expediently the five eyes and the six supernatural powers; if they do not cultivate expediently the Buddha's ten abilities, four kinds of fearlessness, four unhindered understanding, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; if they do not cultivate expediently staying in correct mindfulness and dwelling in equanimity at all

times; if they do not cultivate expediently the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; if they do not cultivate expediently all dharani gates and all samadhi gates; if they do not cultivate expediently the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; if they do not cultivate expediently the self-enlightenment bodhi; if they do not cultivate expediently all great bodhisattva actions; and if they do not cultivate expediently the unsurpassed, perfect, and universal bodhi, then these good gentlepersons, gentlewomen, and so forth dwelling in bodhisattva vehicle will fall into the stage of voice-hearer or the stage of self-enlightened one.

“Why? It is because these good gentlepersons, gentlewomen, and so forth cannot write, accept, embrace, read, recite, reflect on, and cultivate the fathomless prajna paramita; cannot absorb sentient beings with the fathomless prajna paramita; and cannot cultivate expediently the fathomless prajna paramita. Because of this cause and condition, these good gentlepersons, gentlewomen, and so forth will fall into the stage of voice-hearer or the stage of self-enlightened one.

“Furthermore, Well-Appearing One, as shipwreck occurs in the ocean, those struggling to get to the seashore should grab a piece of utensil, a floating bag, a piece of wood, or a corpse when they swim. This is the only way to reach the seashore safely to enjoy the pleasures there without being harmed.

“Therefore, Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in bodhisattva vehicle have had a little belief, esteem, love, and joy in great vehicle, but they do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the fathomless prajna, diligence, forbearance, pure precept, and giving paramitas, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn 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, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn 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, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the four meditations, four immeasurable minds, and four formless concentrations, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the liberation gates of emptiness, formlessness, and nonaspiration, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the ten stages of bodhisattva, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the five eyes and six

supernatural powers, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn 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, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn staying in correct mindfulness and dwelling in equanimity at all times, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn all dharani gates and all samadhi gates, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn all great bodhisattva actions, so they cannot rely on them. They do not write, accept, embrace, read, recite, reflect on, cultivate, and learn the unsurpassed, perfect, and universal bodhi of the Buddhas, so they cannot rely on it. Well-Appearing One, you must know that these good gentlepersons, gentlewomen, and so forth will regress in the pursuit of the unsurpassed, perfect, and universal bodhi and fall into the stage of voice-hearer or the stage of self-enlightened one.

“Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in bodhisattva vehicle have full belief in great vehicle; they also esteem, love, and enjoy great vehicle. If they can further write, accept, embrace, read, recite, reflect on, cultivate, and learn the fathomless prajna paramita; meditation, diligence, forbearance, pure precept, and giving 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 the 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; all dharani gates and all samadhi gates; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas, they will be able to rely on them. Well-Appearing One, you must know that these good gentlepersons, gentlewomen, and so forth will not regress midway and fall into the stage of voice-hearer or the stage of self-enlightened one. They certainly will realize insightfully and attain the unsurpassed, perfect, and universal bodhi.

(In these paragraphs, the Buddha used similes to illustrate how bodhisattva-vehicle practitioners avoid regression midway and progress toward attaining the unsurpassed, perfect, and universal bodhi. He emphasized how learners can refrain from falling into the path of voice-hearer or self-enlightened one.)

“Well-Appearing One, a traveler lacking sufficient food and adequate supplies will face difficulties crossing dangerous wilderness safely.

“Well-Appearing One, the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi. But they do not absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle will regress in the pursuit of the unsurpassed, perfect, and universal bodhi and fall into the stage of voice-hearer or the stage of self-enlightened one.

“On the contrary, Well-Appearing One, if travelers have prepared sufficient food and adequate supplies when crossing dangerous wilderness, they will not encounter difficulties or death and can arrive at the land of peace and happiness safely.

“Therefore, Well-Appearing One, the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi, and have also absorbed the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle will not regress in their progress. They rather will transcend the stage of voice-hearer and the stage of self-enlightened one, assist sentient beings to mature, dignify and purify Buddha lands, and realize insightfully

and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, a semi-finished vase cannot draw water from the river, pond, well, spring, or ditch. Why? It will quickly break and turn to dust because it is unfinished.

“Therefore, Well-Appearing One, the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi, but cannot absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the phenomena of the path, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, you must know that these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle will regress in the pursuit of the unsurpassed, perfect, and universal bodhi and fall into the stage of voice-hearer or the stage of self-enlightened one.

“Well-Appearing One, a well-burnt vase can draw water from river, pond, well, spring, or the ditch without being breaking. Why? It is well-made and strong.

“Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi. They also absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. You must know, Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle certainly will not regress; they rather will go beyond the stage of voice-hearer and the stage of self-enlightened one. They will further assist sentient beings to mature, dignify and purify Buddha lands, and realize insightfully and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, a merchant lacked skillful and expedient wisdom and ignored the fact that the ship docked at the harbor was not well maintained. The

merchant proceeded to load goods onto the ship in a hurry and began the journey.

Well-Appearing One, soon after, the shipwreck occurred, scattering the men and cargo across the sea. The merchant thus lost his fortune and life because of the lack of skillful, expedient wisdom.

“Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi, but do not absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal and bodhi of the Buddhas. You must know, Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle will regress in the pursuit of the unsurpassed, perfect, and universal bodhi just like the merchant who lost his great fortune; they will fall into the stage of voice-hearer or the stage of self-enlightened one just like the merchant who lost his life.

“Well-Appearing One, if the merchant has expedient skillful wisdom, he will have the ship well fixed and maintained at the harbor and make sure that it is not leaky before loading the goods so it can reach the destination safely.

“Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi. They can also absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; the unsurpassed, perfect, and universal bodhi of the Buddhas. You must know, Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle certainly will not regress in their progress; they will rather go beyond the stage of voice-hearer and the stage of self-enlightened one. They will further assist sentient beings to mature, dignify and purify Buddha lands, and realize insightfully and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, an old man was one hundred and twenty years old, very weak and suffered from one of the three kinds of illness: wind, heat, and phlegm, or from a mixture of them. Well-Appearing One, what do you think about this? Could this sick old man get up from his bed by himself?”

Well-Appearing One replied, “No, he could not, World-Honored One.”

The Buddha said, “Well-Appearing One, even if this old man was supported by someone else, he could not walk for one krosa, two krosas, or three krosas. Why? It is because he was old and severely ill.

“Therefore, Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind, fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi, but do not absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal and bodhi of the Buddhas. You must know, Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle will regress in the pursuit of the unsurpassed, perfect, and universal bodhi and fall into the stage of voice-hearer or the stage of self-enlightened one. Why? It is because they do not have skillful means and cannot absorb the fathomless prajna paramita, and so forth, as well as the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, an old man aged one hundred and twenty years was very ill from wind, heat, phlegm, or the mixture of them. This old man was so weak that he could not stand up and walk by himself. Two strong and powerful men came to assist him by supporting each of his armpits, so he could stand up slowly. They told the old man, ‘Don’t you worry. You may go anywhere you like. We will go with you and assist you all the time to make sure that you can arrive safely and harmlessly.’

“Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have developed belief, forbearance, pure mind,

fondness, motivation, definitive understanding, equanimity, and diligence in the pursuit of the unsurpassed, perfect, and universal bodhi. They can also absorb the fathomless prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They can also absorb 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. You must know, Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle certainly will not regress in their progress but rather go beyond the stage of voice-hearer or the stage of self-enlightened one. They will further assist sentient beings to mature, dignify and purify Buddha lands, and realize insightfully and attain the unsurpassed, perfect, and universal bodhi. Why? It is because they have skillful means and can absorb the fathomless prajna paramita, and so forth, as well as the unsurpassed, perfect, and universal bodhi of the Buddhas.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why will the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle regress and fall into the stage of voice-hearer or self-enlightened one if they cannot absorb the fathomless prajna paramita and the expedient skillfulness?”

The Buddha replied, “Well-Appearing One, excellent, excellent! It’s good that you can ask such an important question to benefit the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle. Now listen to me carefully, I am now going to tell you.

“Well-Appearing One, when cultivating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, some good gentlepersons, gentlewomen, and so forth of the bodhisattva vehicle have been attached to the ‘I’ and the associated images since the time of beginning to aspire to the bodhi.

“Well-Appearing One, when good gentlepersons, gentlewomen, and so forth cultivate giving, they think, ‘I can practice giving. This person has received my giving. These are the things given.’ When cultivating pure precept, they think, ‘I can

observe the precept. This is the precept I observe. I have succeeded in observing the precept.’ When cultivating forbearance, they think, ‘I can cultivate forbearance. This is what I have refrained from doing. I have fulfilled forbearance.’ When cultivating diligence, they think, ‘I can practice diligence. I work diligently for this purpose. I have fulfilled diligence.’ When cultivating meditation, they think, ‘I can cultivate meditation. I practice meditation for this purpose. I have fulfilled meditation well.’ When cultivating prajna, they think, ‘I can cultivate wisdom. I cultivate it for this purpose. I have fulfilled wisdom.’

“Furthermore, Well-Appearing One, when cultivating giving, these good gentlepersons, gentlewomen, and so forth of the bodhisattva vehicle insist, ‘Giving exists. This is where giving comes from. Giving is possessed by me.’ When cultivating pure precept, they insist, ‘Pure precept exists. This is where pure precept comes from. Pure precept is possessed by me.’ When cultivating forbearance, they insist, ‘Forbearance exists. This is where forbearance comes from. Forbearance is possessed by me.’ When cultivating diligence, they insist, ‘Diligence exists. This is where diligence comes from. Diligence is possessed by me.’ When cultivating meditation, they insist, ‘Meditation exists. This is where meditation comes from. Meditation is possessed by me.’ When cultivating prajna, they insist, ‘Prajna exists. This is where prajna comes from. Prajna is possessed by me.’ Why? There is no differentiation in giving paramita. Why? The form of giving paramita is far away from this shore and other shore. There is no differentiation in pure-precept paramita. Why? The form of pure-precept paramita is far away from this shore and other shore. There is no differentiation in forbearance paramita. Why? The form of forbearance paramita is far away from this shore and other shore. There is no differentiation in diligence paramita. Why? The form of diligence paramita is far away from this shore and other shore. There is no differentiation in meditation paramita. Why? The form of

meditation paramita is far away from this shore and other shore. There is no differentiation in prajna paramita. Why? The form of prajna paramita is far away from this shore and other shore.

“Well-Appearing One, because the good gentlepersons, gentlewomen, and so forth of the bodhisattva vehicle do not know the phenomena of this shore and other shore as they really are, they cannot absorb the fathomless prajna paramita, or meditation, diligence, forbearance, pure precept, and giving paramitas, nor can they absorb 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, because of this cause and condition, these good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle regress and fall into the stage of voice-hearer or self-enlightened one, and cannot attain the unsurpassed, perfect, and universal bodhi of the Buddhas."

(The Buddha explained why some practitioners of bodhisattva vehicle cannot absorb various superior dharmas.)

Fascicle 313

Chapter 44

Similes

Section 3

(In the First Assembly)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, what individuals riding the bodhisattva vehicle do not have expedient skillfulness?”

The Buddha replied, “Well-Appearing One, since the time of aspiring to the bodhi, some individuals riding the bodhisattva vehicle have cultivated giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita, but they have cultivated without expedient skillfulness. Well-Appearing One, when practicing giving, these bodhisattva-vehicle individuals think, ‘I can practice giving. This person has received my giving. This is what I have given.’ When practicing pure precept, they think, “I can observe the precept. This precept is observed by me. I have observed this precept.’ When practicing forbearance, they think, ‘I can cultivate forbearance. This is what I have refrained from doing. I have fulfilled this forbearance.’ When cultivating diligence, they think, ‘I can be a diligent one. I work diligently for this purpose. I have worked diligently.’ When cultivating meditation, they think, ‘I can cultivate concentration. I cultivate concentration for this purpose. I have fulfilled concentration.’ When cultivating prajna, they think, ‘I can cultivate wisdom. I cultivate wisdom for this purpose. I have attained wisdom.’

(In this and the following paragraphs, the Buddha has shown the practices undertaken by bodhisattvas without expedient skillfulness.)

“Furthermore, Well-Appearing One, when cultivating giving, these bodhisattva-vehicle individuals insist that giving exists, giving is practiced for this purpose, and they have practiced giving; they thus become arrogant. When cultivating forbearance, they insist that forbearance exists, forbearance is practiced for this purpose, and they have practiced forbearance; they thus become arrogant. When cultivating diligence, they insist that diligence exists, diligence is practiced for this purpose, and they have practiced diligence; they thus become arrogant. When cultivating meditation, they insist that meditation exists, meditation is practiced for this purpose, and they have practiced meditation; they thus become arrogant. When cultivating prajna, they insist that prajna exists, prajna is practiced for this purpose, and they have possessed prajna; they thus become arrogant. Why? In giving paramita there is no differentiation or things that can be distinguished. Why? The attempt to reach this shore or other shore is not the form of giving paramita. In pure-precept paramita there is no differentiation or things that can be distinguished. Why? The attempt to reach this shore or other shore is not the form of pure-precept paramita. In forbearance paramita there is no differentiation or things that can be distinguished. Why? The attempt to reach this shore or other shore is not the form of forbearance paramita. In diligence paramita there is no differentiation or things that can be distinguished. Why? The attempt to reach this shore or other shore is not the form of diligence paramita. In meditation paramita there is no differentiation or things that can be distinguished. Why? The attempt to reach this shore or other shore is not the form of meditation paramita. In prajna paramita there is no differentiation or things that can be distinguished. Why? The attempt to reach this shore or other shore is not the form of prajna paramita.

“Well-Appearing One, because these bodhisattva-vehicle individuals do not know the form of this and other shores, they cannot absorb giving, pure precept,

forbearance, diligence, meditation, and prajna paramitas, nor can they absorb 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 the 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; the dharma of staying in correct mindfulness and the nature of 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; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One,

because of this cause and condition, these individuals of bodhisattva vehicle fall into the stage of voice-hearer or self-enlightened one, and cannot realize insightfully the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle do not absorb the fathomless prajna paramita and the expedient skillfulness, they fall into the stage of voice-hearer or self-enlightened one and cannot realize insightfully the unsurpassed, perfect, and universal bodhi.”

(The Buddha explained why practitioners of bodhisattva vehicle cannot realize and attain the unsurpassed bodhi.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why is it said that if the good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle can absorb the fathomless prajna paramita and the expedient skillfulness, they do not fall into the stage of voice-hearer or self-enlightened one; they will rather realize the unsurpassed, perfect, and universal bodhi quickly?”

The Buddha replied, “Well-Appearing One, some good gentlepersons, gentlewomen, and so forth dwelling in the bodhisattva vehicle have from the time of aspiring to the bodhi cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without attachment to the ‘I’ and the associated images.

“Well-Appearing One, when cultivating giving, these good gentlepersons, gentlewomen, and so forth do not think, ‘I can practice giving. This is the giving receiver. This is what I have given.’ When cultivating pure precept, they do not think, ‘I can observe precept. This is the precept I have observed. I have accomplished the practice of observing precept.’ When cultivating forbearance, they do not think, ‘I can

cultivate forbearance. This is what I have refrained from doing. I have accomplished the practice of forbearance.’ When cultivating diligence, they do not think, ‘I am diligent. I work diligently for this purpose. I have fulfilled diligence.’ When cultivating meditation, they do not think, ‘I can cultivate concentration. I cultivate concentration for this purpose. I have accomplished the practice of concentration.’ When cultivating prajna, they do not think, ‘I can cultivate wisdom. I cultivate wisdom for this purpose. I have accomplished the practice of wisdom.’

“Furthermore, Well-Appearing One, when cultivating giving, these good gentlepersons, gentlewomen, and so forth of bodhisattva vehicle do not insist, ‘Giving is existent. Giving is practiced for this purpose. Giving is possessed by me.’ When cultivating pure-precept, they do not insist, ‘Pure-precept is existent. This is caused by observing pure-precept. Pure-precept is possessed by me.’ When cultivating forbearance, they do not insist, ‘Forbearance is existent. Forbearance is practiced for this purpose. Forbearance is possessed by me.’ When cultivating diligence, they do not insist, ‘Diligence is existent. Diligence is practiced for this purpose. Diligence is possessed by me.’ When cultivating meditation, they do not insist, ‘Meditation is existent. Meditation is practiced for this purpose. Meditation is possessed by me.’ When cultivating prajna, they do not insist, ‘Prajna is existent. Prajna is practiced for this purpose. Prajna is possessed by me.’ Why? In giving paramita there is no differentiation that can elicit attachment. Why? Being far away from differentiation between this shore and other shore is the form of giving paramita. In pure-precept paramita there is no differentiation that can elicit attachment. Why? Being far away from differentiation between this shore and other shore is the form of pure-precept paramita. In forbearance paramita there is no differentiation that can elicit attachment. Why? Being far away from differentiation between this shore and other shore is the form of forbearance paramita. In diligence paramita there is no differentiation that can

elicit attachment. Why? Being far away from differentiation between this shore and other shore is the form of diligence paramita. In meditation paramita there is no differentiation that can elicit attachment. Why? Being far away from differentiation between this shore and other shore is the form of meditation paramita. In prajna paramita there is no differentiation that can elicit attachment. Why? Being far away from differentiation between this shore and other shore is the form of prajna paramita.

“Well-Appearing One, because these good gentlepersons, gentlewomen, and so forth know the form of this shore and other shore and can also absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb 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, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb 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, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for

the cessation of suffering, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the four meditations, four immeasurable minds, and four formless concentrations, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and bodhi quickly. They can also absorb the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the liberation gates of emptiness, formlessness, and nonaspiration, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the ten stages of bodhisattva, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the five eyes and six supernatural powers, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb 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, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb staying in correct mindfulness and dwelling in

equanimity at all times, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the perfect knowledge of everything, perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb all dharani gates and all samadhi gates, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb all great bodhisattva actions, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the unsurpassed, perfect, and universal bodhi, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly.”

(The Buddha taught how bodhisattva-vehicle practitioners could realize the unsurpassed bodhi quickly without falling into the stage of voice-hearer or self-enlightened one.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how do bodhisattva-vehicle individuals develop expedient skillfulness?”

The Buddha replied, “Well-Appearing One, some individuals of bodhisattva vehicle have since the time of aspiring to the bodhi cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas with expedient skillfulness.

“Well-Appearing One, when cultivating giving, these individuals of bodhisattva vehicle do not think, ‘I can practice giving. This is the person who receives my giving. This is what I have given.’ When cultivating pure precept, they do

not think, ‘I can practice precept. This is the precept I should observe. I have observed the precept.’ When cultivating forbearance, they do not think, ‘I can cultivate forbearance. I have refrained from doing this. I have fulfilled forbearance.’ When cultivating diligence, they do not think, ‘I am diligent. I work diligently for this purpose. I have fulfilled diligence.’ When cultivating meditation, they do not think, ‘I can cultivate concentration. I cultivate concentration for this purpose. I have fulfilled concentration.’ When cultivating prajna, they do not think, ‘I can cultivate wisdom. I cultivate wisdom for this purpose. I have fulfilled wisdom.’

(The Buddha responded to Well-Appearing One’s question, instructing thoroughly in detail how bodhisattva-vehicle practitioners should do for developing expedient skillfulness.)

“Furthermore, Well-Appearing One, when cultivating giving, the individuals of bodhisattva vehicle do not insist that giving is existent, giving is practiced for certain purpose, and giving is possessed by them, so they do not become arrogant. When cultivating pure precept, they do not insist that pure precept is existent, it is practiced for certain purpose, and pure precept is possessed by them, so they do not become arrogant. When cultivating forbearance, they do not insist that forbearance is existent, it is practiced for certain purpose, and forbearance is possessed by them, so they do not become arrogant. When cultivating diligence, they do not insist that diligence is existent, diligence is practiced for certain purpose, and diligence is possessed by them, so they do not become arrogant. When cultivating meditation, they do not insist that meditation is existent, meditation is practiced for certain purpose, and meditation is possessed by them, so they do not become arrogant. When cultivating prajna, they do not insist that prajna is existent, prajna is practiced for certain purpose, and prajna is possessed by them, so they do not become arrogant. Why? In giving paramita, there is neither differentiation nor the thing to be

distinguished. Why? To be free from the differentiation between this shore and other shore is the form of giving paramita. In pure-precept paramita, there is neither differentiation nor the thing to be distinguished. Why? To be free from the differentiation between this shore and other shore is the form of pure-precept paramita. In forbearance paramita, there is neither differentiation nor the thing to be distinguished. Why? To be free from the differentiation between this shore and other shore is the form of forbearance paramita. In diligence paramita, there is neither differentiation nor the thing to be distinguished. Why? To be free from the differentiation between this shore and other shore is the form of diligence paramita. In meditation paramita, there is neither differentiation nor the thing to be distinguished. Why? To be free from the differentiation between this shore and other shore is the form of meditation paramita. In prajna paramita, there is neither differentiation nor the thing to be distinguished. Why? To be free from the differentiation between this shore and other shore is the form of prajna paramita.

“Well-Appearing One, because these good gentlepersons, gentlewomen, and so forth know the form of this shore and other shore and can absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb 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, so they do

not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb 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, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the four meditations, four immeasurable minds, and four formless concentrations, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and bodhi quickly. They can also absorb the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the liberation gates of emptiness, formlessness, and nonaspiration, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the ten stages of bodhisattva, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They

can also absorb the five eyes and six supernatural powers, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb 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, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the dharma of staying in correct mindfulness and the nature of dwelling in equanimity at all times, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb all dharani gates and all samadhi gates, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb all great bodhisattva actions, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly. They can also absorb the unsurpassed, perfect, and universal bodhi, so they do not fall into the stage of voice-hearer or self-enlightened one; rather, they will realize the unsurpassed, perfect, and universal bodhi quickly."

Chapter 45

Real Virtuous Friends

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how should the novice bodhisattva practitioners learn prajna paramita? How should they learn meditation paramita? How should they learn diligence paramita? How should they learn forbearance paramita? How should they learn pure-precept paramita? And how should they learn giving paramita?”

The Buddha replied, “Well-Appearing One, if the novice bodhisattva practitioners would like to learn prajna, meditation, diligence, forbearance, pure precept, and giving paramitas, they should first get acquainted with, stay close to, and make offerings respectfully to the real virtuous intellectuals who can teach prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. When teaching the fathomless sutras of prajna paramita, these virtuous intellectuals will say, ‘Come here, good gentlepersons, when practicing giving, you should think that your cultivation of giving will expand universally to all sentient beings, and the merits and virtues thus derived will be transferred along with them towards the unsurpassed, perfect, and universal bodhi. When observing precept, you should think that your cultivation of pure precept will expand universally to all sentient beings, and the merits and virtues thus derived will be transferred along with them towards the unsurpassed, perfect, and universal bodhi. When cultivating forbearance, you should think that your cultivation of forbearance will expand universally to all sentient beings, and the merits and virtues thus derived will be transferred along with them towards the unsurpassed, perfect, and universal bodhi. When cultivating diligence,

you should think that your cultivation of diligence will expand universally to all sentient beings, and the merits and virtues thus derived will be transferred along with them towards the unsurpassed, perfect, and universal bodhi. When cultivating concentration, you should think that your cultivation of concentration will expand universally to all sentient beings, and the merits and virtues thus derived will be transferred along with them towards the unsurpassed, perfect, and universal bodhi. When cultivating wisdom, you should think that your cultivation of wisdom will expand universally to all sentient beings, and the merits and virtues thus derived will be transferred along with them towards the unsurpassed, perfect, and universal bodhi.’

(The novice bodhisattvas should first stay close to and make offerings to the real virtuous intellectuals because these intellectuals will teach them the correct way of cultivating the six paramitas by expanding merits and virtues of cultivation to all sentient beings and transferring these merits and virtues along with all sentient beings toward the unsurpassed bodhi.)

“‘Good gentlepersons, you should not grasp matter, feeling, thinking, action, and consciousness to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp matter, feeling, thinking, action, and consciousness, you will attain the unsurpassed, perfect, and universal bodhi.

(Secondly, the real virtuous intellectuals will teach novice bodhisattvas not to grasp various dharmas, for grasping does not lead to the attainment of unsurpassed bodhi.)

“‘Good gentlepersons, you should not grasp the eye, ear, nose, tongue, body, and conscious spheres to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the eye, ear, nose, tongue, body, and conscious spheres, you will attain the unsurpassed, perfect, and universal bodhi.

“‘Good gentlepersons, you should not grasp the sight, sound, smell, taste, touch, and mental-image spheres to attain the unsurpassed, perfect, and universal

bodhi. Why? If you do not grasp the sight, sound, smell, taste, touch, and mental-image spheres, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the

body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the earth, water, fire, wind, space, and consciousness realms to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the earth, water, fire, wind, space, and consciousness realms, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp 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 to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp 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 to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp realness, dharma realm, and so forth, and the realm of the inconceivable, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the four meditations, four immeasurable minds, and four formless concentrations to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the four meditations, four immeasurable minds, and four formless concentrations, you will attain the

unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the liberation gates of emptiness, formlessness, and nonaspiration to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the liberation gates of emptiness, formlessness, and nonaspiration, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the ten stages of bodhisattva to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the ten stages of bodhisattva, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp the five eyes and the six supernatural powers to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the five eyes and the six supernatural powers, you will attain the unsurpassed, perfect, and universal bodhi.

““Good gentlepersons, you should not grasp 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 to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the dharma of staying in correct mindfulness and the nature of dwelling in equanimity at all times to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the dharma of staying in correct mindfulness and the nature of dwelling in equanimity at all times, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp all dharani gates and all samadhi gates to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp all dharani gates and all samadhi gates, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp stream-entry effect, once-return effect, nonreturn effect, and arhat effect to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp self-enlightenment bodhi to attain

the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the self-enlightenment bodhi, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp all great bodhisattva actions to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp all great bodhisattva actions, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not grasp the unsurpassed, perfect, and universal bodhi of the Buddhas to attain the unsurpassed, perfect, and universal bodhi. Why? If you do not grasp the unsurpassed, perfect, and universal bodhi of the Buddhas, you will attain the unsurpassed, perfect, and universal bodhi.

“Good gentlepersons, you should not crave matter, feeling, thinking, action, and consciousness. Why? Matter, feeling, thinking, action, and consciousness are not desirable. Why? It is because the self-natures of all dharmas are empty. (The virtuous intellectuals will also advise novice bodhisattvas not to crave various dharmas. It is because the self-natures of all dharmas are empty.)

“Good gentlepersons, you should not crave the eye, ear, nose, tongue, body, and conscious spheres. Why? The eye, ear, nose, tongue, body, and conscious spheres are not desirable. Why? It is because the self-natures of all dharmas are empty.

“Good gentlepersons, you should not crave the sight, sound, smell, taste, touch, and mental-image spheres. Why? The sight, sound, smell, taste, touch, and mental-image spheres are not desirable. Why? It is because the self-natures of all dharmas are empty.

“Good gentlepersons, you should not crave the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact. Why? The eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not desirable. Why? It is because the self-natures of all

dharmas are empty.

““Good gentlepersons, you should not crave the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact. Why? The ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact. Why? The nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact. Why? The tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact. Why? The body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. Why? The conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not desirable. Why? It is because the self-natures of all dharmas

are empty.

““Good gentlepersons, you should not crave the earth, water, fire, wind, space, and consciousness realms. Why? The earth, water, fire, wind, space, and consciousness realms are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? Ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave 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. Why? Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave 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. Why? Realness, dharma realm, and so forth, and the realm of the inconceivable are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the four meditations, four immeasurable minds, and four formless concentrations. Why? The four meditations, four immeasurable minds, and four formless concentrations are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the liberation gates of emptiness, formlessness, and nonaspiration. Why? The liberation gates of emptiness, formlessness, and nonaspiration are not desirable. Why? It is because the self-natures

of all dharmas are empty.

““Good gentlepersons, you should not crave the ten stages of bodhisattva. Why? The ten stages of bodhisattva are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the five eyes and the six supernatural powers. Why? The five eyes and the six supernatural powers are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave 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. Why? The Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the dharma of staying in correct mindfulness and the nature of dwelling in equanimity at all times. Why? The dharma of staying in correct mindfulness and the nature of dwelling in equanimity at all times are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave all dharani gates and all samadhi gates. Why? All dharani gates and all samadhi gates are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave stream-entry effect, once-return

effect, nonreturn effect, and arhat effect. Why? The stream-entry effect, once-return effect, nonreturn effect, and arhat effect are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave self-enlightenment bodhi. Why? The self-enlightenment bodhi is not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave all great bodhisattva actions. Why? All great bodhisattva actions are not desirable. Why? It is because the self-natures of all dharmas are empty.

““Good gentlepersons, you should not crave the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? The unsurpassed, perfect, and universal bodhi of the Buddhas is not desirable. Why? It is because the self-natures of all dharmas are empty.””

Fascicle 314

Chapter 45

Real Virtuous Friends

Section 2

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, the great bodhisattvas aspire to undertake a difficult thing; that is, they would like to realize insightfully the unsurpassed, perfect, and universal bodhi in the emptiness of the self-natures of all dharmas.”

The Buddha said, “Well-Appearing One, it is as you say. The great bodhisattvas aspire to undertake a difficult thing. They would like to realize insightfully the unsurpassed, perfect, and universal bodhi in the emptiness of the self-natures of all dharmas. Well-Appearing One, the great bodhisattvas have realized that the self-natures of all dharmas are as empty as dreams, echoes, images, shadows, illusory images of water under sunlight, transformed things, and mirages, but in order to bring justice to the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to benefit the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to bring peace and comfort to the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to rescue the sentient beings in the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as a refuge for the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as the houses for the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to indicate the ultimate path for the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as the islets for the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to bring

lights to the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as the lamps and torches of the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as the mentors of the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as the generals of the world, they aspire to the unsurpassed, perfect, and universal bodhi; in order to serve as the destination of the world, they aspire to the unsurpassed, perfect, and universal bodhi.

(The Buddha confirmed Well-Appearing One's saying that the great bodhisattvas are undertaking a difficult thing; namely, they aspire to realize the unsurpassed bodhi in the emptiness of the self-natures of all dharmas in order to benefit all sentient beings of the world.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to bring justice to the world?"

The Buddha replied, "Well-Appearing One, to relieve all sentient beings from vexations, the great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna to pursue the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to bring justice to the world."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to benefit the world?"

The Buddha replied, "Well-Appearing One, to free the sentient beings from the horrors and fears in the five destinies and establish them in the fearless other shore of nirvana, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed,

perfect, and universal bodhi to benefit the world.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to bring peace and comfort to the world?”

The Buddha replied, “Well-Appearing One, to relieve the sentient beings from worries and anxieties and establish them in the peaceful and stable other shore of nirvana, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi. This is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to bring peace and comfort to the world.”

The long-lived sage Well-Appearing One asked, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to rescue sentient beings in the world?”

The Buddha replied, “Well-Appearing One, to relieve sentient beings from all kinds of suffering caused by birth and death, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi. When attaining the great bodhi, the great bodhisattvas will teach the ways of ceasing suffering so that the sentient beings can follow the teachings of the three vehicles to cultivate step by step and finally obtain liberation. Well-Appearing One, this is how great bodhisattvas aspire to pursue the unsurpassed, perfect, and universal bodhi rescue sentient beings in the world.”

The long-lived sage Well-Appearing One asked, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the refuge for the world?”

The Buddha replied, “Well-Appearing One, to relieve sentient beings from birth, old age, illness, death, worry, sorrow, misery, anxiety, and upset and establish them in the realm of nirvana without remainder, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great

bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the refuge for the world.”

The long-lived sage Well-Appearing One asked, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the houses for the world?”

The Buddha replied, “Well-Appearing One, to teach the sentient beings that all dharmas are not combinable, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi. This is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the houses for the world.”

Well-Appearing One asked, “World-honored One, why is it said that all dharmas are not combinable?”

The Buddha replied, “Well-Appearing One, matter is not combinable means that matter and other dharmas do not belong to each other. In this sense, matter has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. Feeling, thinking, action, and consciousness are not combinable means that feeling, thinking, action, and consciousness and other dharmas do not belong to each other. In this sense, feeling, thinking, action, and consciousness have no arising. Because they have no arising, they have no extinction; because they have no extinction, they are not combinable.

“Well-Appearing One, the eye sphere is not combinable means that the eye sphere and other dharmas do not belong to each other. In this sense, the eye sphere has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The ear, nose, tongue, body, and conscious spheres are not combinable means that the ear, nose, tongue, body, and conscious spheres and other dharmas do not belong to each other. In this sense, the ear, nose, tongue, body, and conscious spheres have no arising. Because they have no arising, they have no

extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the sight sphere is not combinable means that the sight sphere and other dharms do not belong to each other. In this sense, the sight sphere has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The sound, smell, taste, touch, and mental-image spheres are not combinable means that the sound, smell, taste, touch, and mental-image spheres and other dharms do not belong to each other. In this sense, the sound, smell, taste, touch, and mental-image spheres have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the eye realm is not combinable means that the eye realm and other dharms do not belong to each other. In this sense, the eye realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are not combinable means that the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact and other dharms do not belong to each other. In this sense, the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, Well-Appearing One, the ear realm is not combinable means that the ear realm and other dharms do not belong to each other. In this sense, the ear realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are not combinable means that the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear

contact and other dharmas do not belong to each other. In this sense, the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, Well-Appearing One, the nose realm is not combinable means that the nose realm and other dharmas do not belong to each other. In this sense, the nose realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are not combinable means that the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact and other dharmas do not belong to each other. In this sense, the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, Well-Appearing One, the tongue realm is not combinable means that the tongue realm and other dharmas do not belong to each other. In this sense, the tongue realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are not combinable means that the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact and other dharmas do not belong to each other. In this sense, the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, Well-Appearing One, the body realm is not combinable

means that the body realm and other dharms do not belong to each other. In this sense, the body realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The touch realm, body consciousness realm, body contact, and the feelings produced by body contact are not combinable means that the touch realm, body consciousness realm, body contact, and the feelings produced by body contact and other dharms do not belong to each other. In this sense, the touch realm, body consciousness realm, body contact, and the feelings produced by body contact have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, Well-Appearing One, the conscious realm is not combinable means that the conscious realm and other dharms do not belong to each other. In this sense, the conscious realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are not combinable means that the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact and other dharms do not belong to each other. In this sense, the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the earth realm is not combinable means that the earth realm and other dharms do not belong to each other. In this sense, the earth realm has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The water, fire, wind, space, and consciousness realms are not combinable means that the water, fire, wind, space, and consciousness realms and other dharms do not belong to each other. In this sense, the water, fire, wind, space,

and consciousness realms have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, ignorance is not combinable means that ignorance and other dharmas do not belong to each other. In this sense, ignorance has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not combinable means that action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and other dharmas do not belong to each other. In this sense, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, giving paramita is not combinable means that giving paramita and other dharmas do not belong to each other. In this sense, giving paramita has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. Pure precept, forbearance, diligence, meditation, and prajna paramitas are not combinable means that pure precept, forbearance, diligence, meditation, and prajna paramitas and other dharmas do not belong to each other. In this sense, pure precept, forbearance, diligence, meditation, and prajna paramitas have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, internal emptiness is not combinable means that internal emptiness and other dharmas do not belong to each other. In this sense, internal emptiness has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. 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 not combinable means that external emptiness, internal-external emptiness, and so forth, and the realm of the inconceivable and other dharmas do not belong to each other. In this sense, external emptiness, internal-external emptiness, and so forth, and the realm of the inconceivable have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, realness is not combinable means that realness and other dharmas do not belong to each other. In this sense, realness has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. 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 not combinable means that dharma realm, dharma nature, and so forth, and the realm of the inconceivable and other dharmas do not belong to each other. In this sense, dharma realm, dharma nature, and so forth, and the realm of the inconceivable have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the noble truth of suffering is not combinable means that the noble truth of suffering and other dharmas do not belong to each other. In this sense, the noble truth of suffering has no arising. Because it has no arising, it has no

extinction. Because it has no extinction, it is not combinable. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not combinable means that the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and other dharma do not belong to each other. In this sense, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the four meditations are not combinable means that the four meditations and other dharma do not belong to each other. In this sense, the four meditations have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable. The four immeasurable minds and four formless concentrations are not combinable means that the four immeasurable minds and four formless concentrations and other dharma do not belong to each other. In this sense, the four immeasurable minds and four formless concentrations have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the eight liberations are not combinable means that the eight liberations and other dharma do not belong to each other. In this sense, the eight liberations have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not combinable means that the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and other dharma do not belong to each other. In this sense, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the four bases of mindfulness are not combinable means that the four bases of mindfulness and other dharma do not belong to each other. In this sense, the four bases of mindfulness have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not combinable means that the four correct endeavors, four bases of power, and so forth, and noble eightfold path and other dharma do not belong to each other. In this sense, the four correct endeavors, four bases of power, and so forth, and noble eightfold path have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the liberation gate of emptiness is not combinable means that the liberation gate of emptiness and other dharma do not belong to each other. In this sense, the liberation gate of emptiness has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The liberation gates of formlessness and nonaspiration are not combinable means that the liberation gates of formlessness and nonaspiration and other dharma do not belong to each other. In this sense, the liberation gates of formlessness and nonaspiration have no arising. Because they have no arising, they have no extinction. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the ten stages of bodhisattva are not combinable means that the ten stages of bodhisattva and other dharma do not belong to each other. In this sense, the ten stages of bodhisattva have no arising. Because they have no arising,

they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the five eyes are not combinable means that the five eyes and other dharmas do not belong to each other. In this sense, the five eyes have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable. The six supernatural powers are not combinable means that the six supernatural powers and other dharmas do not belong to each other. In this sense, the six supernatural powers have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the Buddha’s ten abilities are not combinable means that the Buddha’s ten abilities and other dharmas do not belong to each other. In this sense, the Buddha’s ten abilities have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable. 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 not combinable means that the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power and other dharmas do not belong to each other. In this sense, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, staying in correct mindfulness is not combinable means that staying in correct mindfulness and other dharmas do not belong to each other. In this sense, staying in correct mindfulness has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. Dwelling in

equanimity at all times is not combinable means that dwelling in equanimity at all times and other dharms do not belong to each other. In this sense, dwelling in equanimity at all times has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable.

“Well-Appearing One, the perfect knowledge of everything is not combinable means that the perfect knowledge of everything and other dharms do not belong to each other. In this sense, the perfect knowledge of everything has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not combinable means that the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena and other dharms do not belong to each other. In this sense, the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, all dharani gates are not combinable means that all dharani gates and other dharms do not belong to each other. In this sense, all dharani gates have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable. All samadhi gates are not combinable means that all samadhi gates and other dharms do not belong to each other. In this sense, all samadhi gates have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the stream-entry effect is not combinable means that the stream-entry effect and other dharms do not belong to each other. In this sense, the stream-entry effect has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable. The once-return effect, nonreturn

effect, and arhat effect are not combinable means that the once-return effect, nonreturn effect, and arhat effect and other dharma do not belong to each other. In this sense, the once-return effect, nonreturn effect, and arhat effect have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the self-enlightenment bodhi is not combinable means that the self-enlightenment bodhi and other dharma do not belong to each other. In this sense, the self-enlightenment bodhi has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable.

“Well-Appearing One, all great bodhisattva actions are not combinable means that all great bodhisattva actions and other dharma do not belong to each other. In this sense, all great bodhisattva actions have no arising. Because they have no arising, they have no extinction. Because they have no extinction, they are not combinable.

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas is not combinable means that the unsurpassed, perfect, and universal bodhi of the Buddhas and other dharma do not belong to each other. In this sense, the unsurpassed, perfect, and universal bodhi of the Buddhas has no arising. Because it has no arising, it has no extinction. Because it has no extinction, it is not combinable.

“Well-Appearing One, in order to teach the sentient beings that all dharma are not combinable, the great bodhisattvas have aspired to the unsurpassed, perfect, and universal bodhi.”

(The Buddha taught that various dharma do not belong to each other; they have no arising and extinction; they are not combinable.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the ultimate path for the world?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to teach sentient beings this dharma: matter is not matter in the final analysis; feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness in the final analysis. The eye sphere is not the eye sphere in the final analysis; the ear, nose, tongue, body, and conscious spheres are not the ear, nose, tongue, body, and conscious spheres in the final analysis. The sight sphere is not the sight sphere in the final analysis; the sound, smell, taste, touch, and mental-image spheres are not the sound, smell, taste, touch, and mental-image spheres in the final analysis. The eye realm is not the eye realm in the final analysis; 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 in the final analysis. The ear realm is not the ear realm in the final analysis; 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 in the final analysis. The nose realm is not the nose realm in the final analysis; 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 in the final analysis. The tongue realm is not the tongue realm in the final analysis; 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 in the final analysis. The body realm is not the body realm in the final analysis; 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 in the final analysis. The conscious realm is not the conscious realm

in the final analysis; 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 in the final analysis. The earth realm is not the earth realm in the final analysis; the water, fire, wind, space, and consciousness realms are not the water, fire, wind, space, and consciousness realms in the final analysis.

Ignorance is not ignorance in the final analysis; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, 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 in the final analysis. Giving paramita is not giving paramita in the final analysis; pure precept, forbearance, diligence, meditation, and prajna paramitas are not pure precept, forbearance, diligence, meditation, and prajna paramitas in the final analysis. Internal emptiness is not internal emptiness in the final analysis; 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 not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature in the final analysis. Realness is not realness in the final analysis; 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 not dharma realm, dharma nature, and so forth,

and the realm of the inconceivable in the final analysis. The noble truth of suffering is not the noble truth of suffering in the final analysis; 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 in the final analysis. The four meditations are not the four meditations in the final analysis; the four immeasurable minds and four formless concentrations are not the four immeasurable minds and four formless concentrations in the final analysis. The eight liberations are not the eight liberations in the final analysis; 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 in the final analysis. The four bases of mindfulness are not the four bases of mindfulness in the final analysis; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the final analysis. The liberation gate of emptiness is not the liberation gate of emptiness in the final analysis; the liberation gates of formlessness and nonaspiration are not the liberation gates of formlessness and nonaspiration in the final analysis. The ten stages of bodhisattva are not the ten stages of bodhisattva in the final analysis. The five eyes are not the five eyes in the final analysis; the six supernatural powers are not the six supernatural powers in the final analysis. The Buddha's ten abilities are not the Buddha's ten abilities in the final analysis; 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 not the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the final analysis.

Staying in correct mindfulness is not staying in correct mindfulness in the final analysis; dwelling in equanimity at all times is not dwelling in equanimity at all times in the final analysis. The perfect knowledge of everything is not the perfect knowledge of everything in the final analysis; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena in the final analysis. All dharani gates are not all dharani gates in the final analysis; all samadhi gates are not all samadhi gates in the final analysis. The stream-entry effect is not the stream-entry effect in the final analysis; the once-return effect, nonreturn effect, and arhat effect are not the once-return effect, nonreturn effect, and arhat effect in the final analysis. The self-enlightenment bodhi is not the self-enlightenment bodhi in the final analysis. All great bodhisattva actions are not all great bodhisattva actions in the final analysis. The unsurpassed, perfect, and universal bodhi of the Buddhas is not the unsurpassed, perfect, and universal bodhi of the Buddhas in the final analysis.

“Furthermore, Well-Appearing One, all dharmas have the similar ultimate phenomena.”

(The Buddha further taught that the ultimate phenomena of all dharmas are “all dharmas are not the dharmas in the final analysis.”)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas have the similar ultimate phenomena, then how do great bodhisattvas become awakened to all dharmas perfectly and universally? And why?”

“World-Honored One, within matter in the final analysis, matter is not distinguished; within feeling, thinking, action, and consciousness in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the eye sphere in the final analysis, the eye sphere is not distinguished; within the ear, nose, tongue, body, and conscious spheres

in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the sight sphere in the final analysis, the sight sphere is not distinguished; within the sound, smell, taste, touch, and mental-image spheres in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the eye realm in the final analysis, the eye realm is not distinguished; within the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the ear realm in the final analysis, the ear realm is not distinguished; within the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the nose realm in the final analysis, the nose realm is not distinguished; within the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the tongue realm in the final analysis, the tongue realm is not distinguished; within the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the body realm in the final analysis, the body realm is not distinguished; within the touch realm, body consciousness realm, body contact, and the feelings produced by body contact in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the conscious realm in the final analysis, the conscious realm is not distinguished; within the mental-image realm, conscious

consciousness realm, conscious contact, and the feelings produced by conscious contact in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the earth realm in the final analysis, the earth realm is not distinguished; within the water, fire, wind, space, and consciousness realms in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within ignorance in the final analysis, ignorance is not distinguished; within 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, these dharmas are not distinguished either.

“World-Honored One, within giving paramita in the final analysis, giving paramita is not distinguished; within pure precept, forbearance, diligence, meditation, and prajna paramitas in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within internal emptiness in the final analysis, internal emptiness is not distinguished; within 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, these dharmas are not distinguished either.

“World-Honored One, within realness in the final analysis, realness is not distinguished; within 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, these dharmas are not distinguished either.

“World-Honored One, within the noble truth of suffering in the final analysis, the noble truth of suffering is not distinguished; within the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the four meditation in the final analysis, the four meditations are not distinguished; within the four immeasurable minds and four formless concentrations in the final analysis, the four immeasurable minds and four formless concentrations are not distinguished either.

“World-Honored One, within the eight liberations in the final analysis, the eight liberations is not distinguished; within the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the four bases of mindfulness in the final analysis, the four bases of mindfulness are not distinguished; within the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path in the final analysis, these dharmas are not distinguished either.

“World-Honored One, within the liberation gate of emptiness in the final analysis, the liberation gate of emptiness is not distinguished; within the liberation gates of formlessness and nonaspiration in the final analysis, the liberation gates of formlessness and nonaspiration are not distinguished either.

“World-Honored One, within the ten stages of bodhisattva in the final analysis, the ten stages of bodhisattva are not distinguished.

“World-Honored One, within the five eyes in the final analysis, the five eyes are not distinguished; within the six supernatural powers in the final analysis, the six

supernatural powers are not distinguished.

“World-Honored One, within the Buddha’s ten abilities in the final analysis, the Buddha’s ten abilities are not distinguished; within 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, these dharms are not distinguished either.

“World-Honored One, within staying in correct mindfulness in the final analysis, staying in correct mindfulness is not distinguished; within dwelling in equanimity at all times in the final analysis, dwelling in equanimity at all times is not distinguished either.

“World-Honored One, within the perfect knowledge of everything in the final analysis, the perfect knowledge of everything is not distinguished; within the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena in the final analysis, the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not distinguished either.

“World-Honored One, within all dharani gates in the final analysis, all dharani gates are not distinguished; within all samadhi gates in the final analysis, all samadhi gates are not distinguished either.

“World-Honored One, within the stream-entry effect in the final analysis, the stream-entry effect is not distinguished; within the once-return effect, nonreturn effect, and arhat effect in the final analysis, these dharms are not distinguished either.

“World-Honored One, within the self-enlightenment bodhi in the final analysis, the self-enlightenment bodhi is not distinguished.

“World-Honored One, within all great bodhisattva actions in the final analysis, all great bodhisattva actions are not distinguished.

“World-Honored One, within the unsurpassed, perfect, and universal bodhi of

the Buddhas in the final analysis, the unsurpassed, perfect, and universal bodhi of the Buddhas is not distinguished.”

(Within various dharmas in the final analysis, there is no differentiation to distinguish all these dharmas.)

Fascicle 315

Chapter 45

Real Virtuous Friends

Section 3

(In the First Assembly)

The Buddha said, “Yes, Well-Appearing One, it is as you say.

“Well-Appearing One, within matter in the final analysis, there is no differentiation to distinguish matter; within feeling, thinking, action, and consciousness in the final analysis, there is no differentiation to distinguish feeling, thinking, action, and consciousness.

(The Buddha confirmed what Well-Appearing One said above: within various dharmas [existent beings] in the final analysis, there is no differentiation to distinguish these dharmas.)

“Well-Appearing One, within the eye sphere in the final analysis, there is no differentiation to distinguish the eye sphere; within the ear, nose, tongue, body, and conscious spheres in the final analysis, there is no differentiation to distinguish the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, within the sight sphere in the final analysis, there is no differentiation to distinguish the sight sphere; within the sound, smell, taste, touch, and mental-image spheres in the final analysis, there is no differentiation to distinguish the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, within the eye realm in the final analysis, there is no differentiation to distinguish the eye realm; within the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact in the final analysis, there is no differentiation to distinguish the sight realm, eye consciousness realm, eye

contact, and the feelings produced by eye contact.

“Well-Appearing One, within the ear realm in the final analysis, there is no differentiation to distinguish the ear realm; within the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact in the final analysis, there is no differentiation to distinguish the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.

“Well-Appearing One, within the nose realm in the final analysis, there is no differentiation to distinguish the nose realm; within the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact in the final analysis, there is no differentiation to distinguish the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.

“Well-Appearing One, within the tongue realm in the final analysis, there is no differentiation to distinguish the tongue realm; within the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact in the final analysis, there is no differentiation to distinguish the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.

“Well-Appearing One, within the body realm in the final analysis, there is no differentiation to distinguish the body realm; within the touch realm, body consciousness realm, body contact, and the feelings produced by body contact in the final analysis, there is no differentiation to distinguish the touch realm, body consciousness realm, body contact, and the feelings produced by body contact.

“Well-Appearing One, within the conscious realm in the final analysis, there is no differentiation to distinguish the conscious realm; within the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact in the final analysis, there is no differentiation to distinguish the conscious realm, conscious consciousness realm, conscious contact, and the feelings

produced by conscious contact.

“Well-Appearing One, within the earth realm in the final analysis, there is no differentiation to distinguish the earth realm; within the water, fire, wind, space, and consciousness realms in the final analysis, there is no differentiation to distinguish the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, within ignorance in the final analysis, there is no differentiation to distinguish ignorance; within 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, there is no differentiation to distinguish action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, within giving paramita in the final analysis, there is no differentiation to distinguish giving paramita; within pure precept, forbearance, diligence, meditation, and prajna paramitas, there is no differentiation to distinguish pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, within internal emptiness in the final analysis, there is no differentiation to distinguish internal emptiness; within 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, there is no differentiation to distinguish external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, within realness in the final analysis, there is no differentiation to distinguish realness; within 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, there is no differentiation to distinguish dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Well-Appearing One, within the noble truth of suffering in the final analysis, there is no differentiation to distinguish the noble truth of suffering; within the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in the final analysis, there is no differentiation to distinguish the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, within the four meditations in the final analysis, there is no differentiation to distinguish the four meditations; within the four immeasurable minds and four formless concentrations in the final analysis, there is no differentiation to distinguish the four immeasurable minds and four formless concentrations.

“Well-Appearing One, in the eight liberations in the final analysis, there is no differentiation to distinguish the eight liberations; within the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations in the final analysis, there is no differentiation to distinguish the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, within the four bases of mindfulness in the final analysis, there is no differentiation to distinguish the four bases of mindfulness; within the four correct endeavors, four bases of power, five roots, five powers, seven

factors for enlightenment, and noble eightfold path in the final analysis, there is no differentiation to distinguish the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, within the liberation gate of emptiness in the final analysis, there is no differentiation to distinguish the liberation gate of emptiness; within the liberation gates of formlessness and nonaspiration in the final analysis, there is no differentiation to distinguish the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, within the ten stages of bodhisattva in the final analysis, there is no differentiation to distinguish the ten stages of bodhisattva.

“Well-Appearing One, within the five eyes in the final analysis, there is no differentiation to distinguish the five eyes; within the six supernatural powers in the final analysis, there is no differentiation to distinguish the six supernatural powers.

“Well-Appearing One, within the Buddha’s ten abilities in the final analysis, there is no differentiation to distinguish the Buddha’s ten abilities; within 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, there is no differentiation to distinguish the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, within staying in correct mindfulness in the final analysis, there is no differentiation to distinguish staying in correct mindfulness; within dwelling in equanimity at all times in the final analysis, there is no differentiation to distinguish dwelling in equanimity at all times.

“Well-Appearing One, within the perfect knowledge of everything in the final analysis, there is no differentiation to distinguish the perfect knowledge of everything;

within the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena in the final analysis, there is no differentiation to distinguish the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, within all dharani gates in the final analysis, there is no differentiation to distinguish all dharani gates; within all samadhi gates in the final analysis, there is no differentiation to distinguish all samadhi gates.

“Well-Appearing One, within stream-entry effect in the final analysis, there is no differentiation to distinguish the stream-entry effect; within once-return effect, nonreturn effect, and arhat effect in the final analysis, there is no differentiation to distinguish the once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, within self-enlightenment bodhi in the final analysis, there is no differentiation to distinguish the self-enlightenment bodhi.

“Well-Appearing One, within all great bodhisattva actions in the final analysis, there is no differentiation to distinguish all great bodhisattva actions.

“Well-Appearing One, within the unsurpassed, perfect, and universal bodhi of the Buddhas in the final analysis, there is no differentiation to distinguish the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, these are the difficult things undertaken by great bodhisattvas. Although contemplating and realizing that all dharmas are tranquil and will extinguish, their minds are not drowned. They rather think, ‘I have contemplated intuitively all dharmas and realized insightfully the unsurpassed, perfect, and universal bodhi. I do this with an attempt to teach sentient beings this tranquil, subtle, and exquisite dharma of extinction.’”

“Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the ultimate path for the world.”

(The Buddha taught that the ultimate path for the world is the tranquil, subtle, and exquisite dharma of extinction.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the islets for the world?”

The Buddha replied, “Well-Appearing One, in the vast ocean, wide river, or small pond, a raised land can save one from being overwhelmed by waters. Well-Appearing One, so too are the disconnection of the past and future of matter, feeling, thinking, action, and consciousness; the disconnection of the past and future of the eye, ear, nose, tongue, body, and conscious spheres; the disconnection of the past and future of the sight, sound, smell, taste, touch, and mental-image spheres; the disconnection of the past and future of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact; the disconnection of the past and future of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact; the disconnection of the past and future of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact; the disconnection of the past and future of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact; the disconnection of the past and future of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact; the disconnection of the past and future of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact; the disconnection of the past and future of the earth, water, fire, wind, space, and consciousness realms; the disconnection of the past and future of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow,

misery, anxiety, and upset; the disconnection of the past and future of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the disconnection of the past and future 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; the disconnection of the past and future 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; the disconnection of the past and future of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the disconnection of the past and future of the four meditations, four immeasurable minds, and four formless concentrations; the disconnection of the past and future of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the disconnection of the past and future 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 disconnection of the past and future of the liberation gates of emptiness, formlessness, and nonaspiration; the disconnection of the past and future of the ten stages of bodhisattva; the disconnection of the past and future of the five eyes and the six supernatural powers; the disconnection of the past and future 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 disconnection of the past and future of staying in correct mindfulness and dwelling in equanimity at all times; the disconnection of the past and future of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the disconnection of the past and future of all dharani gates and all samadhi gates; the disconnection of the past and future of stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the disconnection of the past and future of self-enlightenment bodhi; the disconnection of the past and future of all great bodhisattva actions; and the disconnection of the past and future of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, because the past and the future are disconnected, all dharmas are disconnected. Well-Appearing One, such a disconnection of the past and future of all dharmas is tranquility, subtlety, reality, the path of emptiness and nonattainment, the exhaustion of craving without remainders, the permanent removal of contamination, and nirvana. Well-Appearing One, great bodhisattvas have aspired to the unsurpassed, perfect, and universal bodhi to teach sentient beings this tranquil, subtle, and exquisite dharma of extinction.

(The Buddha continued to explain that the disconnection of the past and future of all dharmas is tranquility, emptiness, permanent removal of craving and contamination, and so forth. This is the truth of the world, the exquisite, subtle, and tranquil dharma of extinction, that great bodhisattvas would like to teach sentient beings.)

“Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the islets for the world.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi

to serve as the lights for the world?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to drive away the darkness that conceal all sentient beings in the long night, heal the blindness caused by ignorance, and illuminate all ignorant sentient beings so that they can see clearly again. This is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the lights for the world.”

(The Buddha taught how great bodhisattvas serve as the lights for the world.)

The long-lived sage Well-Appearing One asked, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the lamps and torches for the world?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas teach sentient beings the real meanings of the sutras correspondent with the six paramitas and the four approaches of absorption. They teach, guide, and encourage sentient beings expediently, let them cultivate and learn diligently, and further aspire to the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the lamps and torches for the world.”

(The Buddha taught how great bodhisattvas serve as the lamps and torches for the world.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the mentors for the world?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas wish those who walk on four evil paths convert to the right path. They bring purity to the contaminated ones, joy to those in worry and sorrow, reasonable thinking to

unreasonable ones, and nirvana to those in reincarnation. This is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the mentors for the world.”

(The Buddha taught how great bodhisattvas serve as the mentors for the world.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi in order to serve as the generals for the world?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to teach, explain for, and demonstrate to sentient beings that matter, feeling, thinking, action, and consciousness are without arising, extinction, purification, and contamination; the eye, ear, nose, tongue, body, and conscious spheres are without arising, extinction, purification, and contamination; the sight, sound, smell, taste, touch, and mental-image spheres are without arising, extinction, purification, and contamination; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are without arising, extinction, purification, and contamination; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are without arising, extinction, purification, and contamination; the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are without arising, extinction, purification, and contamination; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are without arising, extinction, purification, and contamination; the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact are without arising, extinction, purification, and contamination; the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious

contact are without arising, extinction, purification, and contamination; the earth, water, fire, wind, space, and consciousness realms are without arising, extinction, purification, and contamination; 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 without arising, extinction, purification, and contamination; giving paramita is without arising, extinction, purification, and contamination; pure-precept paramita is without arising, extinction, purification, and contamination; forbearance paramita is without arising, extinction, purification, and contamination; diligence paramita is without arising, extinction, purification, and contamination; meditation paramita is without arising, extinction, purification, and contamination; prajna paramita is without arising, extinction, purification, and contamination; expedient skillfulness paramita is without arising, extinction, purification, and contamination; aspiration paramita is without arising, extinction, purification, and contamination; power paramita is without arising, extinction, purification, and contamination; knowledge paramita is without arising, extinction, purification, and contamination; 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 are without arising, extinction, purification, and contamination; 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 without arising, extinction, purification, and contamination; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising, extinction, purification, and contamination; the four meditations, four immeasurable minds, and four formless concentrations are without arising, extinction, purification, and contamination; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without arising, extinction, purification, and contamination; 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 without arising, extinction, purification, and contamination; the liberation gates of emptiness, formlessness, and nonaspiration are without arising, extinction, purification, and contamination; the ten stages of bodhisattva are without arising, extinction, purification, and contamination; the five eyes and six supernatural powers are without arising, extinction, purification, and contamination; the Buddha's ten abilities, four kinds of fearlessness, four bases of power, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are without arising, extinction, purification, and contamination; staying in correct mindfulness and dwelling in equanimity at all times are without arising, extinction, purification, and contamination; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without arising, extinction, purification, and contamination; all dharani gates and all samadhi gates are without arising, extinction, purification, and contamination; stream-entry effect, once-return effect, nonreturn effect, and arhat effect are without arising, extinction, purification, and contamination; self-enlightenment bodhi is without arising, extinction, purification, and contamination; all great bodhisattva actions are without arising,

extinction, purification, and contamination; and the unsurpassed, perfect, and universal bodhi of the Buddhas is without arising, extinction, purification, and contamination.

“Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the generals for the world.” (The Buddha taught that great bodhisattvas serve as the generals for the world by teaching sentient beings that all dharmas are without arising, extinction, purification, and contaminations.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to show the destination for the world?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to teach and show sentient beings that matter, feeling, thinking, action, and consciousness adopt empty space as their destination; the eye, ear, nose, tongue, body, and conscious spheres adopt empty space as their destination; the sight, sound, smell, taste, touch, and mental-image spheres adopt empty space as their destination; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact adopt empty space as their destination; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact adopt empty space as their destination; the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact adopt empty space as their destination; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact adopt empty space as their destination; the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact adopt empty space as their destination; the conscious realm, mental-image realm, conscious

consciousness realm, conscious contact, and the feelings produced by conscious contact adopt empty space as their destination; the earth, water, fire, wind, space, and consciousness realm adopt empty space as their destination; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset adopt empty space as their destination; giving paramita adopts empty space as its destination; pure-precept paramita adopts empty space as its destination; forbearance paramita adopts empty space as its destination; diligence paramita adopts empty space as its destination; meditation paramita adopts empty space as its destination; prajna paramita adopts empty space as its destination; expedient skillfulness paramita adopts empty space as its destination; aspiration paramita adopts empty space as its destination; power paramita adopts empty space as its destination; knowledge paramita adopts empty space as its destination; 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 adopt empty space as their destination; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, the nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable adopt empty space as their destination; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering adopt empty space as their destination; the four meditations, four immeasurable minds, and

four formless concentrations adopt empty space as their destination; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations adopt empty space as their destination; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path adopt empty space as their destination; the liberation gates of emptiness, formlessness, and nonaspiration adopt empty space as their destination; the ten stages of bodhisattva adopt empty space as their destination; the five eyes and six supernatural powers adopt empty space as their destination; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power adopt empty space as their destination; staying in correct mindfulness and dwelling in equanimity at all times adopt empty space as their destination; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena adopt empty space as their destination; all dharani gates and all samadhi gates adopt empty space as their destination; stream-entry effect, once-return effect, nonreturn effect, and arhat effect adopt empty space as their destination; self-enlightenment bodhi adopts empty space as its destination; all great bodhisattva actions adopt empty space as their destination; and the unsurpassed, perfect, and universal bodhi of the Buddhas adopts empty space as its destination.

“The great bodhisattvas teach, explain, and demonstrate for sentient beings that matter has neither destination nor nondestination. Why? The nature of matter is empty, and in emptiness there is neither destination nor nondestination. Feeling, thinking, action, and consciousness have neither destination nor nondestination. Why? The natures of feeling, thinking, action, and consciousness are empty, and in emptiness there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the eye sphere has neither destination nor nondestination. Why? The nature of the eye sphere is empty; in emptiness, there is neither destination nor nondestination. The ear, nose, tongue, body, and conscious spheres have neither destination nor nondestination. Why? The natures of the ear, nose, tongue, body, and conscious spheres are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the sight sphere has neither destination nor nondestination. Why? The nature of the sight sphere is empty; in emptiness, there is neither destination nor nondestination. The sound, smell, taste, touch, and mental-image spheres have neither destination nor nondestination. Why? The natures of the sound, smell, taste, touch, and mental-image spheres are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the eye realm has neither destination nor nondestination. Why? The nature of the eye realm is empty; in emptiness, there is neither destination nor nondestination. The sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact have neither destination nor nondestination. Why? The natures of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the ear realm has neither destination nor nondestination. Why? The nature of the ear realm is empty; in emptiness, there is neither destination nor nondestination. The sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact have neither destination nor nondestination. Why? The natures of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the nose realm has neither destination nor nondestination. Why? The nature of the nose realm is empty; in emptiness, there is neither destination nor nondestination. The smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact have neither destination nor nondestination. Why? The natures of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the tongue realm has neither destination nor nondestination. Why? The nature of the tongue realm is empty; in emptiness, there is neither destination nor nondestination. The taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact have neither destination nor nondestination. Why? The natures of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the body realm has neither destination nor nondestination. Why? The nature of the body realm is empty; in emptiness, there is neither destination nor nondestination. The touch realm, body consciousness realm, body contact, and the feelings produced by body contact have neither destination nor nondestination. Why? The natures of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the conscious realm has neither destination nor nondestination. Why? The nature of the conscious realm is empty; in emptiness, there is neither destination nor nondestination. The mental-image realm, conscious consciousness realm, conscious contact, and the

feelings produced by conscious contact have neither destination nor nondestination.

Why? The natures of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the earth realm has neither destination nor nondestination. Why? The nature of the earth realm is empty; in emptiness, there is neither destination nor nondestination. The water, fire, wind, space, and consciousness realms have neither destination nor nondestination. Why? The natures of the water, fire, wind, space, and consciousness realms are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that ignorance has neither destination nor nondestination. Why? The nature of ignorance is empty; in emptiness, there is neither destination nor nondestination. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset have neither destination nor nondestination. Why? The natures of action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that giving paramita has neither destination nor nondestination. Why? The nature of giving paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that pure-precept paramita has neither destination nor nondestination. Why? The nature of pure-precept paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that forbearance paramita has neither destination nor nondestination. Why? The nature of forbearance

paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that diligence paramita has neither destination nor nondestination. Why? The nature of diligence paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that meditation paramita has neither destination nor nondestination. Why? The nature of meditation paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that prajna paramita has neither destination nor nondestination. Why? The nature of prajna paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that expedient skillfulness paramita has neither destination nor nondestination. Why? The nature of expedient skillfulness paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that aspiration paramita has neither destination nor nondestination. Why? The nature of aspiration paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that power paramita has neither destination nor nondestination. Why? The nature of ability paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that knowledge paramita has neither destination nor nondestination. Why? The nature of knowledge paramita is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that internal emptiness has neither destination nor nondestination. Why? The nature of internal emptiness is empty; in emptiness, there is neither destination nor nondestination.

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 have neither destination nor nondestination. Why? The natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that realness has neither destination nor nondestination. Why? The nature of realness is empty; in emptiness, there is neither destination nor nondestination. 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 have neither destination nor nondestination. Why? The natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the noble truth of suffering has neither destination nor nondestination. Why? The nature of the noble truth of suffering is empty; in emptiness, there is neither destination nor nondestination. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have neither destination nor nondestination. Why? The natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the four meditations have neither destination nor nondestination. Why? The natures of the four meditations are empty; in emptiness, there is neither destination nor nondestination. The four immeasurable minds and four formless concentrations have neither destination nor nondestination. Why? The natures of the four immeasurable minds and four formless concentrations are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the eight liberations have neither destination nor nondestination. Why? The natures of the eight liberations are empty; in emptiness, there is neither destination nor nondestination. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations have neither destination nor nondestination. Why? The natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the four bases of mindfulness have neither destination nor nondestination. Why? The natures of the four bases of mindfulness are empty; in emptiness, there is neither destination nor nondestination. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path have neither destination nor nondestination. Why? The natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold path are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the liberation gate of emptiness has neither destination nor nondestination. Why? The nature of the liberation gate of emptiness is empty; in emptiness, there is neither destination nor

nondestination. The liberation gates of formlessness and nonaspiration have neither destination nor nondestination. Why? The natures of the liberation gates of formlessness and nonaspiration are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the ten stages of bodhisattva have neither destination nor nondestination. Why? The natures of the ten stages of bodhisattva are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the five eyes have neither destination nor nondestination. Why? The natures of the five eyes are empty; in emptiness, there is neither destination nor nondestination. The six supernatural powers have neither destination nor nondestination. Why? The natures of the six supernatural powers are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the Buddha’s ten abilities have neither destination nor nondestination. Why? The natures of the Buddha’s ten abilities are empty; in emptiness, there is neither destination nor nondestination. 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 have neither destination nor nondestination. Why? 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 empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that staying in correct mindfulness has neither destination nor nondestination. Why? The nature of staying in correct mindfulness is empty; in emptiness, there is neither destination nor

nondestination. Dwelling in equanimity at all times has neither destination nor nondestination. Why? The nature of dwelling in equanimity at all times is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the perfect knowledge of everything has neither destination nor nondestination. Why? The nature of the perfect knowledge of everything is empty; in emptiness, there is neither destination nor nondestination. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena have neither destination nor nondestination. Why? The natures of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that all dharani gates have neither destination nor nondestination. Why? The natures of all dharani gates are empty; in emptiness, there is neither destination nor nondestination. All samadhi gates have neither destination nor nondestination. Why? The natures of all samadhi gates are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that stream-entry effect has neither destination nor nondestination. Why? The nature of stream-entry effect is empty; in emptiness, there is neither destination nor nondestination. Once-return effect, nonreturn effect, and arhat effect have neither destination nor nondestination. Why? The natures of once-return effect, nonreturn effect, and arhat effect are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that self-enlightenment bodhi has neither destination nor nondestination. Why? The nature of self-enlightenment bodhi is empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that all great bodhisattva actions have neither destination nor nondestination. Why? The natures of all great bodhisattva actions are empty; in emptiness, there is neither destination nor nondestination.

“They teach, explain, and demonstrate for sentient beings that the unsurpassed, perfect, and universal bodhi of the Buddhas has neither destination nor nondestination. Why? The nature of the unsurpassed, perfect, and universal bodhi of the Buddhas is empty; in emptiness, there is neither destination nor nondestination.

“Well-Appearing One, this is how great bodhisattvas aspire to the unsurpassed, universal and perfect bodhi to show sentient beings the destination for the world.”

(The Buddha explained that the great bodhisattvas pursue the unsurpassed bodhi to teach sentient beings that various dharmas have neither destination nor nondestination because the natures of the dharmas are empty. This implies relieving sentient beings from attachment to empty space, destination, and nondestination.)

Fascicle 316

Chapter 45

Real Virtuous Friends

Section 4

(In the First Assembly)

“Well-Appearing One, all dharmas adopt emptiness as destination, which cannot be surpassed. Why? In emptiness, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt formlessness as destination, which cannot be surpassed. Why? In formlessness, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-aspiration as destination, which cannot be surpassed. Why? In non-aspiration, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-initiation and nonaction as destination, which cannot be surpassed. Why? In non-initiation and nonaction, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-arising and non-extinction as destination, which cannot be surpassed. Why? In nonarising and non-extinction, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-contamination and non-purification as destination, which cannot be surpassed. Why? In non-contamination and non-purification, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt nonexistence as destination, which cannot be surpassed. Why? In nonexistence, destination or nondestination is

unattainable.

“Well-Appearing One, all dharmas adopt illusions as destination, which cannot be surpassed. Why? In illusions, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt dreams as destination, which cannot be surpassed. Why? In dreams, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt echoes as destination, which cannot be surpassed. Why? In echoes, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt images as destination, which cannot be surpassed. Why? In images, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt shadows as destination, which cannot be surpassed. Why? In shadows, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt illusory images of water under sunlight as destination, which cannot be surpassed. Why? In illusory images of water under sunlight, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt transformed things as destination, which cannot be surpassed. Why? In transformed things, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt mirages as destination, which cannot be surpassed. Why? In mirages, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt immeasurableness and boundlessness as destinations, which cannot be surpassed. Why? In immeasurableness and boundlessness, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-giving and non-taking as destinations, which cannot be surpassed. Why? In non-giving and non-taking, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-lifting and non-lowering as

destinations, which cannot be surpassed. Why? In non-lifting and non-lowering, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-coming and non-going as destinations, which cannot be surpassed. Why? In non-going and non-coming, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-addition and non-subtraction as destinations, which cannot be surpassed. Why? In non-addition and non-subtraction, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-entering and non-going out as destinations, which cannot be surpassed. Why? In non-entering and non-going out, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt non-gathering and non-dispersion as destinations, which cannot be surpassed. Why? In non-gathering and non-dispersion, destination or nondestination is unattainable.

“Well-Appearing One, all dharmas adopt noncombination and nonseparation as destinations, which cannot be surpassed. Why? In noncombination and nonseparation, destination or nondestination is unattainable.

(The Buddha taught Well-Appearing One that all dharmas adopt emptiness, formlessness, non-initiation and non-action, non-arising and non-extinction, non-contamination and non-purification, nonexistence, illusions, dreams, echoes, images, shadows, illusory images under sunlight, transformed things, mirages, immeasurableness and boundlessness, non-giving and non-taking, non-lifting and non-lowering, non-addition and non-subtraction, non-entering and non-going out, non-gathering and non-dispersion, and noncombination and nonseparation as destinations, which cannot be transcended. Why? In the dharmas such as emptiness, formlessness, nonaspiration, and so forth, and noncombination and nonseparation,

destination or nondestination is unattainable.)

“Well-Appearing One, all dharmas adopt the ‘I’ as destination, which cannot be surpassed. Why? As the ‘I’ is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the sentient being as destination, which cannot be surpassed. Why? As the sentient being is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the living one as destination, which cannot be surpassed. Why? As the living one is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the one who gives birth as destination, which cannot be surpassed. Why? As the one who gives birth is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the one who raises others as destination, which cannot be surpassed. Why? As the one who raises others is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the gentleperson as destination, which cannot be surpassed. Why? As the gentleperson is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the individual in reincarnation as destination, which cannot be surpassed. Why? As the individual in reincarnation is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the mentally born one as destination,

which cannot be surpassed. Why? As the mentally born one is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the learned child as destination, which cannot be surpassed. Why? As the learned child is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the maker as destination, which cannot be surpassed. Why? As the maker is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the one who makes others make as destination, which cannot be surpassed. Why? As the one who makes others make is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the receiver as destination, which cannot be surpassed. Why? As the receiver is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the one who makes others receive as destination, which cannot be surpassed. Why? As the one who makes others receive is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the elicitor as destination, which cannot be surpassed. Why? As the elicitor is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the one who makes others elicit as destination, which cannot be surpassed. Why? As the one who makes others elicit is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the knower as destination that cannot transcended. Why? As the knower is nonexistent in the final analysis, how can we say that both destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt the viewer as destination, which cannot be surpassed. Why? As the viewer is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt permanence as destination, which cannot be surpassed. Why? As permanence is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt pleasure as destination, which cannot be surpassed. Why? As pleasure is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt selfness as destination, which cannot be surpassed. Why? As selfness is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt purity as destination, which cannot be surpassed. Why? As purity is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt impermanence as destination, which cannot be surpassed. Why? As impermanence is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt suffering as destination, which cannot be surpassed. Why? As suffering is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt selflessness as destination, which cannot be surpassed. Why? As selflessness is nonexistent in the final analysis, how

can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt impurity as destination, which cannot be surpassed. Why? As impurity is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt greed as destination, which cannot be surpassed. Why? As greed is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt anger as destination, which cannot be surpassed. Why? As anger is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt foolishness as destination, which cannot be surpassed. Why? As foolishness is nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

“Well-Appearing One, all dharmas adopt incorrect views as destinations, which cannot be surpassed. Why? As incorrect views are nonexistent in the final analysis, how can we say that destination and nondestination can be attained?

(The Buddha continued to teach that all dharmas adopt the “I,” the sentient being, the living one, the one who give birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the receiver, the one who makes others receive, the initiator, the one who makes others initiate, the knower, the viewer, permanence, pleasure, selfness, purity, impermanence, suffering, greed, anger, foolishness, and incorrect views as destinations, which cannot be surpassed. Why? As the “I”, the sentient being, and so forth, and the incorrect views are nonexistent in the final analysis, how can we say that destination and nondestination can be attained?)

“Well-Appearing One, all dharmas adopt realness as destination, which cannot

be surpassed. Why? In realness, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt dharma realm as destination, which cannot be surpassed. Why? In dharma realm, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt dharma nature as destination, which cannot be surpassed. Why? In dharma nature, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt the nature of nonillusion as destination, which cannot be surpassed. Why? In the nature of nonillusion, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt the nature of changelessness as destination, which cannot be surpassed. Why? In the nature of changelessness, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt the nature of equality as destination, which cannot be surpassed. Why? In the nature of equality, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt the nature of nonarising as destination, which cannot be surpassed. Why? In the nature of nonarising, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt dharma concentration as destination, which cannot be surpassed. Why? In dharma concentration, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt dharma dwelling as destination, which cannot be surpassed. Why? In dharma dwelling, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt reality as destination, which cannot be surpassed. Why? In reality, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt the realm of empty space as destination, which cannot be surpassed. Why? In the realm of empty space, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt the realm of the inconceivable as destination, which cannot be surpassed. Why? In the realm of the inconceivable, destination or nondestination is unattainable in the final analysis.

“Well-Appearing One, all dharmas adopt motionlessness as destination, which cannot be surpassed. Why? In motionlessness, destination or nondestination is unattainable in the final analysis.

(The Buddha further taught Well-Appearing One that all dharmas adopt 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, the realm of the inconceivable, and motionlessness as destinations, which cannot be surpassed. Why? In realness, dharma realm, dharma nature, and so forth, and motionlessness, destination or nondestination is unattainable in the final analysis.)

“Well-Appearing One, all dharmas adopt matter as destination, which cannot be surpassed. Why? As matter is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt feeling, thinking, action, and consciousness as destinations, which cannot be surpassed. Why? As feeling, thinking, action, and consciousness are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the eye sphere as destination, which cannot be surpassed. Why? As the eye sphere is unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the ear, nose, tongue, body, and conscious spheres as destinations, which cannot be surpassed. Why? As the ear, nose, tongue, body, and conscious spheres are unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the sight sphere as destination, which cannot be surpassed. Why? As the sight sphere is unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the sound, smell, taste, touch, and mental-image spheres as destinations, which cannot be surpassed. Why? As the sound, smell, taste, touch, and mental-image spheres are unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the eye realm as destination, which cannot be surpassed. Why? As the eye realm is unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the ear, nose, tongue, body, and conscious realms as destinations, which cannot be surpassed. Why? As the ear, nose, tongue, body, and conscious realms are unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the sight realm as destination, which cannot be surpassed. Why? As the sight realm is unattainable in the final analysis, how can we say that destination or nondestination is existent?”

“Well-Appearing One, all dharmas adopt the sound, smell, taste, touch, and mental-image realms as destinations, which cannot be surpassed. Why? As the sound,

smell, taste, touch, and mental-image realms are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the eye consciousness realm as destination, which cannot be surpassed. Why? As the eye consciousness realm is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as destinations, which cannot be surpassed. Why? As the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the eye contact as destination, which cannot be surpassed. Why? As the eye contact is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the ear, nose, tongue, body, and conscious contacts as destinations, which cannot be surpassed. Why? As the ear, nose, tongue, body, and conscious contacts are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the feelings produced by eye contact as destinations, which cannot be surpassed. Why? As the feelings produced by eye contact are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the feelings produced by ear, nose, tongue, body, and conscious contacts as destinations, which cannot be surpassed. Why? As the feelings produced by ear, nose, tongue, body, and conscious contacts are

unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the earth realm as destination, which cannot be surpassed. Why? As the earth realm is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the water, fire, wind, space, and consciousness realms as destinations, which cannot be surpassed. Why? As the water, fire, wind, space, and consciousness realms are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt ignorance as destination, which cannot be surpassed. Why? As ignorance is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as destinations, which cannot be surpassed. Why? As action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt giving paramita as destination, which cannot be surpassed. Why? As giving paramita is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt pure-precept paramita as destination, which cannot be surpassed. Why? As pure-precept paramita is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt forbearance paramita as destination, which cannot be surpassed. Why? As forbearance paramita is unattainable in the final

analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt diligence paramita as destination, which cannot be surpassed. Why? As diligence paramita is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt meditation paramita as destination, which cannot be surpassed. Why? As meditation paramita is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt prajna paramita as destination, which cannot be surpassed. Why? As prajna paramita is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt internal emptiness as destination, which cannot be surpassed. Why? As internal emptiness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt external emptiness as destination, which cannot be surpassed. Why? As external emptiness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt internal-external emptiness as destination, which cannot be surpassed. Why? As internal-external emptiness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt emptiness of emptiness as destination, which cannot be surpassed. Why? As emptiness of emptiness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt emptiness of space as destination, which cannot be surpassed. Why? As emptiness of space is unattainable in the final

analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of ultimate truth as destination, which cannot be surpassed. Why? As emptiness of ultimate truth is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of conditioned phenomena as destination, which cannot be surpassed. Why? As emptiness of conditioned phenomena is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of unconditioned reality as destination, which cannot be surpassed. Why? As emptiness of unconditioned reality is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness in the final analysis as destination, which cannot be surpassed. Why? As emptiness in the final analysis is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of nontemporality as destination, which cannot be surpassed. Why? As emptiness of nontemporality is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of deconstruction as destination, which cannot be surpassed. Why? As emptiness of deconstruction is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of changelessness as

destination, which cannot be surpassed. Why? As emptiness of changelessness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of original nature as destination, which cannot be surpassed. Why? As emptiness of original nature is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of particular characteristics as destination, which cannot be surpassed. Why? As emptiness of particular characteristics is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of common characteristics as destination, which cannot be surpassed. Why? As emptiness of common characteristics is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of all dharmas as destination, which cannot be surpassed. Why? As emptiness of all dharmas is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of nonattainment as destination, which cannot be surpassed. Why? As emptiness of nonattainment is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of selflessness as destination, which cannot be surpassed. Why? As emptiness of selflessness is unattainable in the final analysis, how can we say that destination or nondestination is

existent?

“Well-Appearing One, all dharmas adopt emptiness of self-nature as destination, which cannot be surpassed. Why? As emptiness of self-nature is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt emptiness of selfless self-nature as destination, which cannot be surpassed. Why? As emptiness of selfless self-nature is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four bases of mindfulness as destinations, which cannot be surpassed. Why? As the four bases of mindfulness are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four correct endeavors as destinations, which cannot be surpassed. Why? As the four correct endeavors are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four bases of power as destinations, which cannot be surpassed. Why? As the four bases of power are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the five roots as destinations, which cannot be surpassed. Why? As the five roots are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the five powers as destinations, which cannot be surpassed. Why? As the five powers are unattainable in the final

analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the seven factors for enlightenment as destinations, which cannot be surpassed. Why? As the seven factors for enlightenment are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the noble eightfold path as destination, which cannot be surpassed. Why? As the noble eightfold path is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the noble truth of suffering as destination, which cannot be surpassed. Why? As the noble truth of suffering is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the noble truth of the cause of suffering as destination, which cannot be surpassed. Why? As the noble truth of the cause of suffering is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the noble truth of the cessation of suffering as destination, which cannot be surpassed. Why? As the noble truth of the cessation of suffering is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the noble truth of the path for the cessation of suffering as destination, which cannot be surpassed. Why? As the noble truth of the path for the cessation of suffering is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four meditations as destinations,

which cannot be surpassed. Why? As the four meditations are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four immeasurable minds as destinations, which cannot be surpassed. Why? As the four immeasurable minds are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four formless concentrations as destinations, which cannot be surpassed. Why? As the four formless concentrations are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the eight liberations as destinations, which cannot be surpassed. Why? As the eight liberations are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the eight vexation-overcoming meditations as destinations, which cannot be surpassed. Why? As the eight vexation-overcoming meditations are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the nine concentrations in sequence as destinations, which cannot be surpassed. Why? As the nine concentrations in sequence are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the ten universal contemplations as destinations, which cannot be surpassed. Why? As the ten universal contemplations are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the liberation gate of emptiness as

destination, which cannot be surpassed. Why? As the liberation gate of emptiness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the liberation gates of formlessness and nonaspiration as destinations, which cannot be surpassed. Why? As the liberation gates of formlessness and nonaspiration are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the five eyes as destinations, which cannot be surpassed. Why? As the five eyes are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the six supernatural powers as destinations, which cannot be surpassed. Why? As the six supernatural powers are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the samadhi gates as destinations, which cannot be surpassed. Why? As the samadhi gates are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the dharani gates as destinations, which cannot be surpassed. Why? As the dharani gates are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the Buddha’s ten abilities as destinations, which cannot be surpassed. Why? As the Buddha’s ten abilities are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the four kinds of fearlessness as destinations, which cannot be surpassed. Why? As the four kinds of fearlessness are

unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the four unhindered understandings as destinations, which cannot be surpassed. Why? As the four unhindered understandings are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt great loving-kindness as destination, which cannot be surpassed. Why? As great loving-kindness is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt great compassion, great joy, and great equanimity as destinations, which cannot be surpassed. Why? As great compassion, great joy, and great equanimity are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the eighteen distinctive features of Buddha’s wisdom and power as destinations, which cannot be surpassed. Why? As the eighteen distinctive features of Buddha’s wisdom and power are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the stream-entry effect as destination, which cannot be surpassed. Why? As the stream-entry effect is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the once-return effect, nonreturn effect, and arhat effect as destinations, which cannot be surpassed. Why? As the once-return effect, nonreturn effect, and arhat effect are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the stream-enterer as destination,

which cannot be surpassed. Why? As the stream-enterer is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the once-returner, nonreturner, and arhat as destinations, which cannot be surpassed. Why? As the once-returner, nonreturner, and arhat are unattainable in the final analysis, how can we say that destination or nondestination are existent?

“Well-Appearing One, all dharms adopt the self-enlightenment bodhi as destination, which cannot be surpassed. Why? As the self-enlightenment bodhi is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the self-enlightened one as destination, which cannot be surpassed. Why? As the self-enlightened one is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt all great bodhisattva actions as destinations, which cannot be surpassed. Why? As all great bodhisattva actions are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt all great bodhisattvas as destinations, which cannot be surpassed. Why? As all great bodhisattvas are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt the unsurpassed, perfect, and universal bodhi of the Buddhas as destination, which cannot be surpassed. Why? As the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharms adopt all Thus-Comers, Ones Worthy of

Offerings, Perfectly and Universally Enlightened Ones as destinations, which cannot be surpassed. Why? As all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the perfect knowledge of everything as destination, which cannot be surpassed. Why? As the perfect knowledge of everything is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the perfect knowledge of the forms of the paths as destination, which cannot be surpassed. Why? As the perfect knowledge of the forms of the paths is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Well-Appearing One, all dharmas adopt the perfect knowledge of all phenomena as destination, which cannot be surpassed. Why? As the perfect knowledge of all phenomena is unattainable in the final analysis, how can we say that destination or nondestination is existent?

“Therefore, Well-Appearing One, this is how bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the destination for the world.”
(The Buddha said that all dharmas adopt five aggregates, six inner spheres and realms, six outer spheres and realms, six consciousness realms, six contacts, the feelings produced by the six contacts, six fundamental components, twelve chains of dependent origination, six paramitas, twenty kinds of emptiness, thirty-seven aids to enlightenment, four noble truths, four meditations and so forth, eight liberations and so forth, three liberation gates, five eyes and six supernatural powers, all samadhi gates and all dharani gates, the Buddha’s ten abilities and so forth, the voice-hearer effects and voice-hearers, the self-enlightenment bodhi and self-enlightened ones, all

great bodhisattva actions and all great bodhisattvas, the unsurpassed bodhi and all Thus-Comers, and the three kinds of perfect knowledge as destinations, which cannot be surpassed. Why? As the five aggregates, six inner and six outer spheres and realms, and so forth, and the Thus-Comers and the perfect knowledge are unattainable in the final analysis, how can we say that destination or nondestination is existent?)

Chapter 46

Aspiring to Perfect Knowledge

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, who can develop deep belief in and understanding of such fathomless prajna paramita?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas have initiated to aspire to the unsurpassed, perfect, and universal bodhi and cultivate it diligently long enough; if they have made offerings to hundreds of thousands of koti nayuta Buddhas; if they have made great vows at various Buddhas’ places; if they have been protected and kept in the minds of numberless virtuous friends; and if the virtuous roots planted by them have grown up and become mature, then they will be able to develop a deep belief in and an insightful understanding of this fathomless prajna paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, what are the natures, phenomena, conditions, and appearances of the great bodhisattvas who are able to develop a deep belief in and understanding of the

fathomless prajna paramita?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas will overcome the natures of greed, anger, and ignorance. They will get far away from the forms of greed, anger, and ignorance. They will get far away from the conditions of greed, anger, and ignorance. They will get far away from the appearances of greed, anger, and ignorance. Furthermore, the great bodhisattvas will overcome the natures of greed and non-greed, anger and non-anger, and ignorance and non-ignorance. They will get far away from the forms of greed and non-greed, anger and non-anger, and ignorance and non-ignorance. They will get far away from the conditions of greed and non-greed, anger and non-anger, and ignorance and non-ignorance. They will get far away from the appearances of greed and non-greed, anger and non-anger, and ignorance and non-ignorance. Well-Appearing One, if the great bodhisattvas can fulfill these natures, phenomena, conditions, and appearances, they will be able to develop a deep belief in and understanding of the fathomless prajna paramita.”

(The Buddha replied to Well-Appearing One that the great bodhisattvas who can develop deep belief in and understanding of the fathomless prajna paramita must have aspired to and cultivated the unsurpassed bodhi diligently for a very long time; made offerings to numberless Buddhas; made many great vows; and stayed close to many virtuous friends. They must have overcome the natures of greed, anger, and ignorance and stayed away from attachment to the forms of greed and non-greed, anger and non-anger, and ignorance and non-ignorance.)

In the meantime, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the great bodhisattvas can develop a deep belief in and understanding of the fathomless prajna paramita, then what will they aspire to?”

The Buddha replied, “Well-Appearing One, they will aspire to the perfect knowledge of all perfect knowledge.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, if the great bodhisattvas aspire to the perfect knowledge of all perfect knowledge and view this as their destination, then these great bodhisattvas will also aspire to the perfect knowledge of all perfect knowledge with all sentient beings and view this as their common destination.”

(Besides, these great bodhisattvas will aspire to and cultivate prajna paramita with all sentient beings to attain the perfect knowledge.)

The Buddha said, “Yes, Well-Appearing One, it is as you say. If the great bodhisattvas can develop deep belief in and understanding of the fathomless prajna paramita, they will be able to aspire to the perfect knowledge of all perfect knowledge. If they aspire to the perfect knowledge of all perfect knowledge, they will also aspire to the perfect knowledge of all perfect knowledge together with all sentient beings.”

Well-Appearing One said again, “World-Honored One, the great bodhisattvas can do very difficult things. They put on strong and solid armors and say, ‘I must deliver all sentient beings so that they can realize ultimate nirvana. Although I have done this for the sentient beings, I do not see any establishment for the sentient beings.’”

The Buddha said, “Yes, Well-Appearing One, it is as you say. The great bodhisattvas can do very difficult things. They put on strong and solid armors and say, ‘I must deliver all sentient beings to let them realize ultimate nirvana. Although I have done this for the sentient beings, I do not see any establishment for the sentient beings.’”

(The great bodhisattvas put on the great armor for the sake of all sentient beings without arrogance and attachment.)

“Furthermore, Well-Appearing One, the armor that these great bodhisattvas

wear does not belong to matter. Why? Matter is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that that the armor does not belong to matter. The armor that the great bodhisattvas wear does not belong to feeling, thinking, action, and consciousness. Why? Feeling, thinking, action, and consciousness are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to feeling, thinking, action, and consciousness.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the eye sphere. Why? The eye sphere is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that that the armor does not belong to the eye sphere. The armor that the great bodhisattvas wear does not belong to the ear, nose, tongue, body, and conscious spheres. Why? The ear, nose, tongue, body, and conscious spheres are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the sight sphere. Why? The sight sphere is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that that the armor does not belong to the sight sphere. The armor that the great bodhisattvas wear does not belong to the sound, smell, taste, touch, and mental-image spheres. Why? The sound, smell, taste, touch, and mental-image spheres are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the eye realm. Why? The eye realm is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that that the armor does not belong

to the eye realm. The armor that the great bodhisattvas wear does not belong to the ear, nose, tongue, body, and conscious realms. Why? The ear, nose, tongue, body, and conscious realms are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the sight realm. Why? The sight realm is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to the sight realm. The armor that the great bodhisattvas wear does not belong to the sound, smell, taste, touch, and mental-image realms. Why? The sound, smell, taste, touch, and mental-image realms are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the eye consciousness realm. Why? The eye consciousness realm is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that that the armor does not belong to the eye consciousness realm. The armor that the great bodhisattvas wear does not belong to the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the eye contact. Why? The eye contact is nonexistent in the final analysis; it

is neither the bodhisattva nor the armor, so it is said that that the armor does not belong to the eye contact. The armor that the great bodhisattvas wear does not belong to the ear, nose, tongue, body, and conscious contacts. Why? The ear, nose, tongue, body, and conscious contacts are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the feelings produced by eye contact. Why? The feelings produced by eye contact are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that that the armor does not belong to the feelings produced by eye contact. The armor that the great bodhisattvas wear does not belong to the feelings produced ear, nose, tongue, body, and conscious contacts. Why? The feelings produced ear, nose, tongue, body, and conscious contacts are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the feelings produced ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the earth realm. Why? The earth realm is nonexistent in the final analysis; it is neither the bodhisattvas nor the armor, so it is said that that the armor does not belong to the earth realm. The armor that the great bodhisattvas wear does not belong to the water, fire, wind, space, and consciousness realms. Why? The water, fire, wind, space, and consciousness realms are nonexistent in the final analysis; they are neither the bodhisattvas nor the armor, so it is said that the armor does not belong to the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to ignorance. Why? Ignorance is nonexistent in the final analysis; it is neither

the bodhisattvas nor the armor, so it is said that that the armor does not belong to ignorance. The armor that the great bodhisattvas wear does not belong to action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? Action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are nonexistent in the final analysis; they are neither the bodhisattvas nor the armor, so it is said that the armor does not belong to action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the ‘I’. Why? The ‘I’ is nonexistent in the final analysis; it is neither the bodhisattvas nor the armor, so it is said that that the armor does not belong to the ‘I’. The armor that the great bodhisattvas wear does not belong to the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer. Why? The sentient being, the living one, and so forth, and the viewer are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the sentient being, the living one, and so forth, and the viewer.”

Fascicle 317

Chapter 46

Aspiring to Perfect Knowledge

Section 2

(In the First Assembly)

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to giving paramita. Why? Giving paramita is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to giving paramita. The armor that the great bodhisattvas wear does not belong to pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to internal emptiness. Why? Internal emptiness is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to internal emptiness. The armor that the great bodhisattvas wear does not belong to 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. Why?

External emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to realness. Why? Realness is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to realness. The armor that the great bodhisattvas wear does not belong to 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. Why? Dharma realm, dharma nature, and so forth, and the realm of the inconceivable are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the four bases of mindfulness. Why? The four bases of mindfulness are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the four bases of mindfulness. The armor that the great bodhisattvas wear does not belong to the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? The four correct endeavors, four bases of power, and so forth, and noble eightfold path are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, the armor that these great bodhisattvas wear does not

belong to the noble truth of suffering. Why? The noble truth of suffering is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to the noble truth of suffering. The armor that the great bodhisattvas wear does not belong to the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the four meditations. Why? The four meditations are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the four meditations.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the four immeasurable minds. Why? The four immeasurable minds are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the four immeasurable minds.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the four formless concentrations. Why? The four formless concentrations are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the four formless concentrations.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the eight liberations. Why? The eight liberations are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the eight liberations.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the eight vexation-overcoming meditations. Why? The eight vexation-overcoming meditations are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the eight vexation-overcoming meditations.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the nine concentrations in sequence. Why? The nine concentrations in sequence are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the nine concentrations in sequence.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the ten universal contemplations. Why? The ten universal contemplations are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the ten universal contemplations.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the liberation gate of emptiness. Why? The liberation gate of emptiness is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to the liberation gate of emptiness.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the liberation gates of formlessness and nonaspiration. Why? The liberation gates of formlessness and nonaspiration are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the five eyes. Why? The five eyes are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong

to the five eyes.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the six supernatural powers. Why? The six supernatural powers are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the six supernatural powers.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to all samadhi gates. Why? All samadhi gates are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to all samadhi gates.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to all dharani gates. Why? All dharani gates are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to all dharani gates.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the Buddha’s ten abilities. Why? The Buddha’s ten abilities are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the Buddha’s ten abilities. The armor that the great bodhisattvas wear does not belong to 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. Why? The four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, the armor that these great bodhisattvas wear does not

belong to the stream-entry effect. Why? The stream-entry effect is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to the stream-entry effect. The armor that the great bodhisattvas wear does not belong to the once-return effect, nonreturn effect, and arhat effect. Why? The once-return effect, nonreturn effect, and arhat effect are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the self-enlightenment bodhi. Why? The self-enlightenment bodhi is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to the self-enlightenment bodhi.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to the perfect knowledge of everything. Why? The perfect knowledge of everything is nonexistent in the final analysis; it is neither the bodhisattva nor the armor, so it is said that the armor does not belong to the perfect knowledge of everything. The armor that the great bodhisattvas wear does not belong to the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, the armor that these great bodhisattvas wear does not belong to all dharmas. Why? All dharmas are nonexistent in the final analysis; they are neither the bodhisattva nor the armor, so it is said that the armor does not belong to all dharmas.

“Well-Appearing One, when practicing the fathomless prajna paramita, the

great bodhisattvas put on the solid and strong armors and vow to deliver all sentient beings to let them realize insightfully and attain the ultimate nirvana.”

(The great bodhisattvas vow to wear the great armor and deliver all sentient beings, but they do not care the armor belongs to this or to that dharma. They vow to help all sentient beings, assist them to attain the unsurpassed bodhi, while they are not attached to what they are doing.)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the great bodhisattvas can put on strong and solid armors, vow to deliver all sentient beings and help them realize ultimate nirvana, these great bodhisattvas will not fall into the stage of voice-hearer or self-enlightened one. They are expected to go beyond that stage. Why? The great bodhisattvas do not put on armors to limit their effort in helping sentient beings achieve peace and happiness.”

The Buddha asked, “Well-Appearing One, based on what meanings do you say that if the great bodhisattvas can wear solid and strong armors and practice the profound prajna paramita, they will not regress to the stage of voice-hearer or self-enlightened one?”

Well-Appearing One replied, “World-Honored One, the great bodhisattvas put on the armor not for the sake of few sentient beings or for the imperfect knowledge. Why? World-Honored One, these great bodhisattvas put on the solid armors intending to universally deliver all sentient beings; namely, they will let all sentient beings attain nirvana. Because of this cause and condition, they will not fall into the stage of voice-hearer or self-enlightened one.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. These great bodhisattvas put on the armor not for the imperfect knowledge, but for the perfect knowledge. They do this not for the sake of few sentient beings, but for the sake of all sentient beings. Because of this cause and condition, the great bodhisattvas will not

fall into the stage of voice-hearer or self-enlightened one.”

(The Buddha agreed that the great bodhisattvas would not fall into the stage of voice-hearer or self-enlightened one if they could pursue the unsurpassed bodhi not for few but for all sentient beings; not for imperfect but for perfect knowledge.)

At that time, the long-lived sage Well-Appearing One said, “World-Honored One, prajna paramita is very profound. The cultivators are nonexistent. The dharmas cultivated are nonexistent. The places where cultivations occur are nonexistent. The ways for attaining cultivation are also nonexistent. Why? In the fathomless meanings of prajna paramita, not dharma is named cultivator, cultivated dharma, the place where cultivation occurs, or the way for cultivation. World-Honored One, to cultivate empty space is cultivating prajna paramita. World-Honored One, to cultivate all dharmas is cultivating prajna paramita. World-Honored One, to cultivate unreal dharmas is cultivating prajna paramita. World-Honored One, to cultivate nonexistence is cultivating prajna paramita. World-Honored One, to cultivate non-absorption is cultivating prajna paramita. World-Honored One, to cultivate driving away is cultivating prajna paramita.”

The Buddha asked, “Well-Appearing One, you say that to cultivate driving away is cultivating prajna paramita. What dharmas are driven away?”

Well-Appearing One replied, “World-Honored One, the cultivation for driving away matter is the cultivation of prajna paramita; the cultivation for driving away feeling, thinking, action, and consciousness is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the eye sphere is the cultivation of prajna paramita; the cultivation for driving away the ear, nose, tongue, body, and conscious spheres is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the sight sphere is the cultivation of prajna paramita; the cultivation for driving away the sound, smell, taste,

touch, and mental-image spheres is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the eye realm is the cultivation of prajna paramita; the cultivation for driving away the ear, nose, tongue, body, and conscious realms is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the sight realm is the cultivation of prajna paramita; the cultivation for driving away the sound, smell, taste, touch, and mental-image realms is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the eye consciousness realm is the cultivation of prajna paramita; the cultivation for driving away the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the eye contact is the cultivation of prajna paramita; the cultivation for driving away the ear, nose, tongue, body, and conscious contacts is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the feelings produced by eye contact is the cultivation of prajna paramita; the cultivation for driving away the feelings produced by ear, nose, tongue, body, and conscious contacts is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the earth realm is the cultivation of prajna paramita; the cultivation for driving away the water, fire, wind, space, and consciousness realms is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away ignorance is the cultivation of prajna paramita; the cultivation for driving away action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the ‘I’ is the cultivation

of prajna paramita; the cultivation for driving away the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away giving paramita is the cultivation of prajna paramita; the cultivation for driving away pure precept, forbearance, diligence, meditation, and prajna paramitas is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away internal emptiness is the cultivation of prajna paramita; the cultivation for driving away 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 the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away realness is the cultivation of prajna paramita; the cultivation for driving away 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 the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the four bases of mindfulness is the cultivation of prajna paramita; the cultivation for driving away the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the noble truth of suffering is the cultivation of prajna paramita; the cultivation for driving away the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the four meditations is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the four immeasurable minds is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the four formless concentrations is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the eight liberations is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the eight vexation-overcoming meditations is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the nine concentrations in sequence is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the ten universal contemplations is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the liberation gate of emptiness is the cultivation of prajna paramita; the cultivation for driving away the liberation gates of formlessness and nonaspiration is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the five eyes is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the six supernatural powers is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away all samadhi gates is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away all dharani gates is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the Buddha’s ten abilities is the cultivation of prajna paramita; the cultivation for driving away 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 the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the stream-entry effect is the cultivation of prajna paramita; the cultivation for driving away the once-return effect, nonreturn effect, and arhat effect is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the self-enlightenment bodhi is the cultivation of prajna paramita.

“World-Honored One, the cultivation for driving away the perfect knowledge of everything is the cultivation of prajna paramita; the cultivation for driving away the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is the cultivation of prajna paramita.”

The Buddha said, “Yes, Well-Appearing One, it is as you say.

“Well-Appearing One, to cultivate for driving away matter is cultivating prajna paramita; to cultivate for driving away feeling, thinking, action, and consciousness is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the eye sphere is cultivating prajna paramita; to cultivate for driving away the ear, nose, tongue, body, and conscious spheres is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the sight sphere is

cultivating prajna paramita; to cultivate for driving away the sound, smell, taste, touch, and mental-image spheres is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the eye realm is cultivating prajna paramita; to cultivate for driving away the ear, nose, tongue, body, and conscious realms is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the sight realm is cultivating prajna paramita; to cultivate for driving away the sound, smell, taste, touch, and mental-image realms is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the eye consciousness realm is cultivating prajna paramita; to cultivate for driving away the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the eye contact is cultivating prajna paramita; to cultivate for driving away the ear, nose, tongue, body, and conscious contacts is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the feelings produced by eye contact is cultivating prajna paramita; to cultivate for driving away the feelings produced by ear, nose, tongue, body, and conscious contacts is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the earth realm is cultivating prajna paramita; to cultivate for driving away the water, fire, wind, space, and consciousness realms is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away ignorance is cultivating prajna paramita; to cultivate for driving away action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the ‘I’ is cultivating prajna paramita; to cultivate for driving away the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away giving paramita is cultivating prajna paramita; to cultivate for driving away pure precept, forbearance, diligence, meditation, and prajna paramitas is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away internal emptiness is cultivating prajna paramita; to cultivate for driving away 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 cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away realness is cultivating prajna paramita; to cultivate for driving away 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 cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the four bases of mindfulness is cultivating prajna paramita; to cultivate for driving away the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the noble truth of suffering is cultivating prajna paramita; to cultivate for driving away the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is cultivating prajna paramita.

“World-honored One, to cultivate for driving away the four meditations is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the four immeasurable minds is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the four formless concentrations is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the eight liberations is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the eight vexation-overcoming meditations is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the nine concentrations in sequence is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the ten universal contemplations is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the liberation gate of emptiness is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the liberation gates of formlessness and nonaspiration is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the five eyes is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the six supernatural powers is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away all samadhi gates is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away all dharani gates is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the Buddha’s ten abilities is cultivating prajna paramita; to cultivate for driving away 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 cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the stream-entry effect is cultivating prajna paramita; to cultivate for driving away the once-return effect, nonreturn effect, and arhat effect is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the self-enlightenment bodhi is cultivating prajna paramita.

“Well-Appearing One, to cultivate for driving away the perfect knowledge of everything is cultivating prajna paramita; to cultivate for driving away the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is cultivating prajna paramita.”

(The Buddha agreed to what Well-Appearing One said: to cultivate for driving the dharma, such as the five aggregates, six inner spheres, six outer spheres, six consciousness realms, six contacts, the feelings produced by six contacts, six fundamental components of the world, the chains of dependent arising, the individuals in reincarnation, the six paramitas, various kinds of emptiness, realness and so forth, thirty-seven aids to enlightenment, four noble truths, the four meditations and so forth, the eight liberations and so forth, the three liberation gates, five eyes and six supernatural powers, all samadhi gates and all dharani gates, the Buddha’s ten abilities

and so forth, the voice-hearer effects, the self-enlightenment bodhi, and the three kinds of perfect knowledge, is cultivating prajna paramita.)

At that time, the Buddha said to the long-lived sage Well-Appearing One, “Well-Appearing One, relying on the fathomless prajna paramita, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice prajna paramita without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the fathomless meditation paramita, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice meditation paramita without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the fathomless diligence paramita, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice diligence paramita without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the fathomless forbearance paramita, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice forbearance prajna paramita without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the fathomless pure-precept paramita, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice pure-precept paramita without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the fathomless giving paramita, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice giving paramita without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on internal emptiness, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice internal emptiness without attachment, you must know that they are not regressive. Relying on 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 non-attainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on realness, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice realness without attachment, you must know that they are not regressive. Relying on 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, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice dharma realm, dharma nature, and so forth, and the realm of the inconceivable without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the four bases of mindfulness, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the four bases of mindfulness without attachment, you must know that they are not regressive. Relying on the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the four correct endeavors, four bases of power, and so forth, and noble eightfold path without

attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the noble truth of suffering, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the noble truth of suffering without attachment, you must know that they are not regressive. Relying on the noble truths of the cause of suffering, cessation of suffering, and the path for cessation of suffering, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the four meditations, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the four meditations without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the four immeasurable minds, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the four immeasurable minds without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the four formless concentrations, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the four formless concentrations without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the eight liberations, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the eight liberations without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the eight vexation-overcoming meditations, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the eight vexation-overcoming meditations without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the nine concentrations in sequence, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the nine concentrations in sequence without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the ten universal contemplations, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the ten universal contemplations without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the liberation of emptiness, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the liberation gate of emptiness without attachment, you must know that they are not regressive. Relying on the liberation of formlessness, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the liberation gate of formlessness without attachment, you must know that they are not regressive. Relying on the liberation of nonaspiration, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the liberation gate of nonaspiration without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the five eyes, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the five eyes without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the six supernatural powers, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the six supernatural powers without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on all samadhi gates, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice all samadhi gates without attachment, you must know that they are not regressive.

“Relying on all dharani gates, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice all dharani gates without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the Buddha’s ten abilities, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the Buddha’s ten abilities without attachment, you must know that they are not regressive. Relying on 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, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power without attachment, you must know that they are not regressive.

“Well-Appearing One, relying on the perfect knowledge of everything, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the perfect knowledge of everything without attachment, you must know that they are not regressive. Relying on the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, we may tell if the great bodhisattvas are not regressive. If the great bodhisattvas practice the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena without attachment, you must know that they are not regressive.

(The Buddha taught that relying on the fathomless six paramitas and other superior virtuous dharmas, we may tell if the great bodhisattvas are not regressive. If they can cultivate these superior virtuous dharmas without attachment, we must know that they are not regressive.)

“Well-Appearing One, when practicing the fathomless prajna paramita, the non-regressive great bodhisattvas will not contemplate the words and teachings other

than the Buddha's as essential.

“Well-Appearing One, when practicing the fathomless prajna paramita, the non-regressive great bodhisattvas will not believe in other paths and act accordingly.

“Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas of no regression will not be attracted by greed, hatred, ignorance, arrogance, and the rest of contaminated thoughts.

“Well-Appearing One, when practicing the fathomless prajna paramita, the non-regressive great bodhisattvas will not stay away from giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

“Well-Appearing One, when practicing the fathomless prajna paramita, the non-regressive great bodhisattvas will neither be frightened, worried, scared, sunk, and drowned, nor regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Rather, they will delightfully listen to, accept, embrace, read, recite, understand thoroughly, stay in mindfulness of, reflect on, and cultivate tirelessly the fathomless prajna paramita as they are taught.

“Well-Appearing One, you must know that these non-regressive great bodhisattvas had in previous lives heard the essential meanings of the fathomless prajna paramita and accepted, embraced, read, recited, and reflected reasonably on it. Why? Because these non-regressive great bodhisattvas are not shocked, scared, and frightened when they hear the fathomless prajna paramita. Rather, they enjoy hearing the fathomless prajna paramita; they will further accept, embrace, read, recite, understand thoroughly, stay in mindfulness of, reflect on, and cultivate prajna paramita tirelessly as they are taught.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the great bodhisattvas are not frightened, worried, scared, sunk, and drowned

and do not regress in the pursuit of the bodhi when they hear the fathomless prajna paramita, then how should they cultivate the fathomless prajna paramita?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they should incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.”

“World-Honored One, how do the great bodhisattvas incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear when they practice the fathomless prajna paramita?”

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward emptiness by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward formlessness by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward nonaspiration by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward empty space by following the causes and conditions that appear when they

practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward nonexistence by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward nonarising and nonextinction by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward noncontamination and nonpurification by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward realness by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward dharma realm by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the

perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward dharma nature by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward the nature of nonillusion by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward the nature of changelessness by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward the nature of equality by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward the nature of nonarising by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and

conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward dharma concentration by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward dharma dwelling by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward reality by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward the realm of empty space by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward the realm of the inconceivable by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward nanmaking and nondoing by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward illusions by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward dreams by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward echoes by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward images by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance

toward shadows by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward illusory images under sunlight by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward transformed things by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.

“Well-Appearing One, if the great bodhisattvas can incessantly advance toward mirages by following the causes and conditions that appear when they practice the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear.”

(The Buddha taught Well-Appearing One how great bodhisattvas, who are not frightened and do not regress in the pursuit of the unsurpassed bodhi, incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear when they practice the fathomless prajna paramita.)

Chapter 46

Aspiring to Perfect Knowledge

Section 3

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as you say, if the great bodhisattvas can incessantly advance toward emptiness, formlessness, nonaspiration, empty space, nonexistence, nonarising and nonextinction, noncontamination and nonpurification, 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, the realm of the inconceivable, nondoing and nonmaking, illusions, dreams, echoes, images, shadows, illusory images of water under sunlight, transformed things, and mirages by following the causes and conditions that appear when practicing the fathomless prajna paramita, they do incessantly advance to achieve the perfect knowledge of all perfect knowledge by following the causes and conditions that appear. World-Honored One, do these great bodhisattvas practice matter? Do they practice feeling, thinking, action, and consciousness?

“World-Honored One, do the great bodhisattvas practice the eye sphere? Do they practice the ear, nose, tongue, body, and conscious spheres?

“World-Honored One, do the great bodhisattvas practice the sight sphere? Do they practice the sound, smell, taste, touch, and mental-image spheres?

“World-Honored One, do the great bodhisattvas practice the eye realm? Do they practice the ear, nose, tongue, body, and conscious realms?

“World-Honored One, do the great bodhisattvas practice the sight realm? Do they practice the sound, smell, taste, touch, and mental-image realms?

“World-Honored One, do the great bodhisattvas practice the eye consciousness realm? Do they practice the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?

“World-Honored One, do the great bodhisattvas practice the eye contact? Do they practice the ear, nose, tongue, body, and conscious contacts?

“World-Honored One, do the great bodhisattvas practice the feelings produced by eye contact? Do they practice the feelings produced by ear, nose, tongue, body, and conscious contacts?

“World-Honored One, do the great bodhisattvas practice the earth realm? Do they practice the water, fire, wind, space, and consciousness realms?

“World-Honored One, do the great bodhisattvas practice ignorance? Do they practice action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?

“World-Honored One, do the great bodhisattvas practice giving paramita? Do they practice pure precept, forbearance, diligence, meditation, and prajna paramitas?

“World-Honored One, do the great bodhisattvas practice internal emptiness? Do they 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?

“World-Honored One, do the great bodhisattvas practice realness? Do they 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?

“World-Honored One, do the great bodhisattvas practice the four bases of mindfulness? Do they practice the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?

“World-Honored One, do the great bodhisattvas practice the noble truth of suffering? Do they practice the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

“World-Honored One, do the great bodhisattvas practice the four meditations?

“World-Honored One, do the great bodhisattvas practice the four immeasurable minds?

“World-Honored One, do the great bodhisattvas practice the four formless concentrations?

“World-Honored One, do the great bodhisattvas practice the eight liberations?

“World-Honored One, do the great bodhisattvas practice the eight vexation-overcoming meditations?

“World-Honored One, do the great bodhisattvas practice the nine concentrations in sequence?

“World-Honored One, do the great bodhisattvas practice the ten universal contemplations?

“World-Honored One, do the great bodhisattvas practice the liberation gate of emptiness? Do they practice the liberation gates of formlessness and nonaspiration?

“World-Honored One, do the great bodhisattvas practice the five eyes?

“World-Honored One, do the great bodhisattvas practice the six supernatural powers?

“World-Honored One, do the great bodhisattvas practice all samadhi gates?

“World-Honored One, do the great bodhisattvas practice all dharani gates?

“World-Honored One, do the great bodhisattvas practice the Buddha’s ten abilities? Do they 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?

“World-Honored One, do the great bodhisattvas practice the perfect knowledge of everything? Do they practice the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas do not practice matter, or feeling, thinking, action, and consciousness.

“Well-Appearing One, the great bodhisattvas do not practice the eye sphere, or the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the great bodhisattvas do not practice the sight sphere, or the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the great bodhisattvas do not practice the eye realm, or the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the great bodhisattvas do not practice the sight realm, or the sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the great bodhisattvas do not practice the eye consciousness realm, or the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm.

“Well-Appearing One, the great bodhisattvas do not practice the eye contact, or the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the great bodhisattvas do not practice the feelings

produced by eye contact, or the feelings produced by ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the great bodhisattvas do not practice the earth realm, or the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the great bodhisattvas do not practice ignorance, or action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death.

“Well-Appearing One, the great bodhisattvas do not practice giving paramita, or pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the great bodhisattvas do not practice internal emptiness, or 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, the great bodhisattvas do not practice realness, 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.

“Well-Appearing One, the great bodhisattvas do not practice the four bases of mindfulness, or the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, the great bodhisattvas do not practice the noble truth of suffering, or the noble truths of the cause of suffering, the cessation of suffering, and

the path for the cessation of suffering.

“Well-Appearing One, the great bodhisattvas do not practice the four meditations.

“Well-Appearing One, the great bodhisattvas do not practice the four immeasurable minds.

“Well-Appearing One, the great bodhisattvas do not practice the four formless concentrations.

“Well-Appearing One, the great bodhisattvas do not practice the eight liberations.

“Well-Appearing One, the great bodhisattvas do not practice the eight vexation-overcoming meditations.

“Well-Appearing One, the great bodhisattvas do not practice the nine concentrations in sequence.

“Well-Appearing One, the great bodhisattvas do not practice the ten universal contemplations.

“Well-Appearing One, the great bodhisattvas do not practice the liberation gate of emptiness, or the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, the great bodhisattvas do not practice the five eyes.

“Well-Appearing One, the great bodhisattvas do not practice the six supernatural powers.

“Well-Appearing One, the great bodhisattvas do not practice all samadhi gates.

“Well-Appearing One, the great bodhisattvas do not practice all dharani gates.

“Well-Appearing One, the great bodhisattvas do not practice the Buddha’s ten abilities, 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.

“Well-Appearing One, the great bodhisattvas do not practice the perfect knowledge of everything, or the perfect knowledge of the phenomena of the path and the perfect knowledge of all phenomena.

“Why? Well-Appearing One, in the perfect knowledge of all perfect knowledge that the great bodhisattvas have aspired to and approached incessantly by following the causes and conditions, there is no maker, no destroyer, no place where one comes from, no place where one goes, no dwelling, no direction, no area, no number, no quantity, no going, and no coming.

“Well-Appearing One, so the perfect knowledge of all perfect knowledge has neither number, quantity, going, and coming, nor the one who can realize.

“Well-Appearing One, so the perfect knowledge of all perfect knowledge cannot be realized by matter, or by feeling, thinking, action, and consciousness.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the eye sphere, or by the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the sight sphere, or by the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the eye realm, or by the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the eye consciousness realm, or by the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the eye contact, or by the ear, nose, tongue, body, and conscious

contacts.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the feelings produced by eye contact, or by the feelings produced by ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the earth realm, or by the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by ignorance, or by action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by giving paramita, or by pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by internal emptiness, or by 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, the perfect knowledge of all perfect knowledge cannot be realized by realness, or by 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, the perfect knowledge of all perfect knowledge cannot be realized by the four bases of mindfulness, or by the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the noble truth of suffering, or by the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the four meditations.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the four immeasurable minds.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the four formless concentrations.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the eight liberations.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the eight vexation-overcoming meditations.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the nine concentrations in sequence.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the ten universal contemplations.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the liberation gate of emptiness, or by the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot

be realized by the five eyes.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the six supernatural powers.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by all samadhi gates.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by all dharani gates.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the Buddha’s ten abilities, or by 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, the perfect knowledge of all perfect knowledge cannot be realized by the stream-entry effect, or by the once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the self-enlightenment bodhi.

“Well-Appearing One, the perfect knowledge of all perfect knowledge cannot be realized by the perfect knowledge of everything, or by the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why?

“Well-Appearing One, it is because matter is the perfect knowledge of all perfect knowledge; feeling, thinking, action, and consciousness are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the eye sphere is the perfect knowledge of all perfect knowledge; the ear, nose, tongue, body, and conscious spheres are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the sight sphere is the perfect knowledge of all perfect

knowledge; the sound, smell, taste, touch, and mental-image spheres are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the eye realm is the perfect knowledge of all perfect knowledge; the ear, nose, tongue, body, and conscious realms are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the sight realm is the perfect knowledge of all perfect knowledge; the sound, smell, taste, touch, and mental-image realms are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the eye consciousness realm is the perfect knowledge of all perfect knowledge; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the eye contact is the perfect knowledge of all perfect knowledge; the ear, nose, tongue, body, and conscious contacts are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the feelings produced by eye contact is the perfect knowledge of all perfect knowledge; the feelings produced by ear, nose, tongue, body, and conscious contacts are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the earth realm is the perfect knowledge of all perfect knowledge; the water, fire, wind, space, and consciousness realms are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, ignorance is the perfect knowledge of all perfect knowledge; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, giving paramita is the perfect knowledge of all perfect

knowledge; pure precept, forbearance, diligence, meditation, and prajna paramitas are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, internal emptiness is the perfect knowledge of all perfect knowledge; 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 the perfect knowledge of all perfect knowledge.

“Well-Appearing One, realness is the perfect knowledge of all perfect knowledge; 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 the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the four bases of mindfulness are the perfect knowledge of all perfect knowledge; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the noble truth of suffering is the perfect knowledge of all perfect knowledge; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the four meditations are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the four immeasurable minds are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the four formless concentrations are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the eight liberations are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the eight vexation-overcoming meditations are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the nine concentrations in sequence are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the ten universal contemplations are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the liberation gate of emptiness is the perfect knowledge of all perfect knowledge; the liberation gates of formlessness and nonaspiration are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the five eyes are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the six supernatural powers are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, all samadhi gates are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, all dharani gates are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the Buddha’s ten abilities are the perfect knowledge of all perfect knowledge; 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 perfect knowledge of all perfect knowledge.

“Well-Appearing One, the stream-entry effect is the perfect knowledge of all perfect knowledge; the once-return effect, nonreturn effect, and arhat effect are the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the self-enlightenment bodhi is the perfect knowledge of all perfect knowledge.

“Well-Appearing One, the perfect knowledge of everything is the perfect knowledge of all perfect knowledge; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are the perfect knowledge of all perfect knowledge.

“Why? Well-Appearing One, the realness of matter, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of feeling, thinking, action, and consciousness; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the eye sphere, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the ear, nose, tongue, body, and conscious spheres; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the sight sphere, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the sound,

smell, taste, touch, and mental-image spheres; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the eye realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the ear, nose, tongue, body, and conscious realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the sight realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the sound, smell, taste, touch, and mental-image realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the eye consciousness realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the eye contact, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the ear, nose, tongue, body, and conscious contacts; the realness of the perfect knowledge of all

perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the feelings produced by eye contact, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the feelings produced by ear, nose, tongue, body, and conscious contacts; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the earth realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the water, fire, wind, space, and consciousness realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of ignorance, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of giving paramita, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same

realness. They are neither different nor separate.

“Well-Appearing One, the realness of internal emptiness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of realness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the four bases of mindfulness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the realness of the perfect knowledge of

all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the noble truth of suffering, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the four meditations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the four immeasurable minds, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the four formless concentrations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the eight liberations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the eight vexation-overcoming meditations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the nine concentrations in sequence, the realness of the perfect knowledge of all perfect knowledge, and the realness of all

dharma are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the ten universal contemplations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharma are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the liberation gate of emptiness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the liberation gates of formlessness and nonaspiration, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the five eyes, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the six supernatural powers, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of all samadhi gates, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the dharani gates, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the Buddha’s ten abilities, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the stream-entry effect, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the once-return effect, nonreturn effect, and arhat effect; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the self-enlightenment bodhi, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.

“Well-Appearing One, the realness of the perfect knowledge of everything, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate. The realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither different nor separate.”

(When Well-Appearing One asked this question: If the great bodhisattvas incessantly advance and reach emptiness, formlessness, nonaspiration, and so forth, and dreams, echoes, images, and mirages by following the causes and conditions that appear when practicing prajna paramita, do they practice various dharmas? The Buddha's reply is no. The Buddha further explained that various dharmas cannot realize the perfect knowledge of all perfect knowledge. Why? It is because various dharmas are the perfect knowledge of all perfect knowledge. Why? The Buddha said, the realness of

various dharmas and the realness of the perfect knowledge of all perfect knowledge are the same realness; they are neither different nor separate.)

Chapter 47

Realness

Section 1

(In The First Assembly)

At that time, the heavenly sons from the realm of desire and the realm of form went to the Buddha's place. They each carried the heavenly incenses of tagara, tamala, and sandalwood, as well as the heavenly flowers, such as green lotuses, red lotuses, dark red lotuses, white lotuses, beautiful fragrant flowers, beautiful and exquisite sound flowers, and great exquisite sound flowers. They scattered the heavenly incenses and heavenly flowers in the air as offerings to the Buddha in the process of traveling. When they arrived, they all bowed down to the ground before the Buddha's feet, stood to the side, and said, "World-Honored One, prajna paramita is very fathomless. It is difficult to understand and become awakened to. It goes beyond one's reflection. It is subtle, exquisite, and tranquil. Only the wise ones can understand it; the ordinary sentient beings of the world cannot accept and believe in it. It equals the unsurpassed, perfect, and universal bodhi of the Buddha. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have taught in prajna paramita sutras: 'Matter is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is matter. Feeling, thinking, action, and consciousness are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is feeling, thinking,

action, and consciousness. The eye sphere is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye sphere. The ear, nose, tongue, body, and conscious spheres are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the ear, nose, tongue, body, and conscious spheres. The sight sphere is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the sight sphere. The sound, smell, taste, touch, and mental-image spheres are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the sound, smell, taste, touch, and mental-image spheres. The eye realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye realm. The ear, nose, tongue, body, and conscious realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the ear, nose, tongue, body, and conscious realms. The sight realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the sight realm. The sound, smell, taste, touch, and mental-image realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the sound, smell, taste, touch, and mental-image realms. The eye consciousness realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The eye contact is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye contact. The ear, nose, tongue, body, and conscious contacts are the perfect knowledge of all

perfect knowledge; the perfect knowledge of all perfect knowledge is the ear, nose, tongue, body, and conscious contacts. The feelings produced by eye contact is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the feelings produced by ear, nose, tongue, body, and conscious contacts. The earth realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the earth realm. The water, fire, wind, space, and consciousness realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the water, fire, wind, space, and consciousness realms.

Ignorance is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is ignorance. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is action, consciousness, and so forth, and old age and death.

Giving paramita is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is pure precept, forbearance, diligence, meditation, and prajna paramitas. Internal emptiness is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is 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 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 the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Realness is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is 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 the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is dharma realm, dharma nature, and so forth, and the realm of the inconceivable. The four bases of mindfulness are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four bases of mindfulness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the four correct endeavors, four bases of power, and so forth, and noble eightfold path. The noble truth of suffering is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The four meditations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four meditations; the four immeasurable minds are the perfect

knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four immeasurable minds; the four formless concentrations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four formless concentrations. The eight liberations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eight liberations; the eight vexation-overcoming meditations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eight vexation-overcoming meditations; the nine concentrations in sequence are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the nine concentrations in sequence; the ten universal contemplations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the ten universal contemplations. The liberation gate of emptiness is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the liberation gate of emptiness; the liberation gates of formlessness and nonaspiration are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the liberation gates of formlessness and nonaspiration. The five eyes are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the five eyes; the six supernatural powers are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the six supernatural powers. The samadhi gates are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the samadhi gates; the dharani gates are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the dharani gates. The Buddha's ten abilities are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the Buddha's ten abilities. 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 perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power. The stream-entry effect is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the stream-entry effect. The once-return effect, nonreturn effect, and arhat effect are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the once-return effect, nonreturn effect, and arhat effect. The self-enlightenment bodhi is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the self-enlightenment bodhi. The perfect knowledge of everything is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the perfect knowledge of everything; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. The unsurpassed, perfect, and universal bodhi of the Buddhas is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the unsurpassed, perfect, and universal bodhi of the Buddhas.'

"Why? It is because the realness of matter, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of feeling, thinking, action, and consciousness; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the eye sphere, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear, nose, tongue, body, and conscious spheres; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the sight sphere, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the sound, smell, taste, touch, and mental-image spheres; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the eye realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear, nose, tongue, body, and conscious realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the sight realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the sound, smell, taste, touch, and mental-image realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the eye consciousness realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same

realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the eye contact, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear, nose, tongue, body, and conscious contacts; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the feelings produced by eye contact, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the feelings produced by ear, nose, tongue, body, and conscious contacts; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the earth realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the water, fire, wind, space, and consciousness realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of ignorance, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither

dualistic nor different; they are unexhausted. The realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of giving paramita, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of internal emptiness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of realness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the four bases of mindfulness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the noble truth of suffering, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the four meditations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the four immeasurable minds and four formless concentrations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the eight liberations, the realness of the perfect knowledge of

all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the liberation gate of emptiness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the liberation gates of formlessness and nonaspiration, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the five eyes, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the six supernatural powers, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the samadhi gates, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the dharani gates, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the Buddha’s ten abilities, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same

realness. They are neither dualistic nor different; they are unexhausted. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the stream-entry effect, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the once-return effect, nonreturn effect, and arhat effect; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the self-enlightenment bodhi, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the perfect knowledge of everything, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“The realness of the unsurpassed, perfect, and universal bodhi of the Buddhas, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.”

Fascicle 319

Chapter 47

Realness

Section 2

(In the First Assembly)

At that time, the World-Honored One said to the heavenly sons of the realm of desire and the realm of form, “Yes, you are right. It is as you say.

“You are right, heavenly sons. Matter is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is matter; feeling, thinking, action, and consciousness are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is feeling, thinking, action, and consciousness.

“Heavenly sons, the eye sphere is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye sphere; the ear, nose, tongue, body, and conscious spheres are the perfect knowledge, and the perfect knowledge of all perfect knowledge is the ear, nose, tongue, body, and conscious spheres.

“Heavenly sons, the sight sphere is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the sight sphere. The sound, smell, taste, touch, and mental-image spheres are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the sound, smell, taste, touch, and mental-image spheres.

“Heavenly sons, the eye realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye realm. The ear, nose, tongue, body, and conscious realms are the perfect knowledge of all perfect

knowledge; the perfect knowledge of all perfect knowledge is the ear, nose, tongue, body, and conscious realms.

“Heavenly sons, the sight realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the sight realm. The sound, smell, taste, touch, and mental-image realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the sound, smell, taste, touch, and mental-image realms.

“Heavenly sons, the eye consciousness realm is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Heavenly sons, the eye contact is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eye contact. The ear, nose, tongue, body, and conscious contacts are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the ear, nose, tongue, body, and conscious contacts.

“Heavenly sons, the feelings produced by eye contact are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the feelings produced by ear, nose, tongue, body, and conscious contacts.

“Heavenly sons, the earth realm is the perfect knowledge of all perfect

knowledge, and the perfect knowledge of all perfect knowledge is the earth realm.

The water, fire, wind, space, and consciousness realms are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the water, fire, wind, space, and consciousness realms.

“Heavenly sons, ignorance is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is ignorance. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is action, consciousness, and so forth, and old age, and death.

“Heavenly sons, giving paramita is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Heavenly sons, internal emptiness is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is internal emptiness. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Heavenly sons, realness is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is 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 the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Heavenly sons, the four bases of mindfulness are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four bases of mindfulness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Heavenly sons, the noble truth of suffering is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Heavenly sons, the four meditations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four meditations.

“Heavenly sons, the four immeasurable minds are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four

immeasurable minds.

“Heavenly sons, the four formless concentrations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the four formless concentrations.

“Heavenly sons, the eight liberations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eight liberations.

“Heavenly sons, the eight vexation-overcoming meditations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the eight vexation-overcoming meditations.

“Heavenly sons, the nine concentrations in sequence are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the nine concentrations in sequence.

“Heavenly sons, the ten universal contemplations are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the ten universal contemplations.

“Heavenly sons, the liberation gate of emptiness is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the liberation gates of formlessness and nonaspiration.

“Heavenly sons, the five eyes are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the five eyes.

“Heavenly sons, the six supernatural powers are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the six supernatural powers.

“Heavenly sons, the samadhi gates are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the samadhi gates.

“Heavenly sons, the dharani gates are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the dharani gates.

“Heavenly sons, the Buddha’s ten abilities are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the Buddha’s ten abilities. 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 perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Heavenly sons, the stream-entry effect is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the stream-entry effect. The once-return effect, nonreturn effect, and arhat effect are the perfect knowledge of all perfect knowledge; the perfect knowledge of all perfect knowledge is the once-return effect, nonreturn effect, and arhat effect.

“Heavenly sons, the self-enlightenment bodhi is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the self-enlightenment bodhi.

“Heavenly sons, the perfect knowledge of everything is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the perfect knowledge of everything. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the perfect knowledge of the forms of the paths and the perfect

knowledge of all phenomena.

“Heavenly sons, the unsurpassed, perfect, and universal bodhi of the Buddhas is the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Why? Heavenly sons, the realness of matter, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of feeling, thinking, action, and consciousness; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the eye sphere, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear, nose, tongue, body, and conscious spheres; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the sight sphere, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear, nose, tongue, body, and conscious spheres; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the eye realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness

of the ear, nose, tongue, body, and conscious realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the sight realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the sound, smell, taste, touch, and mental-image realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the eye consciousness realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the eye contact, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the ear, nose, tongue, body, and conscious contacts; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the feelings produced by eye contact, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the feelings produced by ear, nose, tongue, body, and

conscious contacts; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the earth realm, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the water, fire, wind, space, and consciousness realms; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of ignorance, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of giving paramita, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of pure precept, forbearance, diligence, meditation, and prajna paramitas; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of internal emptiness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness

of space, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of realness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. 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 space, and the realm of the inconceivable; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the four bases of mindfulness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the noble truth of suffering, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The

realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the four meditations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the four immeasurable minds, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the four formless concentrations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the eight liberations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the eight vexation-overcoming meditations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the nine concentrations in sequence, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the ten universal contemplations, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are

the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the liberation gate of emptiness, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the liberation gates of formlessness and nonaspiration, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the five eyes, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the six supernatural powers, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the samadhi gates, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the dharani gates, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the Buddha’s ten abilities, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. 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; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same

realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the stream-entry effect, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the once-return effect, nonreturn effect, and arhat effect; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the self-enlightenment bodhi, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the perfect knowledge of everything, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted. The realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, the realness of the perfect knowledge of all perfect knowledge, and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

“Heavenly sons, the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas; the realness of the perfect knowledge of all perfect knowledge; and the realness of all dharmas are the same realness. They are neither dualistic nor different; they are unexhausted.

(The Buddha confirmed what the heavenly sons said. That is, various dharmas are the perfect knowledge of all perfect knowledge, and the perfect knowledge of all perfect knowledge is various dharmas. Why? It is because the realness of all dharmas and the realness of the perfect knowledge of all perfect knowledge are the same realness. They are neither dualistic nor different; they are unexhausted.)

“Heavenly sons, upon contemplating this meaning, I considered not sharing it with others and initially decided to keep it to myself. Why? This meaning is too profound for one to perceive or become awakened. It is beyond one’s reflection. It is subtle, exquisite, hidden, and tranquil, only the wise and knowledgeable ones can realize it. The ordinary sentient beings cannot believe and accept that the fathomless prajna paramita is the unsurpassed, perfect, and universal bodhi, which is realized and attained by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

“Heavenly sons, such unsurpassed, perfect, and universal bodhi cannot realize and cannot be realized, anywhere and anytime. Heavenly sons, this dharma is profound and exquisite; it is not manifested in dualistic form; it cannot be measured and imagined by various worldly means.

(The Buddha explained the characteristics of the profound dharma in these paragraphs. It is profound and difficult for ordinary sentient beings to understand.)

“Heavenly sons, because empty space is very profound, this dharma is very profound. Because realness is very profound, this dharma is very profound. Because dharma realm is very profound, this dharma is very profound. Because dharma nature is very profound, this dharma is very profound. Because the nature of nonillusion is very profound, this dharma is very profound. Because the nature of changelessness is very profound, this dharma is very profound. Because the nature of equality is very profound, this dharma is very profound. Because the nature of nonarising is very profound, this dharma is very profound. Because dharma concentration is very profound, this dharma is very profound. Because dharma dwelling is very profound, this dharma is very profound. Because reality is very profound, this dharma is very profound. Because the realm of empty space is very profound, this dharma is very profound. Because the realm of the inconceivable is very profound, this dharma is

very profound.

“Heavenly sons, because empty space is very profound, this dharma is very profound. Because noncoming and nongoing are very profound, this dharma is very profound. Because nonarising and nonextinction are very profound, this dharma is very profound. Because noncontamination and nonpurification are very profound, this dharma is very profound. Because nonknowing and nonattainment are very profound, this dharma is very profound. Because nonmaking and nondoing are very profound, this dharma is very profound.

“Heavenly sons, because the ‘I’ is very profound, this dharma is very profound. Because the sentient being is very profound, this dharma is very profound. Because the living one is very profound, this dharma is very profound. Because the one who raises others is very profound, this dharma is very profound. Because the gentleperson is very profound, this dharma is very profound. Because the individual in reincarnation is very profound, this dharma is very profound. Because the mentally born one is very profound, this dharma is very profound. Because the learned child is very profound, this dharma is very profound. Because the maker is very profound, this dharma is very profound. Because the receiver is very profound, this dharma is very profound. Because the knower is very profound, this dharma is very profound. Because the viewer is very profound, this dharma is very profound.

“Heavenly sons, because matter is very profound, this dharma is very profound; because feeling, thinking, action, and consciousness are very profound, this dharma is very profound.

“Heavenly sons, because the eye sphere is very profound, this dharma is very profound; because the ear, nose, tongue, body, and conscious spheres are very profound, this dharma is very profound.

“Heavenly sons, because the sight sphere is very profound, this dharma is very

profound; because the sound, smell, taste, touch, and mental-image spheres are very profound, this dharma is very profound.

“Heavenly sons, because the eye realm is very profound, this dharma is very profound; because the ear, nose, tongue, body, and conscious realms are very profound, this dharma is very profound.

“Heavenly sons, because the sight realm is very profound, this dharma is very profound; because the sound, smell, taste, touch, and mental-image realms are very profound, this dharma is very profound.

“Heavenly sons, because the eye consciousness realm is very profound, this dharma is very profound; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are very profound, this dharma is very profound.

“Heavenly sons, because the eye contact is very profound, this dharma is very profound; because the ear, nose, tongue, body, and conscious contacts are very profound, this dharma is very profound.

“Heavenly sons, because the feelings produced by eye contact are very profound, this dharma is very profound; because the feelings produced by ear, nose, tongue, body, and conscious contacts are very profound, this dharma is very profound.

“Heavenly sons, because the earth realm is very profound, this dharma is very profound; because the water, fire, wind, space, and consciousness realms are very profound, this dharma is very profound.

“Heavenly sons, because ignorance is very profound, this dharma is very profound; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are very profound, this dharma is very profound.

“Heavenly sons, because giving paramita is very profound, this dharma is very

profound. Because pure-precept paramita is very profound, this dharma is very profound. Because forbearance paramita is very profound, this dharma is very profound. Because diligence paramita is very profound, this dharma is very profound. Because meditation paramita is very profound, this dharma is very profound. Because prajna paramita is very profound, this dharma is very profound.

“Heavenly sons, because internal emptiness is very profound, this dharma is very profound. 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 very profound, this dharma is very profound.

“Heavenly sons, because the four bases of mindfulness are very profound, this dharma is very profound; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are very profound, this dharma is very profound.

“Heavenly sons, because the noble truth of suffering is very profound, this dharma is very profound; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are very profound, this dharma is very profound.

“Heavenly sons, because the four meditations are very profound, this dharma is very profound; because the four immeasurable minds and four formless concentrations are very profound, this dharma is very profound.

“Heavenly sons, because the eight liberations are very profound, this dharma

is very profound; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are very profound, this dharma is very profound.

“Heavenly sons, because the liberation gate of emptiness is very profound, this dharma is very profound; because the liberation gates of formlessness and nonaspiration are very profound, this dharma is very profound.

“Heavenly sons, because the five eyes are very profound, this dharma is very profound; because the six supernatural powers are very profound, this dharma is very profound.

“Heavenly sons, because the samadhi gates are very profound, this dharma is very profound; because the dharani gates are very profound, this dharma is very profound.

“Heavenly sons, because the Buddha’s ten abilities are very profound, this dharma is very profound; 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 very profound, this dharma is very profound.

“Heavenly sons, because the stream-entry effect is very profound, this dharma is very profound; because the once-return effect, nonreturn effect, and arhat effect are very profound, this dharma is very profound.

“Heavenly sons, because the self-enlightenment bodhi is very profound, this dharma is very profound.

“Heavenly sons, because the perfect knowledge of everything is very profound, this dharma is very profound; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are very profound, this dharma is very profound.

“Heavenly sons, because all Buddha dharma are very profound, this dharma is very profound.”

In the meantime, the heavenly sons of the realm of desire and the realm of form said to the Buddha, “World-Honored One, the dharma you are teaching is so profound, exquisite, and subtle that the ordinary sentient beings in the world cannot believe in and accept it.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing matter, feeling, thinking, action, and consciousness.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious spheres.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the sight, sound, smell, taste, touch, and mental-image spheres.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious realms.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the sight, sound, smell, taste, touch, and mental-image realms.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“World-Honored One, this profound, exquisite, and subtle dharma is taught

not for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the earth, water, fire, wind, space, and consciousness realms.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing 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 all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing 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.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the four meditations, four immeasurable minds, and four formless concentrations.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the liberation gate of emptiness, the liberation gate of formlessness, and the liberation gate of nonaspiration.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the five eyes and six supernatural powers.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the samadhi gates and dharani gates.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing 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.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the self-enlightenment bodhi.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“World-Honored One, this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing all Buddha dharmas.

“World-Honored One, the sentient beings of the world always act with absorption and grasping and thus initiate attachment to the ‘I’ and the associated images. They claim that matter is the ‘I’ and its associated images; feeling, thinking, action, and consciousness are the ‘I’ and its associated images. They claim that the eye sphere is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious spheres are the ‘I’ and its associated images. They claim that the sight sphere is the ‘I’ and its associated images; the sound, smell, taste, touch, and mental-image spheres are the ‘I’ and its associated images. They claim that the eye realm is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious realms are the ‘I’ and its associated images. They claim that the eye consciousness realm is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious consciousness realms are the ‘I’ and its associated images. They claim that the eye contact is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious contacts are the ‘I’ and its associated images. They claim that the feelings produced by eye contact are

the 'I' and its associated images; the feelings produced by ear, nose, tongue, body, and conscious contacts are the 'I' and its associated images. They claim that the earth realm is the 'I' and its associated images; the water, fire, wind, space, and consciousness realms are the 'I' and its associated images. They claim that ignorance is the 'I' and its associated images; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are the 'I' and its associated images. They claim that giving paramita is the 'I' and its associated images; pure-precept paramita is the 'I' and its associated images; forbearance paramita is the 'I' and its associated images; diligence paramita is the 'I' and its associated images; meditation paramita is the 'I' and its associated images; prajna paramita is the 'I' and its associated images. They claim that internal emptiness is the 'I' and its associated images; 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 the 'I' and its associated images. They claim that realness is the 'I' and its associated images; 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 the 'I' and its associated images. They claim that the four bases of mindfulness are the 'I' and its associated images; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the 'I' and its associated images. They claim that the noble truth of

suffering is the ‘I’ and its associated images; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the ‘I’ and its associated images. They claim that the four meditations are the ‘I’ and its associated images; the four immeasurable minds and four formless concentrations are the ‘I’ and its associated images. They claim that the eight liberations are the ‘I’ and its associated images; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are the ‘I’ and its associated images. They claim that the liberation gate of emptiness is the ‘I’ and its associated images; the liberation gates of formlessness and nonaspiration are the ‘I’ and its associated images. They claim that the five eyes are the ‘I’ and its associated images; the six supernatural powers are the ‘I’ and its associated images. They claim that the samadhi gates are the ‘I’ and its associated images; the dharani gates are the ‘I’ and its associated images. They claim that the Buddha’s ten abilities are the ‘I’ and its associated images; 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 ‘I’ and its associated images. They claim that the stream-entry effect is the ‘I’ and its associated images; the once-return effect, nonreturn effect, and arhat effect are the ‘I’ and its associated images. They claim that the self-enlightenment bodhi is the ‘I’ and its associated images. They claim that the perfect knowledge of everything is the ‘I’ and its associated images; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are the ‘I’ and its associated images.”

At that time, the Buddha said to the heavenly sons, “Yes, it is as you say.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing matter, feeling, thinking, action, and consciousness.

(The Buddha again confirmed what the heavenly sons said. The profound dharma, the fathomless prajna paramita, is taught not for the sake of absorbing or renouncing various dharmas, while the ordinary sentient beings are used to think that various dharmas are the “I” and its associated images. Because of this attachment, they are always vexed by grasping and renunciation.)

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious spheres.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the sight, sound, smell, taste, touch, and mental-image spheres.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious realms.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the sight, sound, smell, taste, touch, and mental-image realms.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious contacts.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the feelings produced by

eye, ear, nose, tongue, body, and conscious contacts.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the earth, water, fire, wind, space, and consciousness realms.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing 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 all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing 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 sons, you must know that this profound, exquisite, and subtle

dharma is taught not for the sake of absorbing or renouncing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the noble truths of suffering, the cause, of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the four meditations, four immeasurable minds, and four formless concentrations.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the liberation gate of emptiness, the liberation gate of formlessness, and the liberation gate of nonaspiration.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the five eyes and six supernatural powers.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the samadhi gates and dharani gates.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing 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.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the self-enlightenment bodhi.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“Heavenly sons, you must know that this profound, exquisite, and subtle dharma is taught not for the sake of absorbing or renouncing all Buddha dharmas.”

Fascicle 320

Chapter 47

Realness

Section 3

(In the First Assembly)

“Heavenly sons, many sentient beings of the world have unfortunately practiced with absorption and grasping and initiated attachment to the ‘I’ and the associated images. They thus claim that matter is the ‘I’ and its associated images; feeling, thinking, action, and consciousness are the ‘I’ and its associated images. They claim that the eye sphere is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious spheres are the ‘I’ and its associated images. They claim that the sight sphere is the ‘I’ and its associated images; the sound, smell, taste, touch, and mental-image spheres are the ‘I’ and its associated images. They claim that the eye realm is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious realms are the ‘I’ and its associated images. They claim that the eye consciousness realm is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious consciousness realms are the ‘I’ and its associated images. They claim that the eye contact is the ‘I’ and its associated images; the ear, nose, tongue, body, and conscious contacts are the ‘I’ and its associated images. They claim that the feelings produced by eye contact are the ‘I’ and its associated images; the feelings produced by ear, nose, tongue, body, and conscious contacts are the ‘I’ and its associated images. They claim that the earth realm is the ‘I’ and its associated images; the water, fire, wind, space, and consciousness realms are the ‘I’ and its associated images. They claim that ignorance is the ‘I’ and its associated images; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and

death are the 'I' and its associated images. They claim that giving paramita is the 'I' and its associated images; pure-precept paramita is the 'I' and its associated images; forbearance paramita is the 'I' and its associated images; diligence paramita is the 'I' and its associated images; meditation paramita is the 'I' and its associated images; prajna paramita is the 'I' and its associated images. They claim that internal emptiness is the 'I' and its associated images; 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 the 'I' and its associated images. They claim that realness is the 'I' and its associated images; 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 the 'I' and its associated images. They claim that the four bases of mindfulness are the 'I' and its associated images; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the 'I' and its associated images. They claim that the noble truth of suffering is the 'I' and its associated images; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the 'I' and its associated images. They claim that the four meditations are the 'I' and its associated images; the four immeasurable minds and four formless concentrations are the 'I' and its associated images. They claim that the eight liberations are the 'I' and its associated images; the eight vexation-overcoming meditations, nine concentrations in sequence,

and ten universal contemplations are the 'I' and its associated images. They claim that the liberation gate of emptiness is the 'I' and its associated images; the liberation gates of formlessness and nonaspiration are the 'I' and its associated images. They claim that the five eyes are the 'I' and its associated images; the six supernatural powers are the 'I' and its associated images. They claim that the samadhi gates are the 'I' and its associated images; the dharani gates are the 'I' and its associated images. They claim that the Buddha's ten abilities are the 'I' and its associated images; 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 'I' and its associated images. They claim that the stream-entry effect is the 'I' and its associated images; the once-return effect, nonreturn effect, and arhat effect are the 'I' and its associated images. They claim that the self-enlightenment bodhi is the 'I' and its associated images. They claim that the perfect knowledge of everything is the 'I' and its associated images; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are the 'I' and its associated images.

(The Buddha continued to teach various heavenly sons that this profound, exquisite, and subtle dharma, namely the fathomless prajna paramita, is taught not for the sake of absorbing or renouncing all dharmas, but unfortunately many sentient beings have practiced prajna paramita with absorption and grasping; they initiate attachment to various dharmas and claim that they are the 'I' and its associated images.)

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing matter, feeling, thinking, action, and consciousness, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious spheres, then they are

unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything,

perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the sight, sound, smell, taste, touch, and mental-image spheres, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious realms, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness,

formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the sight, sound, smell, taste, touch, and mental-image realms, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless

concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the eye, ear, nose, tongue, body, and conscious contacts, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the earth, water, fire, wind, space, and consciousness realms, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing ignorance, action, consciousness, name and form, six sense spheres,

contact, reception, craving, grasping, existence, birth, old age, and death, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi

gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing 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, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing 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, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure

precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all

phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the four meditations, four immeasurable minds, and four formless concentrations, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the liberation gates of emptiness, formlessness, and nonaspiration, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the five eyes and the six supernatural powers, then they are unable to cultivate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They are unable to realize 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 are unable to realize 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 are unable to 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. They are unable to realize the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are unable to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They are unable to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are unable to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They are unable to cultivate the five eyes and the six supernatural powers. They are unable to cultivate the samadhi gates and the dharani gates. They are unable to 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. They are unable to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena."

(The Buddha further said that if the bodhisattvas practice for the sake of absorbing or renouncing various dharmas, then they are unable to cultivate or realize the six paramitas and the rest of superior virtuous dharmas.)