

The Great Prajna Paramita Sutra

Volume 17

(Fascicles 321-340)

Translated by

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A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

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Fascicle 321

Chapter 47

Realness

Section 4

(In the First Assembly)

“Heavenly sons, if the bodhisattvas practice for the sake of absorbing or renouncing the samadhi gates and the dharani gates, 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 able 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 Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha's wisdom and power, 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 able 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 stream-entry effect, once-return effect, nonreturn effect, and arhat effect, 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 able 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 self-enlightenment bodhi, 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 able 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 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, 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 able 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 said that if the bodhisattvas practice for the sake of absorbing or

renouncing various dharmas, they are unable to cultivate or realize the six paramitas and the rest of superior virtuous dharmas.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, this profound, exquisite, and subtle dharma complies with all dharmas. What dharmas does this profound, exquisite, and subtle dharma comply with?

“World-Honored One, this profound, exquisite, and subtle dharma complies with prajna, meditation, diligence, forbearance, pure precept, and giving paramitas.

“World-Honored One, this profound, exquisite, and subtle dharma complies 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.

“World-Honored One, this profound, exquisite, and subtle dharma complies 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.

“World-Honored One, this profound, exquisite, and subtle dharma complies 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.

“World-Honored One, this profound, exquisite, and subtle dharma complies

with 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 complies with the four meditations, four immeasurable minds, and four formless concentrations.

“World-Honored One, this profound, exquisite, and subtle dharma complies with the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“World-Honored One, this profound, exquisite, and subtle dharma complies with the liberation gates of emptiness, formlessness, and nonaspiration.

“World-Honored One, this profound, exquisite, and subtle dharma complies with the five eyes and the six supernatural powers.

“World-Honored One, this profound, exquisite, and subtle dharma complies with the samadhi gates and the dharani gates.

“World-Honored One, this profound, exquisite, and subtle dharma complies with 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 complies with the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

(Well-Appearing One said to the Buddha that this profound, exquisite, and subtle dharma complies with the six paramitas, twenty kinds of emptiness, and so forth, and the three kinds of perfect knowledge.)

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder other dharmas. What dharmas does it not hinder?

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder matter, feeling, thinking, action, and consciousness.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the eye, ear, nose, tongue, body, and conscious spheres.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the sight, sound, smell, taste, touch, and mental-image spheres.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the eye, ear, nose, tongue, body, and conscious realms.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the sight, sound, smell, taste, touch, and mental-image realms.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the earth, water, fire, wind, space, and consciousness realms.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder 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 does not hinder giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder 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, this profound, exquisite, and subtle dharma does not hinder 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 space, and the realm of the inconceivable.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder 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 does not hinder 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 does not hinder the four meditations, four immeasurable minds, and four formless concentrations.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the liberation gates of emptiness, formlessness, and nonaspiration.

“World-Honored One, this profound, exquisite, and subtle dharma does not

hinder the five eyes and the six supernatural powers.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the samadhi gates and the dharani gates.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder 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 does not hinder the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the self-enlightenment bodhi.

“World-Honored One, this profound, exquisite, and subtle dharma does not hinder the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

(Well-Appearing One continued to say that this profound, exquisite, and subtle dharma does not hinder the five aggregates, six inner spheres, six outer spheres, five fundamental components, twelve chains of dependent origination, twenty kinds of emptiness, and so forth, and the rest of superior virtuous dharmas. Please refer to chapter 47, section 1, in Fascicle 318, in which heavenly sons said to the Buddha that prajna paramita is very fathomless; it is difficult to understand and become awakened to; it goes beyond one’s reflection; and it is subtle, exquisite, and tranquil. The Buddha confirmed this statement made by the heavenly sons in Fascicle 319.)

“World-Honored One, this profound, exquisite, and subtle dharma adopts nonhindrance as its form. Why? World-Honored One, it is due to the nature of the equality of empty space, the nature of the equality of realness, the nature of the equality of dharma realm, the nature of the equality of dharma nature, the nature of

the equality of the nature of nonillusion, the nature of the equality of the nature of changelessness, the nature of the equality of the nature of equality, the nature of the equality of the nature of nonarising, the nature of the equality of dharma concentration, the nature of the equality of dharma dwelling, the nature of the equality of reality, the nature of the equality of the realm of empty space, the nature of the equality of the realm of the inconceivable, the nature of the equality of emptiness, the nature of the equality of formlessness, the nature of the equality of nonaspiration, the nature of the equality of nonmaking and nondoing, and the nature of the equality of noncontamination and nonpurification.

(Well-Appearing One said that this profound, exquisite, and subtle dharma adopts nonhindrance as its form due to the nature of the equality of realness, the nature of the equality of dharma realm, and so forth, and the nature of the equality of noncontamination and nonpurification.)

“World-Honored One, this profound, exquisite, and subtle dharma is without arising and extinction. Why?

“World-Honored One, it is because matter is without arising and extinction; feeling, thinking, action, and consciousness are also without arising and extinction.

“World-Honored One, it is because the eye sphere is without arising and extinction; the ear, nose, tongue, body, and conscious spheres are also without arising and extinction.

“World-Honored One, it is because the sight sphere is without arising and extinction; the sound, smell, taste, touch, and mental-image spheres are also without arising and extinction.

“World-Honored One, it is because the eye realm is without arising and extinction; the ear, nose, tongue, body, and conscious realms are also without arising and extinction.

“World-Honored One, it is because the sight realm is without arising and extinction; the sound, smell, taste, touch, and mental-image realms are also without arising and extinction.

“World-Honored One, it is because the eye consciousness realm is without arising and extinction; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness cognition realms are also without arising and extinction.

“World-Honored One, it is because the eye contact is without arising and extinction; the ear, nose, tongue, body, and conscious contacts are also without arising and extinction.

“World-Honored One, it is because the feelings produced by eye contact are without arising and extinction; the feelings produced by ear, nose, tongue, body, and conscious contacts are also without arising and extinction.

“World-Honored One, it is because the earth realm is without arising and extinction; the water, fire, wind, space, and consciousness realms are also without arising and extinction.

“World-Honored One, it is because ignorance is without arising and extinction; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are also without arising and extinction.

“World-Honored One, it is because giving paramita is without arising and extinction; pure precept, forbearance, diligence, meditation, and prajna paramitas are also without arising and extinction.

“World-Honored One, it is because internal emptiness is without arising and extinction; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena,

emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 without arising and extinction.

“World-Honored One, it is because realness is without arising and extinction; dharma realm, dharma nature, the nature of nonillusion, nature 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 without arising and extinction.

“World-Honored One, it is because the four bases of mindfulness are without arising and extinction; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also without arising and extinction.

“World-Honored One, it is because the noble truth of suffering is without arising and extinction; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also without arising and extinction.

“World-Honored One, it is because the four meditations are without arising and extinction; the four immeasurable minds and four formless concentrations are also without arising and extinction.

“World-Honored One, it is because the eight liberations are without arising and extinction; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also without arising and extinction.

“World-Honored One, it is because the liberation gate of emptiness is without

arising and extinction; the liberation gates of formlessness and nonaspiration are also without arising and extinction.

“World-Honored One, it is because the five eyes are without arising and extinction; the six supernatural powers are also without arising and extinction.

“World-Honored One, it is because the samadhi gates are without arising and extinction; the dharani gates are also without arising and extinction.

“World-Honored One, it is because the Buddha’s ten abilities are without arising and extinction; 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 without arising and extinction.

“World-Honored One, it is because the stream-entry effect is without arising and extinction; the once-return effect, nonreturn effect, and arhat effects are also without arising and extinction.

“World-Honored One, it is because the self-enlightenment bodhi is without arising and extinction.

“World-Honored One, it is because the perfect knowledge of everything is without arising and extinction; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also without arising and extinction.

(Well-Appearing One further said that this profound, exquisite, and subtle dharma is without arising and extinction because the five aggregates, six inner spheres and inner realms, and so forth, and the six paramitas and other superior holy dharmas are without arising and extinction.)

“World-Honored One, this profound, exquisite, and subtle dharma has no footprint. Why?

“World-Honored One, it is because the footprints of matter, feeling, thinking,

action, and consciousness are unattainable.

“World-Honored One, it is because the footprints of the eye, ear, nose, tongue, body, and conscious spheres are unattainable.

“World-Honored One, it is because the footprints of the sight, sound, smell, taste, touch, and mental-image spheres are unattainable.

“World-Honored One, it is because the footprints of the eye, ear, nose, tongue, body, and conscious realms are unattainable.

“World-Honored One, it is because the footprints of the sight, sound, smell, taste, touch, and mental-image realms are unattainable.

“World-Honored One, it is because the footprints of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable.

“World-Honored One, it is because the footprints of the eye, ear, nose, tongue, body, and conscious contacts are unattainable.

“World-Honored One, it is because the footprints of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable.

“World-Honored One, it is because the footprints of the ear, water, fire, wind, space, and consciousness realms are unattainable.

“World-Honored One, it is because the footprints of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable.

“World-Honored One, it is because the footprints of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable.

“World-Honored One, it is because the footprints 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 unattainable.

“World-Honored One, it is because the footprints 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 unattainable.

“World-Honored One, it is because the footprints 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 unattainable.

“World-Honored One, it is because the footprints of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable.

“World-Honored One, it is because the footprints of the four meditations, four immeasurable minds, and four formless concentrations are unattainable.

“World-Honored One, it is because the footprints of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable.

“World-Honored One, it is because the footprints of the liberation gates of emptiness, formlessness, and nonaspiration are unattainable.

“World-Honored One, it is because the footprints of the five eyes and the six supernatural powers are unattainable.

“World-Honored One, it is because the footprints of the samadhi gates and the dharani gates are unattainable.

“World-Honored One, it is because the footprints 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 unattainable.

“World-Honored One, it is because the footprints of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are unattainable.

“World-Honored One, it is because the footprint of the self-enlightenment bodhi is unattainable.

“World-Honored One, it is because the footprints of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable.”

(Well-Appearing One further said that this profound, exquisite, and subtle dharma has no footprint because the footprints of various dharmas are unattainable.)

At that time, the heavenly sons from the realm of desire and the realm of form said to the Buddha again, “World-Honored One, the venerable Well-Appearing One was born by following the Thus-Comer; he is a real disciple of the Buddha. Why? It is because all dharmas taught by the venerable Well-Appearing One are correspondent with emptiness.”

Meanwhile, Well-Appearing One said to the heavenly sons of the realm of desire and the realm of form, “You say that I was born by following the Thus-Comer. You also say that I am a real disciple of the Buddha. But what is meant by saying that one is born by following the Thus-Comer? It means that one is born by following the realness of the Thus-Comer. Why? The realness of the Thus-Comer is without coming and going. So is the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer is the realness of all dharmas,

and the realness of all dharmas is the realness of the Thus-Comer. Such realness is neither with nor without the nature of realness. So too is the realness of venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer adopts permanent dwelling as its form, so too does the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer is without change and differentiation, but it can turn all dharmas universally. So too does the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer is without worry and hesitation, so too is the realness of all dharmas. The realness of the Thus-Comer and the realness of all dharmas are the same realness. They are neither dualistic nor separate; they are without making and doing. The realness always appears as it has been and not for a moment that it does not appear so. Because of this reason, it is neither dualistic nor separate. So too is the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer has no mindfulness and differentiation in all places, so too does the realness of the venerable Well-Appearing One. Therefore, the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer is not separate, different, or attainable; nor is the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, the realness of the Thus-Comer is not apart from the realness of all dharmas, and the realness of all dharmas is not apart from the realness of the Thus-Comer. Therefore, realness always appears in the form of realness, not for a moment that it does not appear in the form of realness. So too is the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer. Although he was born by following the Thus-Comer, he has never been born by following the Thus-Comer. It is because the realness of Well-Appearing One is not different from the Buddha.

(Well-Appearing One explained for various heavenly sons the real meaning of following Thus-Comer. He said that the realness of Thus-Comer and the realness of all dharmas are the same realness; they are neither separate nor different. So too is the realness of venerable Well-Appearing One. That’s why it is said that he was born by following the Thus-Comer.)

“Furthermore, the realness of the Thus-Comer is not the past, future, or present. The realness of all dharmas is not the past, future, or present either. Nor is the realness of the venerable Well-Appearing One. Therefore, it is said that the venerable Well-Appearing One was born by following the Thus-Comer.

“Furthermore, because the realness in the past is equal, the realness of the Thus-Comer is equal. Because the realness of the Thus-Comer is equal, the realness in the past is equal. Because the realness in the future is equal, the realness of the Thus-Comer is equal. Because the realness of the Thus-Comer is equal, the realness in the future is equal. Because the realness in the present is equal, the realness of the Thus-Comer is equal. Because the realness of the Thus-Comer is equal, the realness in the present is equal. The equality of the realness in the past, future, and present and the equality of the realness of the Thus-Comer are the same equality of realness; they are neither dualistic nor different.

“Furthermore, because the realness of matter is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of matter is equal. Because the realness of feeling, thinking, action, and consciousness is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of feeling, thinking, action, and consciousness is equal. The equality of the realness of matter; the equality of the realness of feeling, thinking, action, and consciousness; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the eye sphere is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the eye sphere is equal. Because the realness of the ear, nose, tongue, body, and conscious spheres is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the ear, nose, tongue, body, and conscious spheres is equal. The equality of the realness of the eye sphere; the equality of the realness of the ear, nose, tongue, body, and conscious spheres; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the sight sphere is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the sight sphere is equal. Because the realness of the sound, smell, taste, touch, and mental-image spheres is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the sound, smell, taste, touch, and mental-image spheres is equal. The equality of the realness of the sight sphere; the equality of the realness of the sound, smell, taste, touch, and mental-image spheres; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the eye realm is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the eye realm is equal. Because the realness of the ear, nose, tongue, body, and conscious realms is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the ear, nose, tongue, body, and conscious realms is equal. The equality of the realness of the eye realm; the equality of the realness of the ear, nose, tongue, body, and conscious realms; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the sight realm is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the sight realm is equal. Because the realness of the sound, smell, taste, touch, and mental-image realms is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the sound, smell, taste, touch, and mental-image realms is equal. The equality of the realness of the sight realm; the equality of the realness of the sound, smell, taste, touch, and mental-image realms; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the eye consciousness realm is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the eye consciousness realm is equal. Because the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is equal. The equality of the realness of the eye

consciousness realm; the equality of the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the eye contact is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the eye contact is equal. Because the realness of the ear, nose, tongue, body, and conscious contacts is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the ear, nose, tongue, body, and conscious contacts is equal. The equality of the realness of the eye contact; the equality of the realness of the ear, nose, tongue, body, and conscious contacts; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the feelings produced by eye contact is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the feelings produced by eye contact is equal. Because the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is equal. The equality of the realness of the feelings produced by eye contact; the equality of the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the earth realm is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the earth realm is equal. Because the realness of the water, fire, wind,

space, and consciousness realms is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-comer is equal, the realness of the water, fire, wind, space, and consciousness realms is equal. The equality of the realness of the earth realm; the equality of the realness of the water, fire, wind, space, and consciousness realms; and the equality of the realness of the Thus-comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of ignorance is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of ignorance is equal. Because the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of action, consciousness, and so forth, and old age and death is equal. The equality of the realness of ignorance; the equality of the realness of action, consciousness, and so forth, and old age and death; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of giving paramita is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of giving paramita is equal. Because the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is equal. The equality of the realness of giving paramita; the equality of the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of internal emptiness is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of internal emptiness is equal. Because the realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is equal. The equality of the realness of internal emptiness; the equality of the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of realness is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of realness is equal. Because the realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is equal. The equality of the realness of realness; the equality of the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; and equality of the realness of the Thus-Comer are

the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the four bases of mindfulness is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the four bases of mindfulness is equal. Because the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path is equal. The equality of the realness of the four bases of mindfulness; the equality of the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the noble truth of suffering is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the noble truth of suffering is equal. Because the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is equal. The equality of the realness of the noble truth of suffering; the equality of the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the four meditations is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the four meditations is equal. Because the realness of the four

immeasurable minds and four formless concentrations is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the four immeasurable minds and four formless concentrations is equal. The equality of the realness of the four meditations, the equality of the realness of the four immeasurable minds and four formless concentrations, and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the eight liberations is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the eight liberations is equal. Because the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is equal. The equality of the realness of the eight liberations; the equality of the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the liberation gate of emptiness is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the liberation gate of emptiness is equal. Because the realness of the liberation gates of formlessness and nonaspiration is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the liberation gates of formlessness and nonaspiration is equal. The equality of the realness of the liberation gate of emptiness, the equality of the realness of the liberation gates of formlessness and nonaspiration, and the equality of the realness of

the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the five eyes is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the five eyes is equal. Because the realness of the six supernatural powers is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the six supernatural powers is equal. The equality of the realness of the five eyes, the equality of the realness of the six supernatural powers, and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the samadhi gates is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the samadhi gates is equal. Because the realness of the dharani gates is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the dharani gates is equal. The equality of the realness of the samadhi gates, the equality of the realness of the dharani gates, and the equality of the realness of the Thus-Comer are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the Buddha’s ten abilities is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the Buddha’s ten abilities is equal. Because the realness of the four Kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power is equal, the realness of the Thus-Comer is equal; because the realness of the Thus-Comer is equal, the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of

Buddha's wisdom and power is equal. The equality of the realness of the Buddha's ten abilities; the equality of the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the equality of the realness of the Thus-Come are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the stream-entry effect is equal, the realness of the Thus-Come is equal; because the realness of the Thus-Come is equal, the realness of the stream-entry effect is equal. Because the realness of the once-return effect, nonreturn effect, and arhat effect is equal, the realness of the Thus-Come is equal; because the realness of the Thus-Come is equal, the realness of the once-return effect, nonreturn effect, and arhat effect is equal. The equality of the realness of the stream-entry effect; the equality of the realness of the once-return effect, nonreturn effect, and arhat effect; and the equality of the realness of the Thus-Come are the same equality of realness. They are neither dualistic nor different.

“Furthermore, because the realness of the self-enlightenment bodhi is equal, the realness of the Thus-Come is equal; because the realness of the Thus-Come is equal, the realness of the self-enlightenment bodhi is equal. The equality of the realness of the self-enlightenment bodhi and the equality of the realness of the Thus-Come are the same equality of realness; they are neither dualistic nor different.

“Furthermore, because the realness of the perfect knowledge of everything is equal, the realness of the Thus-Come is equal; because the realness of the Thus-Come is equal, the realness of the perfect knowledge of everything is equal. Because the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is equal, the realness of the Thus-Come is equal; because the realness of the Thus-Come is equal, the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena is equal. The equality of

the realness of the perfect knowledge of everything, the equality of the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the equality of the realness of the Thus-Comer are the same equality of realness; they are neither dualistic nor different.

“Heavenly sons, because the great bodhisattvas have realized that the realness of all dharmas is equal, they are named the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Because the venerable Well-Appearing One can deeply understand and believe in this realness, he is said being born by following the Thus-Comer.”

(Well-Appearing One continued to explain that because the realness of various dharmas is equal, the realness of the Thus-Comer is equal. Because the realness of the Thus-Comer is equal, the realness of various dharmas is equal. The equality of the realness of various dharmas and the equality of the realness of the Thus-Comer are the same equality of realness. As the great bodhisattvas realize that the realness of all dharmas is equal, they are named the Thus-Comer. Well-Appearing One deeply understands and believes in this realness, so he is named born by following the Thus-Comer.)

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Chapter 47

Realness

Section 5

(In the First Assembly)

When the Buddha was teaching the forms of realness, six changes occurred in this large threefold thousand-world. The earth rose in the east and sank in the west; rose in the west and sank in the east; rose in the south and sank in the north; rose in the north and sank in the south; rose in the center and sank at the edge, and rose at the edge and sank in the center. In the meantime, the heavenly sons from the realm of desire and the realm of form made tagara incenses, tamālapattra incenses, sandalwood incenses, and heavenly flowers, such as blue roses (utpala), white roses (mahapadma), red lotuses, snow white lotuses, exquisite and fragrant flowers, wonderful sound flowers, and great wonderful sound flowers as offerings to the World-Honored One and Well-Appearing One. They said to the Buddha, “It is very unusual, World-Honored One! This has never happened before! The venerable Well-Appearing One was born by following the Thus-Comer because of realness.”

At that time, Well-Appearing One said to the heavenly sons, “You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of matter or the realness of matter, nor apart from matter or the realness of matter. He was born by following the Thus-Comer not because of feeling, thinking, action, and consciousness or the realness of feeling, thinking, action, and consciousness; nor apart from feeling, thinking, action, and consciousness or the

realness of feeling, thinking, action, and consciousness.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the eye sphere or the realness of the eye sphere, nor apart from the eye sphere or the realness of the eye sphere. He was born by following the Thus-Comer not because of the ear, nose, tongue, body, and conscious spheres or the realness of the ear, nose, tongue, body, and conscious spheres; nor apart from the ear, nose, tongue, body, and conscious spheres or the realness of the ear, nose, tongue, body, and conscious spheres.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the sight sphere or the realness of the sight sphere, nor apart from the sight sphere or the realness of the sight sphere. He was born by following the Thus-Comer not because of the sound, smell, taste, touch, and mental-image spheres or the realness of the sound, smell, taste, touch, and mental-image spheres; nor apart from the sound, smell, taste, touch, and mental-image spheres or the realness of the sound, smell, taste, touch, and mental-image spheres.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the eye realm or the realness of the eye realm, not apart from the eye realm or the realness of the eye realm. He was born by following the Thus-Comer not because of the ear, nose, tongue, body, and conscious realms or the realness of the ear, nose, tongue, body, and conscious realms; nor apart from the ear, nose, tongue, body, and conscious realms or the realness of the ear, nose, tongue, body, and conscious realms.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the sight realm or the realness of the sight realm, nor apart from the sight realm or the realness of the sight realm. He was born by following the Thus-Comer not because of the sound, smell, taste, touch, and

mental-image realms or the realness of the sound, smell, taste, touch, and mental-image realms; nor apart from the sound, smell, taste, touch, and mental-image realms or the realness of the sound, smell, taste, touch, and mental-image realms.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the eye consciousness realm or the realness of the eye consciousness realm, nor apart from the eye consciousness realm or the realness of the eye consciousness realm. He was born by following the Thus-Comer not because of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms or the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; nor apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms or the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the eye contact or the realness of the eye contact, nor apart from the eye contact or the realness of the eye contact. He was born by following the Thus-Comer not because of the ear, nose, tongue, body, and conscious contacts or the realness of the ear, nose, tongue, body, and conscious contacts; nor apart from the ear, nose, tongue, body, and conscious contacts or the realness of the ear, nose, tongue, body, and conscious contacts.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the feelings produced by eye contact or the realness of the feelings produced by eye contact, nor apart from the feelings produced by eye contact or the realness of the feelings produced by eye contact. He

was born by following the Thus-Comer not because of the feelings produced by ear, nose, tongue, body, and conscious contacts or the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts; nor apart from the feelings produced by ear, nose, tongue, body, and conscious contacts or the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the earth realm or the realness of the earth realm, nor apart from the earth realm or the realness of the earth realm. He was born by following the Thus-Comer not because of the water, fire, wind, space, and consciousness realms or the realness of the water, fire, wind, space, and consciousness realms; nor apart from the water, fire, wind, space, and consciousness realms or the realness of the water, fire, wind, space, and consciousness realms.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of ignorance or the realness of ignorance, nor apart from ignorance or the realness of ignorance. He was born by following the Thus-Comer not because of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death or the realness of action, consciousness, and so forth, and old age and death; nor apart from action, consciousness, and so forth, and old age and death or the realness of action, consciousness, and so forth, and old age and death.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the ‘I’ or the realness of the ‘I,’ nor apart from the ‘I’ or the realness of the ‘I’. He was born by following the Thus-Comer not because of 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 or the realness

of the sentient beings, the living one, and so forth, and the viewer; nor apart from the sentient being, the living one, and so forth, and the viewer or the realness of the sentient beings, the living one, and so forth, and the viewer.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of giving paramita or the realness of giving paramita, nor apart from giving paramita or the realness of giving paramita. He was born by following the Thus-Comer not because of pure precept, forbearance, diligence, meditation, and prajna paramitas or the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas; nor apart from pure precept, forbearance, diligence, meditation, and prajna paramitas or the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of internal emptiness or the realness of internal emptiness, nor apart from internal emptiness or the realness of internal emptiness. He was born by following the Thus-Comer not because 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 or the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; nor apart from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature or the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of realness or the realness of realness, nor apart from realness or the realness of realness. He was born by following the Thus-Comer not because 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 or the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable; nor apart from dharma realm, dharma nature, and so forth, and the realm of the inconceivable or the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the four bases of mindfulness or the realness of the four bases of mindfulness, nor apart from the four bases of mindfulness or the realness of the four bases of mindfulness. He was born by following the Thus-Comer not because of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path or the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path; nor apart from the four correct endeavors, four bases of power, and so forth, and noble eightfold path or the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the noble truth of suffering or the realness of the noble truth of suffering, nor apart from the noble truth of suffering or the realness of the noble truth of suffering. He was born by following the Thus-Comer not because of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or the realness of the noble truths of the

cause of suffering, the cessation of suffering, and the path for the cessation of suffering; nor apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the four meditations or the realness of the four meditations, nor apart from the four meditations or the realness of the four meditations. He was born by following the Thus-Comer not because of the four immeasurable minds and four formless concentrations or the realness of the four immeasurable minds and four formless concentrations, nor apart from the four immeasurable minds and four formless concentrations or the realness of the four immeasurable minds and four formless concentrations.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the eight liberations or the realness of the eight liberations, nor apart from the eight liberations or the realness of the eight liberations. He was born by following the Thus-Comer not because of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; nor apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the liberation gate of emptiness or the realness of the liberation gate of emptiness, nor apart from the liberation gate of

emptiness or the realness of the liberation gate of emptiness. He was born by following the Thus-Comer not because of the liberation gates of formlessness and nonaspiration or the realness of the liberation gates of formlessness and nonaspiration, nor apart from the liberation gates of formlessness and nonaspiration or the realness of the liberation gates of formlessness and nonaspiration.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the five eyes or the realness of the five eyes, nor apart from the five eyes or the realness of the five eyes. He was born by following the Thus-Comer not because of the six supernatural powers or the realness of the six supernatural powers, nor apart from the six supernatural powers or the realness of the six supernatural powers.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the samadhi gates or the realness of the samadhi gates, nor apart from the samadhi gates or the realness of the samadhi gates. He was born by following the Thus-Comer not because of the dharani gates or the realness of the dharani gates, nor apart from the dharani gates or the realness of the dharani gates.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the Buddha’s ten abilities or the realness of the Buddha’s ten abilities, nor apart from the Buddha’s ten abilities or the realness of the Buddha’s ten abilities. He was born by following the Thus-Comer not because 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 or the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; nor apart from the four kinds of fearlessness,

four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power or the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the stream-entry effect or the realness of the stream-entry effect, nor apart from the stream-entry effect or the realness of the stream-entry effect. He was born by following the Thus-Comer not because of the once-return effect, nonreturn effect, and arhat effect or the realness of the once-return effect, nonreturn effect, and arhat effect; nor apart from the once-return effect, nonreturn effect, and arhat effect or the realness of once-return effect, nonreturn effect, and arhat effect.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the self-enlightenment bodhi or the realness of the self-enlightenment bodhi, nor apart from the self-enlightenment bodhi or the realness of the self-enlightenment bodhi.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the perfect knowledge of everything or the realness of the perfect knowledge of everything, nor apart from the perfect knowledge of everything or the realness of the perfect knowledge of everything. He was born by following the Thus-Comer not because of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, nor apart from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena or the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the conditioned dharmas or the realness of the conditioned dharmas, nor apart from the conditioned dharmas or the realness of the conditioned dharmas.

“You must know, heavenly sons, the venerable Well-Appearing One was born by following the Thus-Comer not because of the unconditioned dharmas or the realness of the unconditioned dharmas, nor apart from the unconditioned dharmas or the realness of the unconditioned dharmas.

(Well-Appearing One said to the heavenly sons that the venerable Well-Appearing One was born by following the Thus-Comer not because of various dharmas or the realness of various dharmas, nor apart from various dharmas or the realness of various dharmas. Well-Appearing One further explained why in the next paragraph.)

“Why? Heavenly sons, all the dharmas mentioned above are nonexistent; ones who are born by following someone, the one to be followed, the cause of birth, and the place of birth are all unattainable.”

At that time, the long-lived sage Sariputra said to the Buddha, “World-Honored 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 of all dharmas are very profound.

“World-Honored One, matter is unattainable, and the realness of matter is also unattainable. Why? As matter is unattainable, how can we say that the realness of matter is attainable? Feeling, thinking, action, and consciousness are unattainable; the realness of feeling, thinking, action, and consciousness is also unattainable. Why? As feeling, thinking, action, and consciousness are unattainable, how can we say that the realness of feeling, thinking, action, and consciousness is attainable?

“World-Honored One, the eye sphere is unattainable, and the realness of the eye sphere is also unattainable. Why? As the eye sphere is unattainable, how can we say that the realness of the eye sphere is attainable? The ear, nose, tongue, body, and conscious spheres are unattainable; the realness of the ear, nose, tongue, body, and conscious spheres is also unattainable. Why? As the ear, nose, tongue, body, and conscious spheres are unattainable, how can we say that the realness of the ear, nose, tongue, body, and conscious spheres is attainable?

“World-Honored One, the sight sphere is unattainable, and the realness of the sight sphere is also unattainable. Why? As the sight sphere is unattainable, how can we say that the realness of the sight sphere is attainable? The sound, smell, taste, touch, and mental-image spheres are unattainable; the realness of the sound, smell, taste, touch, and mental-image spheres is also unattainable. Why? As the sound, smell, taste, touch, and mental-image spheres are unattainable, how can we say that the realness of the sound, smell, taste, touch, and mental-image spheres is attainable?

“World-Honored One, the eye realm is unattainable, and the realness of the eye realm is also unattainable. Why? As the eye realm is unattainable, how can we say that the realness of the eye realm is attainable? The ear, nose, tongue, body, and conscious realms are unattainable; the realness of the ear, nose, tongue, body, and conscious realms is also unattainable. Why? As the ear, nose, tongue, body, and conscious realms are unattainable, how can we say that the realness of the ear, nose, tongue, body, and conscious realms is attainable?

“World-Honored One, the sight realm is unattainable, and the realness of the sight realm is also unattainable. Why? As the sight realm is unattainable, how can we say that the realness of the sight realm is attainable? The sound, smell, taste, touch, and mental-image realms are unattainable; the realness of the sound, smell, taste, touch, and mental-image realms is also unattainable. Why? As the sound, smell, taste,

touch, and mental-image realms are unattainable, how can we say that the realness of the sound, smell, taste, touch, and mental-image realms is attainable?

“World-Honored One, the eye consciousness realm is unattainable, and the realness of the eye consciousness realm is also unattainable. Why? As the eye consciousness realm is unattainable, how can we say that the realness of the eye consciousness realm is attainable? The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is also unattainable. Why? As the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable, how can we say that the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is attainable?

“World-Honored One, the eye contact is unattainable, and the realness of the eye contact is also unattainable. Why? As the eye contact is unattainable, how can we say that the realness of the eye contact is attainable? The ear, nose, tongue, body, and conscious contacts are unattainable; the realness of the ear, nose, tongue, body, and conscious contacts is also unattainable. Why? As the ear, nose, tongue, body, and conscious contacts are unattainable, how can we say that the realness of the ear, nose, tongue, body, and conscious contacts is attainable?

“World-Honored One, the feelings produced by eye contact are unattainable, and the realness of the feelings produced by eye contact is also unattainable. Why? As the feelings produced by eye contact are unattainable, how can we say that the realness of the feelings produced by eye contact is attainable? The feelings produced by ear, nose, tongue, body, and conscious contacts are unattainable; the realness of the

feelings produced by ear, nose, tongue, body, and conscious contacts is also unattainable. Why? As the feelings produced by ear, nose, tongue, body, and conscious contacts are unattainable, how can we say that the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is attainable?

“World-Honored One, the earth realm is unattainable, and the realness of the earth realm is also unattainable. Why? As the earth realm is unattainable, how can we say that the realness of the earth realm is attainable? The water, fire, wind, space, and consciousness realms are unattainable; the realness of the water, fire, wind, space, and consciousness realms is also unattainable. Why? As the water, fire, wind, space, and consciousness realms are unattainable, how can we say that the realness of the water, fire, wind, space, and consciousness realms is attainable?

“World-Honored One, ignorance is unattainable, and the realness of ignorance is also unattainable. Why? As ignorance is unattainable, how can we say that the realness of ignorance is attainable? Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable; the realness of action, consciousness, and so forth, and old age and death is also unattainable. Why? As action, consciousness, and so forth, and old age and death are unattainable, how can we say that the realness of action, consciousness, and so forth, and old age and death is attainable?

“World-Honored One, giving paramita is unattainable, and the realness of giving paramita is also unattainable. Why? As giving paramita is unattainable, how can we say that the realness of giving paramita is attainable? Pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable; the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is also unattainable. Why? As pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable, how can we say that the realness of pure precept,

forbearance, diligence, meditation, and prajna paramitas is attainable?

“World-Honored One, internal emptiness is unattainable, and the realness of internal emptiness is also unattainable. Why? As internal emptiness is unattainable, how can we say that the realness of internal emptiness is attainable? External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable; the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is also unattainable. Why? As external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are unattainable, how can we say that the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is attainable?

“World-Honored One, realness is unattainable, and the realness of realness is also unattainable. Why? As realness is unattainable, how can we say that the realness of realness is attainable? Dharma 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 are unattainable; the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is also unattainable. Why? As dharma realm, dharma nature, and so forth, and the realm of the inconceivable are unattainable, how can we say that the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is attainable?

“World-Honored One, the four bases of mindfulness are unattainable, and the realness of the four bases of mindfulness is also unattainable. Why? As the four bases of mindfulness are unattainable, how can we say that the realness of the four bases of mindfulness is attainable? The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable; the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold is also unattainable. Why? As the four correct endeavors, four bases of power, and so forth, and noble eightfold path are unattainable, how can we say that the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path is attainable?

“World-Honored One, the noble truth of suffering is unattainable, and the realness of the noble truth of suffering is also unattainable. Why? As the noble truth of suffering is unattainable, how can we say that the realness of the noble truth of suffering is attainable? The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is also unattainable. Why? As the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable, how can we say that the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable?

“World-Honored One, the four meditations are unattainable, and the realness of the four meditations is also unattainable. Why? As the four meditations are unattainable, how can we say that the realness of the four meditations is attainable? The four immeasurable minds and four formless concentrations are unattainable, and the realness of the four immeasurable minds and four formless concentrations is also

unattainable. Why? As the four immeasurable minds and four formless concentrations are unattainable, how can we say that the realness of the four immeasurable minds and four formless concentrations is attainable?

“World-Honored One, the eight liberations are unattainable, and the realness of the eight liberations is also unattainable. Why? As the eight liberations are unattainable, how can we say that the realness of the eight liberations is attainable? The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is also unattainable. Why? As the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable, how can we say that the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is attainable?

“World-Honored One, the liberation gate of emptiness is unattainable, and the realness of the liberation gate of emptiness is also unattainable. Why? As the liberation gate of emptiness is unattainable, how can we say that the realness of the liberation gate of emptiness is attainable? The liberation gates of formlessness and nonaspiration are unattainable, and the realness of the liberation gates of formlessness and nonaspiration is also unattainable. Why? As the liberation gates of formlessness and nonaspiration are unattainable, how can we say that the realness of the liberation gates of formlessness and nonaspiration is attainable?

“World-Honored One, the five eyes are unattainable, and the realness of the five eyes is also unattainable. Why? As the five eyes are unattainable, how can we say that the realness of the five eyes is attainable? The six supernatural powers are unattainable, and the realness of the six supernatural powers is also unattainable.

Why? As the six supernatural powers are unattainable, how can we say that the realness of the six supernatural powers is attainable?

“World-Honored One, the samadhi gates are unattainable, and the realness of the samadhi gates is also unattainable. Why? As the samadhi gates are unattainable, how can we say that the realness of the samadhi gates is attainable? The dharani gates are unattainable, and the realness of the dharani gates is also unattainable. Why? As the dharani gates are unattainable, how can we say that the realness of the dharani gates is attainable?

“World-Honored One, the Buddha’s ten abilities are unattainable, and the realness of the Buddha’s ten abilities is also unattainable. Why? As the Buddha’s ten abilities are unattainable, how can we say that the realness of the Buddha’s ten abilities is attainable? The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are unattainable; the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power is also unattainable. Why? As the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are unattainable, how can we say that the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power is attainable?

“World-Honored One, the stream-entry effect is unattainable, and the realness of the stream-entry effect is also unattainable. Why? As the stream-entry effect is unattainable, how can we say that the realness of the stream-entry effect is attainable? The once-return effect, nonreturn effect, and arhat effect are unattainable; the realness of the once-return effect, nonreturn effect, and arhat effect is also unattainable. Why?

As the once-return effect, nonreturn effect, and arhat effect are unattainable, how can we say that the realness of the once-return effect, nonreturn effect, and arhat effect is attainable?

“World-Honored One, the self-enlightenment bodhi is unattainable, and the realness of the self-enlightenment bodhi is also unattainable. Why? As the self-enlightenment bodhi is unattainable, how can we say that the realness of the self-enlightenment bodhi is attainable?

“World-Honored One, the perfect knowledge of everything is unattainable, and the realness of the perfect knowledge of everything is also unattainable. Why? As the perfect knowledge of everything is unattainable, how can we say that the realness of the perfect knowledge of everything is attainable? The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, and the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is also unattainable. Why? As the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, how can we say that the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is attainable?”

The Buddha said, “Yes, Sariputra, it is as you say. 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 of all dharmas are very profound. (As Well-Appearing One concluded that various dharmas are nonexistent and thus are unattainable, Sariputra stated that the meaning of realness is very profound. He further said that as various dharmas are unattainable, how can we say that the realness of the dharmas is attainable? The Buddha confirmed what he said.)

“Sariputra, matter is unattainable, and the realness of matter is also

unattainable. Why? As matter is unattainable, how can we say that the realness of matter is attainable? Feeling, thinking, action, and consciousness are unattainable; the realness of feeling, thinking, action, and consciousness is also unattainable. Why? As feeling, thinking, action, and consciousness are unattainable, how can we say that the realness of feeling, thinking, action, and consciousness is attainable?

“Sariputra, the eye sphere is unattainable, and the realness of the eye sphere is also unattainable. Why? As the eye sphere is unattainable, how can we say that the realness of the eye sphere is attainable? The ear, nose, tongue, body, and conscious spheres are unattainable; the realness of the ear, nose, tongue, body, and conscious spheres is also unattainable. Why? As the ear, nose, tongue, body, and conscious spheres are unattainable, how can we say that the realness of the ear, nose, tongue, body, and conscious spheres is attainable?

“Sariputra, the sight sphere is unattainable, and the realness of the sight sphere is also unattainable. Why? As the sight sphere is unattainable, how can we say that the realness of the sight sphere is attainable? The sound, smell, taste, touch, and mental-image spheres are unattainable; the realness of the sound, smell, taste, touch, and mental-image spheres is also unattainable. Why? As the sound, smell, taste, touch, and mental-image spheres are unattainable, how can we say that the realness of the sound, smell, taste, touch, and mental-image spheres is attainable?

“Sariputra, the eye realm is unattainable, and the realness of the eye realm is also unattainable. Why? As the eye realm is unattainable, how can we say that the realness of the eye realm is attainable? The ear, nose, tongue, body, and conscious realms are unattainable; the realness of the ear, nose, tongue, body, and conscious realms is also unattainable. Why? As the ear, nose, tongue, body, and conscious realms are unattainable, how can we say that the realness of the ear, nose, tongue, body, and conscious realms is attainable?

“Sariputra, the sight realm is unattainable, and the realness of the sight realm is also unattainable. Why? As the sight realm is unattainable, how can we say that the realness of the sight realm is attainable? The sound, smell, taste, touch, and mental-image realms are unattainable; the realness of the sound, smell, taste, touch, and mental-image realms is also unattainable. Why? As the sound, smell, taste, touch, and mental-image realms are unattainable, how can we say that the realness of the sound, smell, taste, touch, and mental-image realms is attainable?

“Sariputra, the eye consciousness realm is unattainable, and the realness of the eye consciousness realm is also unattainable. Why? As the eye consciousness realm is unattainable, how can we say that the realness of the eye consciousness realm is attainable? The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is also unattainable. Why? As the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable, how can we say that the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is attainable?

“Sariputra, the eye contact is unattainable, and the realness of the eye contact is also unattainable. Why? As the eye contact is unattainable, how can we say that the realness of the eye contact is attainable? The ear, nose, tongue, body, and conscious contacts are unattainable; the realness of the ear, nose, tongue, body, and conscious contacts is also unattainable. Why? As the ear, nose, tongue, body, and conscious contacts are unattainable, how can we say that the realness of the ear, nose, tongue, body, and conscious contacts is attainable?

“Sariputra, the feelings produced by eye contact are unattainable, and the

realness of the feelings produced by eye contact is also unattainable. Why? As the feelings produced by eye contact are unattainable, how can we say that the realness of the feelings produced by eye contact is attainable? The feelings produced by ear, nose, tongue, body, and conscious contacts are unattainable; the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is also unattainable. Why? As the feelings produced by ear, nose, tongue, body, and conscious contacts are unattainable, how can we say that the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is attainable?

“Sariputra, the earth realm is unattainable, and the realness of the earth realm is also unattainable. Why? As the earth realm is unattainable, how can we say that the realness of the earth realm is attainable? The water, fire, wind, space, and consciousness realms are unattainable; the realness of the water, fire, wind, space, and consciousness realms is also unattainable. Why? As the water, fire, wind, space, and consciousness realms are unattainable, how can we say that the realness of the water, fire, wind, space, and consciousness realms is attainable?

“Sariputra, ignorance is unattainable, and the realness of ignorance is also unattainable. Why? As ignorance is unattainable, how can we say that the realness of ignorance is attainable? Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable; the realness of action, consciousness, and so forth, and old age and death is also unattainable. Why? As action, consciousness, and so forth, and old age and death are unattainable, how can we say that the realness of action, consciousness, and so forth, and old age and death is attainable?

“Sariputra, giving paramita is unattainable, and the realness of giving paramita is also unattainable. Why? As giving paramita is unattainable, how can we say that the realness of giving paramita is attainable? Pure precept, forbearance, diligence,

meditation, and prajna paramitas are unattainable; the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is also unattainable. Why? As pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable, how can we say that the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is attainable?

“Sariputra, internal emptiness is unattainable, and the realness of internal emptiness is also unattainable. Why? As internal emptiness is unattainable, how can we say that the realness of internal emptiness is attainable? External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable; the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is also unattainable. Why? As external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are unattainable, how can we say that the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature is attainable?

“Sariputra, realness is unattainable, and the realness of realness is also unattainable. Why? As realness is unattainable, how can we say that the realness of realness is attainable? Dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are unattainable; the realness of dharma realm, dharma nature, and so forth, and the

realm of the inconceivable is also unattainable. Why? As dharma realm, dharma nature, and so forth, and the realm of the inconceivable are unattainable, how can we say that the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable is attainable?

“Sariputra, the four bases of mindfulness are unattainable, and the realness of the four bases of mindfulness is also unattainable. Why? As the four bases of mindfulness are unattainable, how can we say that the realness of the four bases of mindfulness is attainable? The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable; the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold is also unattainable. Why? As the four correct endeavors, four bases of power, and so forth, and noble eightfold path are unattainable, how can we say that the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path is attainable?

“Sariputra, the noble truth of suffering is unattainable, and the realness of the noble truth of suffering is also unattainable. Why? As the noble truth of suffering is unattainable, how can we say that the realness of the noble truth of suffering is attainable? The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is also unattainable. Why? As the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable, how can we say that the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable?

“Sariputra, the four meditations are unattainable, and the realness of the four meditations is also unattainable. Why? As the four meditations are unattainable, how

can we say that the realness of the four meditations is attainable? The four immeasurable minds and four formless concentrations are unattainable, and the realness of the four immeasurable minds and four formless concentrations is also unattainable. Why? As the four immeasurable minds and four formless concentrations are unattainable, how can we say that the realness of the four immeasurable minds and four formless concentrations is attainable?

“Sariputra, the eight liberations are unattainable, and the realness of the eight liberations is also unattainable. Why? As the eight liberations are unattainable, how can we say that the realness of the eight liberations is attainable? The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is also unattainable. Why? As the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable, how can we say that the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is attainable?

“Sariputra, the liberation gate of emptiness is unattainable, and the realness of the liberation gate of emptiness is also unattainable. Why? As the liberation gate of emptiness is unattainable, how can we say that the realness of the liberation gate of emptiness is attainable? The liberation gates of formlessness and nonaspiration are unattainable, and the realness of the liberation gates of formlessness and nonaspiration is also unattainable. Why? As the liberation gates of formlessness and nonaspiration are unattainable, how can we say that the realness of the liberation gates of formlessness and nonaspiration is attainable?

“Sariputra, the five eyes are unattainable, and the realness of the five eyes is also unattainable. Why? As the five eyes are unattainable, how can we say that the

realness of the five eyes is attainable? The six supernatural powers are unattainable, and the realness of the six supernatural powers is also unattainable. Why? As the six supernatural powers are unattainable, how can we say that the realness of the six supernatural powers is attainable?

“Sariputra, the samadhi gates are unattainable, and the realness of the samadhi gates is also unattainable. Why? As the samadhi gates are unattainable, how can we say that the realness of the samadhi gates is attainable? The dharani gates are unattainable, and the realness of the dharani gates is also unattainable. Why? As the dharani gates are unattainable, how can we say that the realness of the dharani gates is attainable?

“Sariputra, the Buddha’s ten abilities are unattainable, and the realness of the Buddha’s ten abilities is also unattainable. Why? As the Buddha’s ten abilities are unattainable, how can we say that the realness of the Buddha’s ten abilities is attainable? The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are unattainable; the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power is also unattainable. Why? As the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are unattainable, how can we say that the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power is attainable?

“Sariputra, the stream-entry effect is unattainable, and the realness of the stream-entry effect is also unattainable. Why? As the stream-entry effect is unattainable, how can we say that the realness of the stream-entry effect is attainable?

The once-return effect, nonreturn effect, and arhat effect are unattainable; the realness of the once-return effect, nonreturn effect, and arhat effect is also unattainable. Why? As the once-return effect, nonreturn effect, and arhat effect are unattainable, how can we say that the realness of the once-return effect, nonreturn effect, and arhat effect is attainable?

“Sariputra, the self-enlightenment bodhi is unattainable, and the realness of the self-enlightenment bodhi is also unattainable. Why? As the self-enlightenment bodhi is unattainable, how can we say that the realness of the self-enlightenment bodhi is attainable?

“Sariputra, the perfect knowledge of everything is unattainable, and the realness of the perfect knowledge of everything is also unattainable. Why? As the perfect knowledge of everything is unattainable, how can we say that the realness of the perfect knowledge of everything is attainable? The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, and the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is also unattainable. Why? As the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are unattainable, how can we say that the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is attainable?”

When the Buddha was teaching the forms of realness, twelve thousand monks in the assembly had removed all flaws permanently; their minds were liberated; they all became arhats. Five hundred nuns had stayed far away from defilements. They had developed pure dharma eye in seeing all dharmas. Five thousand great bodhisattvas had attained forbearance of nonarising. Sixty thousand bodhisattvas had removed all flaws permanently; their minds were liberated; they all became arhats.

At that time, the Buddha said to Sariputra, “These sixty thousand bodhisattvas

had in the past stayed close and made offerings to five hundred Buddhas. They had in each Buddha's place made great vows and determined to renounce family and aspire to correct belief. They had cultivated giving, pure precept, forbearance, diligence, and meditation. Because they had not learned and absorbed prajna paramita and expedient skillfulness, they initiated the thoughts and practiced the actions deviated from correct dharma. When cultivating giving, they thought, 'This is giving; these are the things given; this is the receiver; I can practice giving.' When cultivating pure precept, they thought, 'This is pure precept; these are guilty actions; this is how the precept should be protected; I can observe precept.' When cultivating forbearance, they thought, 'This is forbearance; these are the obstacles one may encounter when practicing forbearance; this is how one should practice patience; I can practice forbearance.' When cultivating diligence, they thought, 'this is diligence; this is laziness; this is what one should do; I can practice diligence.' When cultivating meditation, they thought, 'This is concentration; this is restlessness and distraction; this is what one should do; I can meditate.' Because they had stayed away from prajna paramita and expedient skillfulness, they went astray in practicing giving, pure precept, forbearance, diligence, and meditation. Because of their thoughts and actions, they could not move on the bodhisattva path of nonarising. They then regressed to aspire to the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. Sariputra, although these bodhisattvas have practiced the liberation gates of emptiness, formlessness and nonaspiration of the bodhisattva way, unfortunately they have stayed far away from prajna paramita and expedient skillfulness. The only achievement they can accomplish is voice-hearer effect."

(The Buddha taught why these bodhisattvas had finally regressed from bodhisattva path and attained voice-hearer effect. He said these practitioner had stayed away from prajna paramita and skillful means.)

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Chapter 47

Realness

Section 6

(In the First Assembly)

At that time, Sariputra said to the Buddha, “World-Honored One, based on what cause and condition do some bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration without absorbing prajna paramita and expedient skillfulness, and thus will realize reality and attain the voice-hearer effect and the self-enlightenment bodhi? On the other hand, why do some other bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration and absorb prajna paramita and expedient skillfulness; they thus will not adopt the realization of reality as destination, but persevere to pursue the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Sariputra, if the bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration but stay away from the perfect knowledge of all perfect knowledge, then they will not absorb prajna paramita or expedient skillfulness and thus will finally attain voice-hearer effect or self-enlightenment bodhi. If the bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration with a mind not apart from the perfect knowledge of all perfect knowledge, then they will absorb prajna paramita and expedient skillfulness, enter onto the bodhisattva path of nonarising, and finally attain anuttarā-sammyak-sambodhi.

“Sariputra, a bird has no wings but has a body as large as one hundred, two hundred, or even five hundred yojanas. One day, this bird intended to fly downward the continent of Jambudvīpa from the Heaven of Thirty-Three Smaller Heavens. When almost arriving at Jambudvīpa, the bird changed mind, ‘I want to fly back to the Heaven of Thirty-Three heavens.’ Sariputra, what do you think about this? Can the bird fly back to the Heaven of Thirty-Three Smaller Heavens?”

Sariputra replied, “No, World-Honored One.”

The Buddha asked again, “Sariputra, if the bird made such a wish, ‘I hope when I arrive at the continent of Jambudvīpa, my body will not get hurt.’ Sariputra, what do you think about this? Can the bird fulfill this wish?”

Sariputra replied, “No, World-Honored One. Upon reaching the continent of Jambudvīpa, the bird would be seriously injured or die. Why? World-Honored One, the bird without wings would inevitably fall from the sky to the ground.”

The Buddha said, “Yes, Sariputra, it is as you say. So, Sariputra, some bodhisattvas have for as many kalpas as the sands of the Ganges cultivated diligently giving, pure precept, forbearance, diligence, and meditation as well as the liberation gates of emptiness, formlessness, and nonaspiration with a great and broad mind, wishing to realize the numberless, nonabsorbent, exquisite, subtle, and unsurpassed perfect and universal bodhi. But because they have stayed away from prajñā paramitā and expedient skillfulness, they will regress and fall into the stage of voice-hearer or self-enlightened one. Why? Sariputra, these bodhisattvas have stayed far away from the perfect knowledge of all perfect knowledge. They have cultivated giving, pure precept, forbearance, diligence, and meditation as well as the liberation gates of emptiness, formlessness, and nonaspiration diligently for many kalpas, but because they have stayed away from prajñā paramitā and expedient skillfulness, they will fall into the stage of voice-hearer or self-enlightened one.

“Sariputra, these bodhisattvas have stayed in the mindfulness of the aggregates of precepts, concentration, wisdom, liberation, and the knowledge and views of liberation taught by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present. They have made offerings to the Thus-Comers and cultivated by following their instructions, but because they grasp and are attached to the forms of these aggregates, they are unable to correctly understand the real merits and virtues of the aggregates of precepts, concentration, wisdom, liberation, and the knowledge and views of liberation taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Sariputra, because these bodhisattvas cannot correctly understand the merits and virtues of the Buddhas, they become attached to the voices when hearing the teaching of the liberation gates of emptiness, formlessness, and nonaspiration, and fail to transfer the forms of the voices toward the unsurpassed, perfect, and universal bodhi. Because of this reason, they cannot attain the unsurpassed, perfect, and universal bodhi and will fall into the stage of voice-hearer or self-enlightened one. Why? Sariputra, these bodhisattvas have stayed far away from prajna paramita and expedient skillfulness. Although they have tried to transfer all kinds of virtuous roots that they have cultivated toward the unsurpassed, perfect, and universal bodhi, their efforts turn out in vain and thus get stuck in the stage of voice-hearer or the stage of self-enlightened one.

(The Buddha taught Sariputra that the cultivation with attachment is not in accord with prajna paramita. Those who stay away from expedient skillfulness, which is a unique feature of prajna paramita, will fall into the voice-hearer or self-enlightened one and cannot attain the unsurpassed bodhi.)

“Sariputra, some bodhisattvas have stayed in the perfect knowledge of all perfect knowledge from their initial aspiration to the attainment of unsurpassed bodhi

and cultivated giving, pure precept, forbearance, diligence, and meditation tirelessly without turning away from expedient skillfulness of prajna paramita. They have stayed in the mindfulness of the aggregates of precepts, concentration, wisdom, liberation, and the knowledge and views of liberation taught by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present, but are not attached to their forms. They have cultivated the liberation gates of emptiness, formlessness, and nonaspiration, but are not attached to their forms. They have stayed in a mindfulness of the merits, virtues, and virtuous roots accumulated by themselves and by others, and tried to transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, but are not attached to the forms either. Sariputra, you must know that these bodhisattvas will not stay in the stage of voice-hearer or the stage of self-enlightened one; rather, they will progress directly toward the unsurpassed, perfect, and universal bodhi. Why? Sariputra, since the time of initially aspiring to until ultimately attaining the great bodhi, these bodhisattvas have never stayed away from the perfect knowledge of all perfect knowledge. They have cultivated giving, pure precept, forbearance, diligence, meditation, and prajna without grasping the forms. They have stayed in a mindfulness of the aggregates of precept, concentration, wisdom, liberation, and the knowledge and views of liberation taught by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened One without grasping the forms. They have cultivated the liberation gates of emptiness, formlessness, and nonaspiration without grasping the forms.

(The Buddha taught how and why some bodhisattvas would not fall into the stage of voice-hearer or self-enlightened one in the process of learning to attain the unsurpassed bodhi.)

“Sariputra, because these bodhisattvas have expedient skillfulness, they are

able to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to dwell peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able 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 with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to cultivate the four meditations, four immeasurable minds, and four formless

concentrations with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to cultivate the liberation gates of emptiness, formlessness, and nonaspiration with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to cultivate the five eyes and six supernatural powers with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to cultivate the samadhi gates and dharani gates with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able 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 with a mind apart from the forms.

“Sariputra, because these bodhisattvas have expedient skillfulness, they are able to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena with a mind apart from the forms.”

(Because these great bodhisattvas have expedient skillfulness, they are able to cultivate various superior correct dharma without attachment to their forms.)

Meanwhile, Sariputra said to the Buddha, “World-Honored One, my

understanding of your teaching is that if the great bodhisattvas can absorb prajna paramita, from their initial aspiration until attaining the ultimate enlightenment, without staying away from expedient skillfulness, they will get very close to the unsurpassed, perfect, and universal bodhi. Why?

“World-Honored One, these great bodhisattvas, since their initial aspiration until attaining the ultimate enlightenment, have never seen any dharma attainable; namely, the one who realizes, the one to be realized, the time of realization, the place of realization, and the cause of realization are all unattainable. Matter, feeling, thinking, action, and consciousness are all unattainable. The eye, ear, nose, tongue, body, and conscious spheres are all unattainable. The sight, sound, smell, taste, touch, and mental-image spheres are all unattainable. The eye, ear, nose, tongue, body, and conscious realms are all unattainable. The sight, sound, smell, taste, touch, and mental-image realms are all unattainable. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are all unattainable. The eye, ear, nose, tongue, body, and conscious contacts are all unattainable. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are all unattainable. The earth, water, fire, wind, space, and consciousness realms are all unattainable. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are all unattainable. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are all 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 are all 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 are all 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 are all unattainable. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are all unattainable. The four meditations, four immeasurable minds, and four formless concentrations are all unattainable. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are all unattainable. The liberation gates of emptiness, formlessness, and nonaspiration are all unattainable. The five eyes and the six supernatural powers are all unattainable. The samadhi gates and dharani gates are all 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 are all unattainable. The stream-entry effect, once-return effect, nonreturn effect, and arhat effect are all unattainable. The self-enlightenment bodhi is unattainable. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are all unattainable.

“World-Honored One, some good gentlemen, gentlewomen, and so forth of the bodhisattva vehicle have stayed far away from the expedient skillfulness of prajna paramita when aspiring to the unsurpassed, perfect, and universal bodhi. We must know that they will or will not attain the unsurpassed, perfect, and universal bodhi.

Why? World-Honored One, because these good gentlemen, gentlewomen, and so forth of the bodhisattva vehicle have stayed far away from expedient skillfulness of prajna paramita, they will grasp the forms when cultivating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They will grasp the forms when dwelling in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will grasp the forms when dwelling in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They will grasp the forms when cultivating the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They will grasp the forms when dwelling in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will grasp the forms when cultivating the four meditations, four immeasurable minds, and four formless concentrations. They will grasp the forms when cultivating the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They will grasp the forms when cultivating the liberation gates of emptiness, formlessness, and nonaspiration. They will grasp the forms when cultivating the five eyes and six supernatural powers. They will grasp the forms when cultivating the samadhi gates

and dharani gates. They will grasp the forms when cultivating the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. They will grasp the forms when cultivating the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“World-Honored One, because of this cause and condition, these good gentlemen, gentlewomen, and so forth of the bodhisattva vehicle will or will not attain the unsurpassed, perfect, and universal bodhi.

(Sariputra stated that to stay far away from the expedient skillfulness of prajna paramita when aspiring to the unsurpassed, perfect, and universal bodhi, it is uncertain the practitioners will or will not attain the unsurpassed bodhi. Why? They are used to grasp the forms when cultivating various dharmas.)

“World-Honored One, because of this cause and condition, if the great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, they should not stay far away from the expedient skillfulness of prajna paramita.

(In this and the following paragraphs, Sariputra suggested the way for cultivating dharmas to attain the unsurpassed bodhi.)

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to dwell in internal emptiness, external

emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness 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.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to cultivate the four meditations, four

immeasurable minds, and the four formless concentrations.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to cultivate the liberation gates of emptiness, formlessness, and nonaspiration.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to cultivate the five eyes and the six supernatural powers.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to cultivate the samadhi gates and the dharani gates.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness 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.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means

with a concomitant mind of formlessness to cultivate the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“World-Honored One, these great bodhisattvas should dwell peacefully in the expedient skillfulness of prajna paramita and adopt nonattainment as skillful means with a concomitant mind of formlessness to dwell peacefully in all such Buddha dharmas so that they can definitely attain the unsurpassed, perfect, and universal bodhi.”

(Sariputra suggested that great bodhisattvas should cultivate various Buddha dharmas by dwelling in expedient skillfulness of prajna paramita with a mind of nonattainment and formlessness.)

At that time, the heavenly sons from the realm of desire and the realm of form said to the Buddha, “World-Honored One, the unsurpassed, perfect, and universal bodhi of the Buddhas is extremely difficult to believe, understand, realize, and attain. Why? The great bodhisattvas should first realize the particular characteristics and common characteristics of all dharmas to attain the unsurpassed, perfect, and universal bodhi that they pursue although the forms of all dharmas realized by the bodhisattvas are nonexistent and unattainable.”

The Buddha replied to the heavenly sons, “Yes, it is as you say. The unsurpassed, perfect, and universal bodhi of the Buddhas is extremely difficult to believe, understand, realize, and attain. You heavenly sons must know, I attained the unsurpassed, perfect, and universal bodhi when I became awakened to the forms of all dharmas; but at that time, I did not attain the forms of all dharmas in terms of ultimate meaning. Namely, I did not have the thoughts that this was the one who could realize; this was the one that could be realized; this was the place of the realization; this was the time of the realization; and this was the cause of the realization. Why? Heavenly

sons, it is because all dharmas are pure in the final analysis; they are all empty whether they are the conditioned or the unconditioned dharmas.”

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, as you say, the unsurpassed, perfect, and universal bodhi of the Buddhas is extremely difficult to believe, understand, realize, and attain. But as I reflect on the meanings the Buddha has taught, I feel that the unsurpassed, perfect, and universal bodhi of the Buddhas is extremely easy to believe, understand, realize, and attain. Why? If we can believe and understand that there is no dharma that can realize, no dharma that can be realized, no place of the realization, no time of the realization, and no cause of the realization, then you will be able to believe and understand the unsurpassed, perfect, and universal bodhi of the Buddhas. If one can realize that there is no dharma that can realize, no dharma that can be realized, no place of the realization, no time of the realization, and no cause of the realization, then they will be able to realize and attain the unsurpassed, perfect, and universal bodhi that they pursue. Why? World-Honored One, all dharmas are empty in the final analysis; and in emptiness in the final analysis, there is no dharma that can realize, no dharma that can be realized, no place where the realization happens, no time when the realization happens, and no cause of the realization. Why? All dharmas are empty; increase and decrease are nonexistent and unattainable.

“World-Honored One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that the great bodhisattvas cultivate are all nonexistent and unattainable.

“World-Honored 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 in which the great bodhisattvas dwell are all nonexistent and unattainable.

“World-Honored 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 in which the great bodhisattvas dwell are all nonexistent and unattainable.

“World-Honored 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 that the great bodhisattvas cultivate are all nonexistent and unattainable.

“World-Honored One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in which the great bodhisattvas dwell are all nonexistent and unattainable.

“World-Honored One, the four meditations, four immeasurable minds, and four formless concentrations that the great bodhisattvas cultivate are all nonexistent and unattainable.

“World-Honored One, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that the great bodhisattvas cultivate are all nonexistent and unattainable.

“World-Honored One, the liberation gates of emptiness, formlessness, and nonaspiration that the great bodhisattvas cultivate are all nonexistent and unattainable.

“World-Honored One, the five eyes and the six supernatural powers that the

great bodhisattvas learn are all nonexistent and unattainable.

“World-Honored One, the samadhi gates and the dharani gates that the great bodhisattvas learn are all nonexistent and unattainable.

“World-Honored 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 that the great bodhisattvas learn are all nonexistent and unattainable.

“World-Honored One, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena that the great bodhisattvas learn are all nonexistent and unattainable.

“World-Honored One, all dharmas that the great bodhisattvas contemplate, whether they are material or immaterial, visible or invisible, substantial or unsubstantial, flawed or flawless, and conditioned or unconditioned, are all nonexistent and unattainable.

“World-Honored One, because of this cause and condition, as I reflect on the meanings taught by the Buddha, it appears that the unsurpassed, perfect, and universal bodhi of the Buddhas is extremely easy to believe, understand, realize, and attain. The great bodhisattvas should not say that it is extremely difficult to believe, understand, realize, and attain it. Why?

“World-Honored One, matter and the self-nature of matter are empty; feeling, thinking, action, and consciousness and their self-natures are also empty.

“World-Honored One, the eye sphere and the self-nature of the eye sphere are empty; the ear, nose, tongue, body, and conscious spheres and their self-natures are also empty.

“World-Honored One, the sight sphere and the self-nature of the sight sphere are empty; the sound, smell, taste, touch, and mental-image spheres and their self-

natures are also empty.

“World-Honored One, the eye realm and the self-nature of the eye realm are empty; the ear, nose, tongue, body, and conscious realms and their self-natures are also empty.

“World-Honored One, the sight realm and the self-nature of the sight realm are empty; the sound, smell, taste, touch, and mental-image realms and their self-natures are also empty.

“World-Honored One, the eye consciousness realm and the self-nature of the eye consciousness realm are empty; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and their self-natures are also empty.

“World-Honored One, the eye contact and the self-nature of the eye contact are empty; the ear, nose, tongue, body, and conscious contacts and their self-natures are also empty.

“World-Honored One, the feelings produced by eye contact and their self-natures are empty; the feelings produced by ear, nose, tongue, body, and conscious contacts and their self-natures are also empty.

“World-Honored One, the earth realm and the self-nature of the earth realm are empty; the water, fire, wind, space, and consciousness realms and their self-natures are also empty.

“World-Honored One, ignorance and the self-nature of ignorance are empty; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death and their self-natures are also empty.

“World-Honored One, giving paramita and the self-nature of giving paramita are empty; pure precept, forbearance, diligence, meditation, and prajna paramitas and their self-natures are also empty.

“World-Honored One, internal emptiness and the self-nature of internal emptiness are empty; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and their self-natures are also empty.

“World-Honored One, realness and the self-nature of realness are empty; dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and their self-natures are also empty.

“World-Honored One, the four bases of mindfulness and the self-natures of the four bases of mindfulness are empty; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their self-natures are also empty.

“World-Honored One, the noble truth of suffering and the self-nature of the noble truth of suffering are empty; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and their self-natures are also empty.

“World-Honored One, the four meditations and the self-natures of the four meditations are empty; the four immeasurable minds and the four formless concentrations and their self-natures are also empty.

“World-Honored One, the eight liberations and the self-natures of the eight

liberations are empty; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their self-natures are also empty.

“World-Honored One, the liberation gate of emptiness and the self-nature of the liberation gate of emptiness are empty; the liberation gates of formlessness and nonaspiration and their self-natures are also empty.

“World-Honored One, the five eyes and the self-natures of the five eyes are empty; the six supernatural powers and the self-natures of the six supernatural powers are also empty.

“World-Honored One, the samadhi gates and the self-natures of the samadhi gates are empty; the dharani gates and the self-natures of the dharani gates are also empty.

“World-Honored One, the Buddha’s ten abilities and the self-natures of the Buddha’s ten abilities are empty; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power and their self-natures are also empty.

“World-Honored One, the stream-entry effect and the self-nature of the stream-entry effect are empty; the once-return effect, nonreturn effect, and arhat effect and their self-natures are also empty.

“World-Honored One, the self-enlightenment bodhi and the self-nature of the self-enlightenment bodhi are empty.

“World-Honored One, the perfect knowledge of everything and the self-nature of the perfect knowledge of everything are empty; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena and their self-natures are also empty.

“World-Honored One, if the great bodhisattvas deeply believe in and

understand the emptiness of self-nature and can realize it correctly, they will attain the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, I say that it is not difficult to believe, understand, realize, and attain the unsurpassed, perfect, and universal bodhi.”

(When the heavenly sons said that it is very difficult to believe, understand, realize, and attain the unsurpassed bodhi, the Buddha agreed. But he also indicated that all dharmas in the final analysis are empty and nonexsitent. Well-Appearing One argued that it is not difficult to believe, understand, realize, and attain the unsurpassed bodhi if the great bodhisattvas can understand that all dharmas and their self-natures are empty; that all dharmas are nonexistent and unattainable.)

In the meantime, Sariputra said to Well-Appearing One, “Long-lived sage Well-Appearing One, owing to the same reason that you mentioned, I will say that the unsurpassed, perfect, and universal bodhi of the Buddhas is extremely difficult to believe, understand, realize, and attain. Why? The great bodhisattvas have contemplated and know that all dharmas are without self-natures. The dharmas are like empty space, and empty space will not think, ‘I should believe, understand, and realize the unsurpassed, perfect, and universal bodhi quickly.’ So the great bodhisattvas will not think, ‘I should believe in, understand, and realize the unsurpassed, perfect, and universal bodhi quickly.’ Why? Well-Appearing One, all dharmas are empty and equivalent to empty space. If the great bodhisattvas believe in, understand, and realize that all dharmas are equivalent to empty space, then they will be able to attain the unsurpassed, perfect, and universal bodhi. Well-Appearing One, if the great bodhisattvas can understand that all dharmas are equivalent to empty space, and thus easily believe in, understand, realize, and attain the unsurpassed, perfect, and universal bodhi, then there would not be as many great bodhisattvas as the sands of the Ganges who wear armors, but regress halfway in the pursuit of the unsurpassed,

perfect, and universal bodhi. We may infer that it is extremely difficult to believe, understand, realize, and attain the unsurpassed, perfect, and universal bodhi.”

(But Sariputra did not agree that it is easy for great bodhisattvas to believe, understand, realize, and attain the unsurpassed, perfect, and universal bodhi.)

At that time, the long-lived sage Well-Appearing One asked the venerable Sariputra, “Sariputra, what do you think about this? Does matter regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do feeling, thinking, action, and consciousness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from matter regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from feeling, thinking, action, and consciousness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of matter regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of feeling, thinking, action, and consciousness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the

realness of matter regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of feeling, thinking, action, and consciousness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the eye sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the ear, nose, tongue, body, and conscious spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the eye sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the ear, nose, tongue, body, and conscious spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the eye sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the ear, nose, tongue, body, and conscious spheres regress in the pursuit of the unsurpassed, perfect,

and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the eye sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the ear, nose, tongue, body, and conscious spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the sight sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the sound, smell, taste, touch, and mental-image spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the sight sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the sound, smell, taste, touch, and mental-image spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the sight sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the sound, smell, taste, touch, and mental-image spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the sight sphere regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the sound, smell, taste, touch, and mental-image spheres regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the eye realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the ear, nose, tongue, body, and conscious realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the eye realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the ear, nose, tongue, body, and conscious realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the eye realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the ear, nose, tongue, body, and conscious realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the eye realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the ear, nose, tongue, body, and conscious realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the sight realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the sound, smell, taste, touch, and mental-image realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the sight realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the sound, smell, taste, touch, and mental-image realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the sight realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the sound, smell, taste, touch, and mental-image realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the sight realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the sound, smell, taste, touch, and mental-image realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the eye consciousness realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the eye consciousness realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the eye consciousness realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the eye consciousness realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms regress in the pursuit of the

unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the feelings produced by eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the feelings produced by ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the feelings produced by eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the feelings produced by ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the feelings produced by eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the feelings produced by ear, nose, tongue, body, and conscious contact regress in the pursuit of

the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the feelings produced by eye contact regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the earth realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the water, fire, wind, space, and consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the earth realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the water, fire, wind, space, and consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the earth realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the water, fire, wind, space, and consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the earth realm regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the water, fire, wind, space, and consciousness realms regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does ignorance regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from ignorance regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from action, consciousness, and so forth, and old age and death regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of ignorance regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of action, consciousness, and so forth, and old age and death regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of ignorance regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of action, consciousness, and so forth, and old age and death regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

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Chapter 47

Realness

Section 7

(In the First Assembly)

“Sariputra, what do you think about this? Does giving paramita regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do pure precept, forbearance, diligence, meditation, and prajna paramitas regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from giving paramita regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from pure precept, forbearance, diligence, meditation, and prajna paramitas regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of giving paramita regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of giving paramita regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does internal emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from internal

emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of internal emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of internal emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does realness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do dharma realm, dharma nature,

the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from realness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from dharma realm, dharma nature, and so forth, and the realm of the inconceivable regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of realness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of realness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the four bases of mindfulness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the four bases of mindfulness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the four correct endeavors, four bases of power, and so forth, and noble eightfold path regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the four bases of mindfulness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the four bases of mindfulness regress in the pursuit of the unsurpassed,

perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the noble truth of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the noble truth of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the noble truth of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the noble truths

of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the noble truth of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the four meditations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the four immeasurable minds and four formless concentrations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the four meditations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the four immeasurable minds and four formless concentrations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the four meditations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the four immeasurable minds and four formless concentrations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the four meditations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the four immeasurable minds and four formless concentrations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the eight liberations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the eight liberations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the eight liberations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the eight liberations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the liberation gate of emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the liberation gates of

formlessness and nonaspiration regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the liberation gate of emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the liberation gates of formlessness and nonaspiration regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the liberation gate of emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the liberation gates of formlessness and nonaspiration regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the liberation gate of emptiness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the liberation gates of formlessness and nonaspiration regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the five eyes regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the six supernatural powers regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the five eyes regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the six supernatural powers regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the five eyes regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the six supernatural powers regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the five eyes regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the

realness of the six supernatural powers regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the samadhi gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the dharani gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the samadhi gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the dharani gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the samadhi gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the dharani gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the samadhi gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the

realness of the dharani gates regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the Buddha’s ten abilities regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do 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 regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the Buddha’s ten abilities regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the Buddha’s ten abilities regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power regress in the pursuit of the unsurpassed,

perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the Buddha’s ten abilities regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the stream-entry effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Do the once-return effect, nonreturn effect, and arhat effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the stream-entry effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the once-return effect, nonreturn effect, and arhat effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the stream-entry effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the once-return effect, nonreturn effect, and arhat effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the stream-entry effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the once-return effect, nonreturn effect, and arhat effect regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the self-enlightenment bodhi regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the self-enlightenment bodhi regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the self-enlightenment bodhi regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the self-enlightenment bodhi regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the perfect knowledge of everything regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the perfect knowledge of everything regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the perfect knowledge of everything regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the perfect knowledge of everything regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? Does any dharma apart from the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

At that time, the long-lived sage Well-Appearing One said to Sariputra, “If the truth and the dwelling of all dharmas are nonexistent and unattainable, how can we say that any dharma will regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

In the meantime, Sariputra said to the Well-Appearing One, “As you the benevolent one say, in dharma forbearance of nonarising, there is no dharma or the bodhisattva who regresses in the pursuit of the unsurpassed, perfect, and universal bodhi. If this is the case, why does the Buddha teach that there is one vehicle instead of three for those who are pursuing the bodhisattva path? Why do you say that there is only one vehicle, the perfect and universal one, instead of three for the bodhisattvas?”

In the meantime, the long-lived sage Fully Loving-Kind One said to Sariputra, “You should ask Well-Appearing One this question first: Is only one bodhisattva vehicle allowed? Then you may challenge him by saying that there should be only one vehicle for the perfect and universal enlightenment instead of three vehicles.”

Thus, Sariputra asked Well-Appearing One as Fully Loving-Kind One suggested, “Is only one bodhisattva vehicle allowed?”

At that time, Well-Appearing One replied to Sariputra, “Sariputra, what do you think about this? In the realness of all dharmas, are there three different forms of the individuals dwelling in bodhisattva vehicle? Namely, are there these three kinds of individuals dwelling in the bodhisattva vehicle: ones who definitely will regress, ones who will never regress, and ones who are not certain whether they will or will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? In the realness of all dharmas, are the three vehicles, namely, the voice-hearing vehicle, self-enlightenment vehicle, and perfect and universal enlightenment vehicle, different?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? In the realness of all dharmas, is there the bodhisattva vehicle that is definitely without regression?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? In the realness of all dharmas, are there really the bodhisattvas who are pursuing the perfect and universal enlightenment vehicle?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? In the realness of all dharmas, are there one form, two forms, or three forms attainable?”

Sariputra replied, “No, Well-Appearing One.”

“Sariputra, what do you think about this? In the realness of all dharmas, is there one dharma or one bodhisattva attainable?”

Sariputra replied, “No, Well-Appearing One.”

At that time, Well-Appearing One said to Sariputra, “If the truth and the dwelling of all dharmas are nonexistent and unattainable, how can Sariputra have this

thought and say, ‘some bodhisattvas certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas; some bodhisattvas certainly will never regress in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas; and some are uncertain whether they will regress or will not regress in the pursuit of the perfect and universal bodhi of the Buddhas? Some bodhisattvas are pursuing the voice-hearing vehicle; some bodhisattvas are pursuing the self-enlightenment vehicle; and some bodhisattvas are pursuing the perfect and universal enlightenment vehicle? These are the three vehicles, and that is the only one vehicle, and so forth?’ Sariputra, if the great bodhisattvas believe and realize that all dharmas are unattainable, the bodhisattvas are unattainable, and the unsurpassed, perfect, and universal bodhi of the Buddhas is also unattainable, then they are the real great bodhisattvas. Sariputra, if the great bodhisattvas are not shocked, frightened, scared, skeptical, regretful, regressive, and drowned when hearing the unattainable forms of the realness of all dharmas, they will attain the unsurpassed, perfect, and universal bodhi very soon.”

At that time, the Buddha said to the long-lived sage Well-Appearing One, “Excellent, excellent, Well-Appearing One! You can teach the essential meanings of the dharma very well for the great bodhisattvas with the support of the authority and supernatural powers granted by the Thus-Come. Well-Appearing One, if the great bodhisattvas deeply believe and understand that the realness of the dharmas is unattainable and that all dharmas are without different forms, then when hearing the teaching of the unattainable forms of the realness of all dharmas, they will not be shocked, frightened, scared, skeptical, regretful, regressive, and drowned; these great bodhisattvas then will attain the unsurpassed, perfect, and universal bodhi very soon.” (The great bodhisattvas should learn and develop deep belief in and understanding of prajna paramita which demonstrates that all dharmas and the realness of all dharmas

are empty and unattainable, and are without different forms. This is the advice on cultivating prajna paramita given by the Buddha in this chapter “Realness.”)

At that time, Sariputra asked the Buddha, “World-Honored One, if the great bodhisattvas have achieved this dharma, will they attain anuttarā-samyak-sambodhi very soon?”

The Buddha replied, “Yes, Sariputra. If the great bodhisattvas can achieve this dharma, they will attain the unsurpassed, perfect, and universal bodhi very soon. They will not fall into the stage of voice-hearer or the stage of self-enlightened one.”

Chapter 48

The Dwelling of Bodhisattvas

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, where should they dwell? How should they dwell?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should dwell in an equal mind toward all sentient beings; they should not dwell in an unequal mind toward all sentient beings. They should treat all sentient beings and speak to them with an equal mind instead of an unequal mind. They should treat all sentient beings and speak to them with great loving-kindness instead of anger and hatred. They should treat all sentient beings and speak to them with great compassion instead of disgust and harmfulness. They should treat all sentient beings and speak to them

with great joy instead of jealousy. They should treat all sentient beings and speak to them with great equanimity instead of prejudice. They should treat all sentient beings and speak to them with respect instead of arrogance. They should treat all sentient beings and speak to them with a straightforward and sincere mind instead of flattery and deceit. They should treat all sentient beings and speak to them with a tender and pliant mind instead of stubbornness. They should treat all sentient beings and speak to them with a beneficial rather than unbeneficial intention. They should bring peace and comfort rather than restlessness and discomfort to all sentient beings and speak to them with such an intention. They should not hinder all sentient beings and speak to them with such an intention. They should treat all sentient beings and speak to them as parents, brothers, sisters, men and women, and relatives. They should treat all sentient beings and speak to them as teachers, mentors, disciples, and fellow students. They should treat all sentient beings and speak to them as stream-enters, once-returners, nonreturners, and arhats. They should treat all sentient beings and speak to them as self-enlightened ones. They should treat all sentient beings and speak to them as great bodhisattvas. They should treat all sentient beings and speak to them as Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. They should treat all sentient beings and speak to them as the ones to whom they must make offerings with admiration and respect. They should treat all sentient beings and speak to them with a mind of relief, pity, mercy, and protection. They should treat all sentient beings and speak to them with a mind of emptiness in the final analysis, nonexistence, and nonattainment. They should treat all sentient beings and speak to them with a mind of emptiness, formlessness, and nonaspiration. Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi and adopt nonattainment as skillful means, they should dwell this way.

(The Buddha taught Well-Appearing One how the great bodhisattvas treat and speak to all sentient beings if they would like to attain the unsurpassed, perfect, and universal bodhi.)

“Furthermore, Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not kill and do harm to sentient beings, and also encourage others not to kill. They should often publicly praise the way of no killing, and joyfully acclaim those who do not kill. They should not steal and commit adultery, and also encourage others not to steal and commit adultery. They should often publicly praise the way of no stealing and no adultery, and joyfully acclaim those who do not steal and do not commit adultery.

(The Buddha further taught how great bodhisattvas aspire to the unsurpassed bodhi and observe the five precepts, and stay away from the three bonds with an intention to encourage and guide more sentient beings to do so.)

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not tell lies, and also encourage others not to tell lies. They should often publicly praise the way of no lying, and joyfully acclaim those who do not lie. They should not speak harsh, divisive, and filthy words, and also encourage others not to speak harsh, divisive, and filthy words. They should often publicly praise the way of not speaking harsh, divisive, and filthy words, and joyfully acclaim those who do not speak harsh, divisive, and filthy words.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only stay away from greed themselves, but also also encourage others to do so. They should often publicly praise the not greedy actions, and joyfully acclaim those who are not greedy. They should stay away from anger and incorrect views, and also encourage others to do so. They should often publicly praise the actions apart from anger and incorrect views, and

joyfully acclaim those who stay away from anger and incorrect views.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should cultivate the first meditation themselves, encourage others to do so, constantly and publicly praise the way of cultivating the first meditation, and joyfully acclaim the first-meditation practitioners. They should cultivate the second, third, and fourth meditations; encourage others to do so; constantly and publicly praise the way of cultivating the second, third, and fourth meditations; and joyfully acclaim the second, third, and fourth-meditation practitioners.

(The Buddha continued to teach the four steps of practicing bodhisattva actions: Observe precepts and practice various superior correct dharmas themselves; encourage others to observe precepts and practice various superior correct dharmas; constantly and publicly praise the way of observing precepts and practicing the superior correct dharmas; and joyfully acclaim those who observe precepts and practice various superior dharmas.)

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only cultivate the immeasurable loving-kindness themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the immeasurable loving-kindness, and joyfully acclaim those who cultivate the immeasurable loving-kindness. They should not only cultivate the immeasurable compassion, joy, and equanimity themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the immeasurable compassion, joy, and equanimity, and joyfully acclaim those who cultivate the immeasurable compassion, joy, and equanimity.

“Well-Appearing One, if the great bodhisattvas would like to attain the

unsurpassed, perfect, and universal bodhi, they should not only cultivate the concentration of boundless emptiness themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the concentration of boundless emptiness, and joyfully acclaim those who cultivate the concentration of boundless emptiness. They should not only cultivate the concentrations of boundless consciousness, nothingness, nonthinking and not nonthinking themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the concentrations of boundless consciousness, nothingness, and nonthinking and not nonthinking, and joyfully acclaim those who cultivate the concentrations of boundless consciousness, nothingness, and nonthinking and not nonthinking.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only fulfill giving paramita themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling giving paramita, and joyfully acclaim those who fulfill giving paramita. They should not only fulfill pure precept, forbearance, diligence, meditation, and prajna paramitas themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling pure precept, forbearance, diligence, meditation, and prajna paramitas, and joyfully acclaim those who fulfill pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only dwell in internal emptiness themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in internal emptiness, and joyfully acclaim those who dwell in internal emptiness. They should not only dwell in external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of

ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, and joyfully acclaim those who dwell in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only dwell in realness themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in realness, and joyfully acclaim those who dwell in realness. They should not only dwell in dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in dharma realm, dharma nature, and so forth, and the realm of the inconceivable, and joyfully acclaim those who dwell in dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only cultivate the four bases of mindfulness themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the four bases of mindfulness, and joyfully acclaim those who cultivate the four bases of mindfulness. They should

not only cultivate the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the four correct endeavors, four bases of power, and so forth, and noble eightfold path, and joyfully acclaim those who cultivate the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only dwell in the noble truth of suffering themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in the noble truth of suffering, and joyfully acclaim those who dwell in the noble truth of suffering. They should not only dwell in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation, and joyfully acclaim those who dwell in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only cultivate the eight liberations themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the eight liberations, and joyfully acclaim those who cultivate the eight liberations. They should not only cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and

joyfully acclaim those who cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only cultivate the liberation gate of emptiness themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the liberation gate of emptiness, and joyfully acclaim those who cultivate the liberation gate of emptiness. They should not only cultivate the liberation gates of formlessness and nonaspiration themselves, but also encourage others to do so. They should constantly and publicly praise the way of cultivating the liberation gates of formlessness and nonaspiration, and joyfully acclaim those who cultivate the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only fulfill the stage of ecstasy themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the stage of ecstasy, and joyfully acclaim those who fulfill the stage of ecstasy. They should not only fulfill the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the stage of freedom from defilements, the stage of emitting light, and so forth, and the stage of dharma cloud, and joyfully acclaim those who fulfill the stage of freedom from defilements, the stage of emitting light, and so forth, and the stage of dharma cloud.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only fulfill the five eyes themselves, but also encourage others to do so. They should constantly and publicly

praise the way of fulfilling the five eyes, and joyfully acclaim those who fulfill the five eyes. They should not only fulfill the six supernatural powers themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the six supernatural powers, and joyfully acclaim those who fulfill the six supernatural powers.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only fulfill the samadhi gates themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the samadhi gates, and joyfully acclaim those who fulfill the samadhi gates. They should not only fulfill the dharani gates themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the dharani gates, and joyfully acclaim those who fulfill the dharani gates.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only fulfill the Buddha’s ten abilities themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the Buddha’s ten abilities, and joyfully acclaim those who fulfill the Buddha’s ten abilities. They should not only fulfill 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 themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power, and joyfully acclaim those who fulfill the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only contemplate the twelve chains of dependent arising from ignorance down to old age and death and the opposite direction themselves, but also encourage others to do so. They should constantly and publicly praise the way of contemplating the twelve chains of dependent arising from both two directions, and joyfully acclaim those who can contemplate this way.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should get to know suffering, find out the cause of suffering, believe that the cessation of suffering is possible, and cultivate the path for the cessation of suffering. They should further encourage others to do so. They should constantly and publicly praise the way of cultivating the four noble truths, and joyfully acclaim those who can do this way.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only initiate to realize the knowledge of the stream-entry effect without attaining the reality themselves, but also encourage others to do so. They should constantly and publicly praise the way of realizing the knowledge of the stream-entry effect without attaining it, and joyfully acclaim those who can practice this way. They should initiate to realize the knowledge of the once-return effect, nonreturn effect, and arhat effect without attaining the reality, and also encourage others to do so. They should constantly and publicly praise the way of realizing the knowledge of the once-return effect, nonreturn effect, and arhat effect without attaining them, and joyfully acclaim those who can practice this way.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should initiate to realize the

knowledge of self-enlightenment bodhi without attaining it. They should also encourage others to do so. They should constantly and publicly praise the way of realizing the knowledge of self-enlightenment bodhi without attaining it, and joyfully acclaim those who can practice this way.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only enter onto the bodhisattva path of nonarising themselves, but also encourage others to do so. They should constantly and publicly praise the way of entering onto the bodhisattva path of nonarising, and joyfully acclaim those who enter onto the bodhisattva path of nonarising.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only purify the Buddha lands themselves, but also encourage others to do so. They should constantly and publicly praise the way of purifying the Buddha lands, and joyfully acclaim those who purify the Buddha lands.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only assist sentient beings to mature themselves, but also encourage others to do so. They should constantly and publicly praise the way of assisting sentient beings to mature, and joyfully acclaim those who assist sentient beings to mature.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only activate the supernatural powers of bodhisattva themselves, but also encourage others to do so. They should constantly and publicly praise the way of activating the supernatural powers of bodhisattva, and joyfully acclaim those who activate the supernatural powers of bodhisattva.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only initiate the perfect knowledge of everything themselves, but also encourage others to do so. They should constantly and publicly praise the way of initiating the perfect knowledge of everything, and joyfully acclaim those who initiate the perfect knowledge of everything. They should not only initiate the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena themselves, but also encourage others to do so. They should constantly and publicly praise the way of initiating the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, and joyfully acclaim those who initiate the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only terminate enduring disposition of vexations themselves, but also encourage others to do so. They should constantly and publicly praise the way of terminating enduring disposition of vexations, and joyfully acclaim those who terminate enduring disposition of vexations.”

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Chapter 48

The Dwelling of Bodhisattvas

Section 2

(In the First Assembly)

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only stay in correct mindfulness themselves, but also encourage others to do so. They should constantly and publicly praise the way of staying in correct mindfulness, and joyfully acclaim those who stay in correct mindfulness. They should not only dwell in equanimity at all times themselves, but also encourage others to do so. They should constantly and publicly praise the way of dwelling in equanimity at all times, and joyfully acclaim those who dwell in equanimity at all times.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only fulfill a perfect lifespan themselves, but also encourage others to do so. They should constantly and publicly praise the way of fulfilling a perfect lifespan, and joyfully acclaim those who live a perfect lifespan.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only turn the dharma wheel themselves, but also encourage others to do so. They should constantly and publicly

praise the way of turning the dharma wheel, and joyfully acclaim those who turn the dharma wheel.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not only protect the correct dharma so as to ensure its endurance themselves, but also encourage others to do so. They should constantly and publicly praise the way of protecting the correct dharma, and joyfully acclaim those who protect the correct dharma.

“Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi and adopt nonattainment as skillful means, they should dwell this way.

“Well-Appearing One, the great bodhisattvas should learn the expedient skillfulness of the fathomless prajna paramita this way. If they learn this way, they will be able to dwell peacefully in the dharma in which they should dwell. If they learn and dwell this way, they will not encounter hindrances in matter, feeling, thinking, action, and consciousness; in eye, ear, nose, tongue, body, and conscious spheres; in sight, sound, smell, taste, touch, and mental-image spheres; in the eye, ear, nose, tongue, body, and conscious realms; in sight, sound, smell, taste, touch, and mental-image realms; in eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; in the eye, ear, nose, tongue, body, and conscious contacts; in feelings produced by eye, ear, nose, tongue, body, and conscious contacts; in earth, water, fire, wind, space, and consciousness realms; in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; in no killing, no stealing, no adultery, no lying, no harsh words, no divisive words, no filthy words, no greed, no anger, and no incorrect views; in four meditations, four immeasurable minds, and four formless concentrations; in giving, pure precept,

forbearance, diligence, meditation, and prajna paramitas; in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; in four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; in eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; in the liberation gates of emptiness, formlessness and nonaspiration; in the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; in five eyes and six supernatural powers; in samadhi gates and dharani gates; in 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; in contemplating the twelve chains of dependent arising in both directions; in the realization of suffering, knowledge of the cause of suffering, determination to cease suffering, and the cultivation of the path for ceasing suffering; in achieving the stream-entry effect,

once-return effect, nonreturn effect, and arhat effect; in entering onto the bodhisattva path of nonarising; in purifying Buddha lands and assisting sentient beings to mature; in attaining the supernatural powers of the bodhisattva; in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; in terminating enduring disposition of vexations; in staying in correct mindfulness and dwelling in equanimity at all times; and in perfect lifespan, turning dharma wheel, and dwelling in correct dharma. Why?

“Well-Appearing One, it is because these great bodhisattvas have never ever absorbed 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, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; 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, and death; nonkilling, nonstealing, nonadultery, nonlying, nonharsh words, nondivisive words, nonfilthy words, nongreed, nonanger, and nonincorrect views; the four meditations, four immeasurable minds, and four formless concentrations; 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 four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and the six supernatural powers; the samadhi gates and the dharani gates; 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 contemplation on the twelve chains of dependent arising from two directions; the realization of suffering, the knowledge of the cause of suffering, the determination to cease suffering, and the cultivation of the path for ceasing suffering; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; the bodhisattva path of nonarising; purifying Buddha lands and assisting sentient beings to mature; the perfect knowledge of everything, perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena; the termination of enduring disposition of vexations; the way of staying in correct mindfulness and the nature of dwelling in equanimity at all times;

the fulfillment of perfect lifespan, the turning of dharma wheel, and the correct-dharma dwelling. Why?

“Well-Appearing One, it is because matter cannot be absorbed. Because matter cannot be absorbed, it is not matter. Feeling, thinking, action, and consciousness cannot be absorbed. Because feeling, thinking, action, and consciousness cannot be absorbed, they are not feeling, thinking, action, and consciousness.

“Well-Appearing One, the eye sphere cannot be absorbed. Because the eye sphere cannot be absorbed, it is not the eye sphere. The ear, nose, tongue, body, and conscious spheres cannot be absorbed. Because the ear, nose tongue, body, and conscious spheres cannot be absorbed, they are not the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the sight sphere cannot be absorbed. Because the sight sphere cannot be absorbed, it is not the sight sphere. The sound, smell, taste, touch, and mental-image spheres cannot be absorbed. Because the sound, smell, taste, touch, and mental-image spheres cannot be absorbed, they are not the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the eye realm cannot be absorbed. Because the eye realm cannot be absorbed, it is not the eye realm. The ear, nose, tongue, body, and conscious realms cannot be absorbed. Because the ear, nose tongue, body, and conscious realms cannot be absorbed, they are not the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the sight realm cannot be absorbed. Because the sight realm cannot be absorbed, it is not the sight realm. The sound, smell, taste, touch, and mental-image spheres cannot be absorbed. Because the sound, smell, taste, touch, and mental-image realms cannot be absorbed, they are not the sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the eye consciousness realm cannot be absorbed.

Because the eye consciousness realm cannot be absorbed, it is not the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms cannot be absorbed. Because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms cannot be absorbed, they are not the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, the eye contact cannot be absorbed. Because the eye contact cannot be absorbed, it is not the eye contact. The ear, nose, tongue, body, and conscious contacts cannot be absorbed. Because the ear, nose, tongue, body, and conscious contacts cannot be absorbed, they are not the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the feelings produced by eye contact cannot be absorbed. Because the feelings produced by eye contact cannot be absorbed, they are not the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts cannot be absorbed. Because the feelings produced by ear, nose, tongue, body, and conscious contacts cannot be absorbed, they are not the feelings produced by ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the earth realm cannot be absorbed. Because the earth realm cannot be absorbed, it is not the earth realm. The water, fire, wind, space, and consciousness realms cannot be absorbed. Because the water, fire, wind, space, and consciousness cannot be absorbed, they are not the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, ignorance cannot be absorbed. Because ignorance cannot be absorbed, it is not ignorance. Action, consciousness, name and form, six

sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death cannot be absorbed. Because action, consciousness, and so forth, and old age and death cannot be absorbed, they are not action, consciousness, and so forth, and old age and death.

“Well-Appearing One, nonkilling cannot be absorbed. Because nonkilling cannot be absorbed, it is not nonkilling. Nonstealing and nonadultery cannot be absorbed. Because nonstealing and nonadultery cannot be absorbed, they are not nonstealing and nonadultery.

“Well-Appearing One, nonlying cannot be absorbed. Because nonlying cannot be absorbed, it is not nonlying. Nonharsh words, nondivisive words, and nonfilthy words cannot be absorbed. Because nonharsh words, nondivisive words, and nonfilthy words cannot be absorbed, they are not nonharsh words, nondivisive words, and nonfilthy words.

“Well-Appearing One, nongreed cannot be absorbed. Because nongreed cannot be absorbed, it is not nongreed. Nonanger and nonincorrect views cannot be absorbed. Because nonanger and nonincorrect views cannot be absorbed, they are not nonanger and nonincorrect views.

“Well-Appearing One, the first meditation cannot be absorbed. Because the first meditation cannot be absorbed, it is not the first meditation. The second, third, and fourth meditations cannot be absorbed. Because the second, third, and fourth meditations cannot be absorbed, they are not the second, third, and fourth meditations.

“Well-Appearing One, the immeasurable loving-kindness cannot be absorbed. Because the immeasurable minds cannot be absorbed, it is not the immeasurable loving-kindness. The immeasurable compassion, immeasurable joy, and immeasurable equanimity cannot be absorbed. Because the immeasurable compassion, immeasurable joy, and immeasurable equanimity cannot be absorbed,

they are not the immeasurable compassion, immeasurable joy, and immeasurable equanimity.

“Well-Appearing One, the concentration of boundless emptiness cannot be absorbed. Because the concentration of boundless emptiness cannot be absorbed, it is not the concentration of boundless emptiness. The concentration of boundless consciousness, concentration of nothingness, and concentration of nonthinking and not nonthinking cannot be absorbed. Because the concentration of boundless consciousness, concentration of nothingness, and concentration of nonthinking and not nonthinking cannot be absorbed, they are not the concentration of boundless consciousness, concentration of nothingness, and concentration of nonthinking and not nonthinking.

“Well-Appearing One, giving paramita cannot be absorbed. Because giving paramita cannot be absorbed, it is not giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be absorbed. Because pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be absorbed, they are not pure precept, forbearance, diligence, meditation, and prajna paramita.

“Well-Appearing One, internal emptiness cannot be absorbed. Because internal emptiness cannot be absorbed, it is not 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 cannot be absorbed. Because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature cannot

be absorbed, they are not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, realness cannot be absorbed. Because realness cannot be absorbed, it is not realness. Dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable cannot be absorbed. Because dharma realm, dharma nature, and so forth, and the realm of the inconceivable cannot be absorbed, they are not dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Well-Appearing One, the four bases of mindfulness cannot be absorbed. Because the four bases of mindfulness cannot be absorbed, they are not 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 cannot be absorbed. Because the four correct endeavors, four bases of power, and so forth, and noble eightfold path cannot be absorbed, they are not the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, the noble truth of suffering cannot be absorbed. Because the noble truth of suffering cannot be absorbed, it is not 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 cannot be absorbed. Because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be absorbed, they are not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, the eight liberations cannot be absorbed. Because the eight liberations cannot be absorbed, they are not the eight liberations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations cannot be absorbed. Because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be absorbed, they are not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, the liberation gate of emptiness cannot be absorbed. Because the liberation gate of emptiness cannot be absorbed, it is not the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration cannot be absorbed. Because the liberation gates of formlessness and nonaspiration cannot be absorbed, they are not the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, the stage of ecstasy cannot be absorbed. Because the stage of ecstasy cannot be absorbed, it is not the stage of ecstasy. The stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud cannot be absorbed. Because the stage of freedom from defilements, the stage of emitting light, and so forth, and the stage of dharma cloud cannot be absorbed, they are not the stage of freedom from defilements, the stage of emitting light, and so forth, and the stage of dharma cloud.

“Well-Appearing One, the five eyes cannot be absorbed. Because the five eyes cannot be absorbed, they are not the five eyes. The six supernatural powers cannot be absorbed. Because the six supernatural powers cannot be absorbed, they are not the six supernatural powers.

“Well-Appearing One, the samadhi gates cannot be absorbed. Because the samadhi gates cannot be absorbed, they are not the samadhi gates. The dharani gates cannot be absorbed. Because the dharani gates cannot be absorbed, they are not the dharani gates.

“Well-Appearing One, the Buddha’s ten abilities cannot be absorbed. Because

the Buddha's ten abilities cannot be absorbed, they are not the Buddha's ten abilities. 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 cannot be absorbed. Because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power cannot be absorbed, they are not 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 contemplation of the twelve chains of dependent arising from both two directions cannot be absorbed. Because the contemplation of the twelve chains of dependent arising from both two directions cannot be absorbed, it is not the contemplation of the twelve chains of dependent arising from both two directions.

“Well-Appearing One, the realization of suffering, the knowledge of the cause of suffering, the determination to cease suffering, and the cultivation of the path for ceasing suffering cannot be absorbed. Because the realization of suffering, the knowledge of the cause of suffering, the determination to cease suffering, and the cultivation of the path for ceasing suffering cannot be absorbed, they are not the realization of suffering, the knowledge of the cause of suffering, the determination to cease suffering, and the cultivation of the path for ceasing suffering.

“Well-Appearing One, the stream-entry effect cannot be absorbed. Because the stream-entry effect cannot be absorbed, it is not the stream-entry effect. The once-return effect, nonreturn effect, and arhat effect cannot be absorbed. Because the once-return effect, nonreturn effect, and arhat effect cannot be absorbed, they are not the once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the self-enlightenment bodhi cannot be absorbed.

Because the self-enlightenment bodhi cannot be absorbed, it is not the self-enlightenment bodhi.

“Well-Appearing One, entering onto the bodhisattva path of nonarising cannot be absorbed. Because entering onto the bodhisattva path of nonarising cannot be absorbed, it is not entering onto the bodhisattva path of nonarising.

“Well-Appearing One, purifying Buddha lands cannot be absorbed. Because purifying Buddha lands cannot be absorbed, it is not purifying Buddha lands.

“Well-Appearing One, assisting sentient beings to mature cannot be absorbed. Because assisting sentient beings to mature cannot be absorbed, it is not assisting sentient beings to mature.

“Well-Appearing One, the supernatural powers of the bodhisattva cannot be absorbed. Because the supernatural powers of the bodhisattva cannot be absorbed, they are not the supernatural powers of the bodhisattva.

“Well-Appearing One, the perfect knowledge of everything cannot be absorbed. Because the perfect knowledge of everything cannot be absorbed, it is not the perfect knowledge of everything. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena cannot be absorbed. Because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena cannot be absorbed, they are not the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, the termination of enduring disposition of vexations cannot be absorbed. Because the termination of enduring disposition of vexations cannot be absorbed, it is not the termination of enduring disposition of vexations.

“Well-Appearing One, staying in correct mindfulness cannot be absorbed. Because staying in correct mindfulness cannot be absorbed, it is not staying in correct mindfulness. Dwelling in equanimity at all times cannot be absorbed. Because

dwelling in equanimity at all times cannot be absorbed, it is not dwelling in equanimity at all times.

“Well-Appearing One, the fulfillment of perfect lifespan cannot be absorbed. Because the fulfillment of perfect lifespan cannot be absorbed, it is not the fulfillment of perfect lifespan.

“Well-Appearing One, turning the dharma wheel cannot be absorbed. Because turning the dharma wheel cannot be absorbed, it is not turning the dharma wheel.

“Well-Appearing One, the correct-dharma dwelling cannot be absorbed. Because the correct-dharma dwelling cannot be absorbed, it is not the correct-dharma dwelling.”

When hearing the Buddha’s teaching of the dwelling of the bodhisattvas, twelve thousand great bodhisattvas attained the dharma forbearance of nonarising. (The Buddha continued teaching how great bodhisattvas should do if they would like to attain the unsurpassed bodhi. That is, they should learn expedient skillfulness of prajna paramita to practice the four steps of guiding sentient beings. When practicing this way, they will not absorb various dharmas and thus will not encounter hindrances.)

Chapter 49

Nonregression

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha,

“World-Honored One, what are the behaviors, characteristics, and forms of the nonregressive great bodhisattvas?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas accurately know the stages of the ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Thus-Come as they really are, and also accurately know that in the realness of all dharmas, all these stages do not change or differentiate and are neither dualistic nor separate, then these great bodhisattvas have really realized the realness of all dharmas without differentiation because they have adopted nonattainment as skillful means. As these great bodhisattvas have realized the realness of all dharmas, they will not be skeptical or hesitant upon hearing that realness and all dharmas are neither dualistic nor different. Why? Realness and all dharmas are neither the same nor different; neither integrated nor disintegrated. Besides, these great bodhisattvas do not speak indiscreetly. What they say will elicit justice and beneficial effect; otherwise, they would rather keep silent. These great bodhisattvas do not emphasize others’ strengths or weaknesses when speaking of the dharma; they speak of the dharma with compassion and sympathy for all equally. Well-Appearing One, these are the behaviors, characteristics, and forms of the nonregressive great bodhisattvas.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, are there other distinguishing behaviors, characteristics, and forms of the nonregressive bodhisattvas?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas can contemplate and realize that all dharmas are without actions, shapes, and forms, then we can tell that they are the nonregressive great bodhisattvas.”

(The Buddha described the features of the nonregressive great bodhisattvas.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-

Honored One, if all dharmas are without actions, shapes, and forms, then in what dharmas do great bodhisattvas regress so that they are also named nonregressive?” (But the great bodhisattvas are also named nonregressive when they regress in some aspects.)

The Buddha replied, “Well-Appearing One, as the great bodhisattvas regress in matter, feeling, thinking, action, and consciousness, they are named nonregressive. Why? Well-Appearing One, the self-natures of matter, feeling, thinking, action, and consciousness are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the eye, ear, nose, tongue, body, and conscious spheres, they are named nonregressive. Why? Well-Appearing One, the self-natures of the eye, ear, nose, tongue, body, and conscious spheres are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the sight, sound, smell, taste, touch, and mental-image spheres, they are named nonregressive. Why? Well-Appearing One, the self-natures of the sight, sound, smell, taste, touch, and mental-image spheres are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the eye, ear, nose, tongue, body, and conscious realms, they are named nonregressive. Why? Well-Appearing One, the self-natures of the eye, ear, nose, tongue, body, and conscious realms are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the sight, sound, smell, taste, touch, and mental-image realms, they are named nonregressive. Why?

Well-Appearing One, the self-natures of the sight, sound, smell, taste, touch, and mental-image realms are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they are named nonregressive. Why? Well-Appearing One, the self-natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the eye, ear, nose, tongue, body, and conscious contacts, they are named nonregressive. Why? Well-Appearing One, the self-natures of the eye, ear, nose, tongue, body, and conscious contacts are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they are named nonregressive. Why? Well-Appearing One, the self-natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the earth, water, fire, wind, space, and consciousness realms, they are named nonregressive. Why? Well-Appearing One, the self-natures of the earth, water, fire, wind, space, and consciousness realms are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in ignorance, action,

consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, they are named nonregressive. Why? Well-Appearing One, the self-natures of ignorance, action, and so forth, and old age and death are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they are named nonregressive. Why? Well-Appearing One, the self-natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they are named nonregressive. Why? Well-Appearing One, the self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they are named nonregressive. Why? Well-Appearing One, the self-natures of realness, dharma realm,

and so forth, and the realm of the inconceivable are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in 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 named nonregressive. Why? Well-Appearing One, the self-natures of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they are named nonregressive. Why? Well-Appearing One, 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. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the four meditations, four immeasurable minds, and four formless concentrations, they are named nonregressive. Why? Well-Appearing One, the self-natures of the four meditations, four immeasurable minds, and four formless concentrations are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they are named nonregressive. Why? Well-Appearing One, the self-natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are

nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the liberation gates of emptiness, formlessness, and nonaspiration, they are named nonregressive. Why? Well-Appearing One, the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the five eyes and the six supernatural powers, they are named nonregressive. Why? Well-Appearing One, the self-natures of the five eyes and the six supernatural powers are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the samadhi gates and the dharani gates, they are named nonregressive. Why? Well-Appearing One, the self-natures of the samadhi gates and the dharani gates are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in 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 named nonregressive. Why? Well-Appearing One, the self-natures of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they are named nonregressive. Why? Well-Appearing One, the self-natures of the stream-entry effect,

once-return effect, nonreturn effect, and arhat effect are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the self-enlightenment bodhi, they are named nonregressive. Why? Well-Appearing One, the self-nature of the self-enlightenment bodhi is nonexistent. The great bodhisattvas do not dwell in it, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they are named nonregressive. Why? Well-Appearing One, 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. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer, they are named nonregressive. Why? Well-Appearing One, the self-natures of the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer are nonexistent. The great bodhisattvas do not dwell in them, so they are named regressive.

“Well-Appearing One, as the great bodhisattvas regress in anuttara-samyak-sambodhi, they are named nonregressive. Why? Well-Appearing One, the self-nature of anuttara-samyak-sambodhi is nonexistent. The great bodhisattvas do not dwell in it, so they are named regressive.

(The Buddha taught that the great bodhisattvas who do not dwell in various dharmas are also named nonregressive. It is because the self-natures of all dharmas are nonexistent and they do not dwell in these dharmas. They are named regressive in these dharmas, but nonregressive in cultivating prajna paramita.)

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas are not fond of contemplating the appearances, characteristics, and speeches of other-path practitioners, sramanas, and Brahmans; they do not think that the other-path practitioners, sramanas, and Brahmans really see or really know the dharmas, or can establish correct dharma gates. Well-Appearing One, this is also one of the features of the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas deeply believe in and understand the precepts that are well taught by the Buddha. They have no doubt or puzzle about them, nor do they hold invalid precepts or incorrect views. They are not attached to the auspicious things treasured by ordinary people of the world or view them as pure. They do not pay homage to heavenly gods as other-path practitioners do, or make garlands, spread and powdered fragrances, clothing, jewel necklaces, treasured pennants, canopies, music, and lamps as offerings to heavenly gods or other-path practitioners. Well-Appearing One, this is also one of the behaviors, characteristics, and forms achieved by the nonregressive great bodhisattvas.

(The Buddha continued to teach about other features of the great bodhisattvas who are nonregressive.)

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas will not be reborn in hells, the realm of animals, ghosts, or asura, or the humans of low social classes, such as candāla and pulkasa. They will not be reborn as a man without male sex organs, with incomplete male sex organs or incomplete sexual function; one without sex organs, or has both male and female sex organs. They will not be reborn as a blind, deaf, dumb, a person with hands and feet bent and contracted, an epileptic, or a short and ugly person; nor will they be reborn in an age when, or in a place where Buddhist teachings are not available. Well-Appearing One, these are also the

behaviors, characteristics, and forms of the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, some nonregressive great bodhisattvas do not kill, encourage others not to kill, always praise publicly the way of practicing nonkilling, and acclaim those who do not kill. They do not steal, encourage others not to steal, always praise publicly the way of practicing nonstealing, and acclaim those who do not steal. They stay away from improper sexual behaviors, encourage others to do so, always praise publicly the way of staying away from improper sexual behaviors, and acclaim those who stay away from improper sexual behaviors. They stay away from lying, encourage others to stay away from lying, always praise publicly the way of no lying, and acclaim those who do not lie. They stay away from speaking harshly, encourage others to stay away from harsh speech, praise publicly the way of no harsh speaking, and acclaim those who do not speak harshly. They do not speak divisively, encourage others not to speak divisively, always praise publicly the way of no divisive speaking, and acclaim those who do not speak divisively. They do not speak filthy words, encourage others not to speak filthy words, always praise publicly the way of not speaking filthy words, and acclaim those who do not speak filthy words. They stay away from greed, encourage others to do so, always praise publicly the way of being not greedy, and acclaim those who are not greedy. They stay away from anger, encourage others to do so, always praise publicly the way of staying away from anger, and acclaim those who stay away from anger. They stay away from incorrect views, encourage others to do so, always praise publicly the way of staying away from incorrect views, and acclaim those who stay away from incorrect views. These great bodhisattvas refrain from doing the path of the ten negative karmas even in their dreams, let alone when they are awake. Well-Appearing One, these are also the behaviors, characteristics, and forms of the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas

always cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in order to universally benefit all sentient beings. Well-Appearing One, these are also the behaviors, characteristics, and forms of the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas always joyfully give various pure teachings of the dharma that they have received, held, reflected on, read, recited, and understood thoroughly, including the texts (sutra), short verses (geya), prophecy (vyakarana), long verses (gatha), self-statement (udana), origins (nidana), anecdotes (itivrttaka), past lives (jataka), broad teaching (vaipulya), unusual ways (abdhuta-dharma), similes (avadana), and discourses (upadesa) to all sentient beings, and always think, ‘What can I do to satisfy various sentient beings so that their wishes of pursuing the correct dharma can be fulfilled?’ They further transfer such virtuous roots caused by practicing giving along with sentient beings equally towards the unsurpassed, perfect, and universal bodhi. Well-Appearing One, these are also the behaviors, characteristics, and forms of the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas never have doubt or hesitation about the fathomless dharma gates taught by the Buddha.”

In the meantime, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why do the nonregressive great bodhisattvas never have any doubt or hesitation about the fathomless dharma gates taught by the Buddha?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas do not see any dharma that they should feel skeptical and hesitant about. It means, they do not see matter, feeling, thinking, action, and consciousness that they will feel skeptical and hesitant about. They do not see the eye, ear, nose, tongue, body, and conscious

spheres that they will feel skeptical and hesitant about. They do not see the sight, sound, smell, taste, touch, and mental-image spheres that they will feel skeptical and hesitant about. They do not see the eye, ear, nose, tongue, body, and conscious realms that they will feel skeptical and hesitant about. They do not see the sight, sound, smell, taste, touch, and mental-image realms that they will feel skeptical and hesitant about. They do not see the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that they will feel skeptical and hesitant about. They do not see the eye, ear, nose, tongue, body, and conscious contacts that they will feel skeptical and hesitant about. They do not see the feelings produced by eye, ear, nose, tongue, body, and conscious contacts that they will feel skeptical and hesitant about. They do not see the earth, water, fire, wind, space, and consciousness realms that they will feel skeptical and hesitant about. They do not see ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death that they will feel skeptical and hesitant about. They do not see giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that they will feel skeptical and hesitant about. They do not see 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 that they will feel skeptical and hesitant about. They do not see realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration,

dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable that they will feel skeptical and hesitant about. They do not see the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path that they will feel skeptical and hesitant about. They do not see the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that they will feel skeptical and hesitant about. They do not see the four meditations, four immeasurable minds, and four formless concentrations that they will feel skeptical and hesitant about. They do not see the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that they will feel skeptical and hesitant about. They do not see the five eyes and the six supernatural powers that they will feel skeptical and hesitant about. They do not see the samadhi gates and the dharani gates that they will feel skeptical and hesitant about. They do not see the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power that they will feel skeptical and hesitant about. They do not see the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that they will feel skeptical and hesitant about. They do not see the self-enlightenment bodhi that they will feel skeptical and hesitant about. They do not see the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that they will feel skeptical and hesitant about. They do not see the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Thus-Come that they will feel skeptical and hesitant about. They do not see anuttarā-samyak-sambodhi that they will feel skeptical and hesitant about. Well-Appearing One, these are the behaviors, characteristics, and forms of the nonregressive great bodhisattvas."

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Chapter 49

Nonregression

Section 2

(In the First Assembly)

“Furthermore, Well-Appearing One, if the great bodhisattvas achieve tender, lovable, and joyful karmas in body, speech, and mind and do not worry or hesitate about sentient beings, then they are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, if the great bodhisattvas achieve loving-kindness, compassion, joy, and equanimity in body, speech, and mind, then they are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, if the great bodhisattvas are determined to stay away from the five coverings: greed, anger, dullness and sleepiness, wandering mind and remorse, and doubt and hesitation, then they are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, if the great bodhisattvas have removed the hidden roots of vexations and do not allow all bonds of afflictions to arise, then they are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, as the great bodhisattvas have dwelled

peacefully in correct mindfulness and correct views at all times and never get lost, they will always move in solemnity and dignity when they walk, stay, sit, lie, lift up the leg, or put the leg down. Wherever they go, they will first stop and look around, then walk straight forward peacefully with their eyes looking ahead. They will not move or speak abruptly or unexpectedly. Well-Appearing One, we can tell that these are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the great bodhisattvas have always kept their bedding and clothes fragrant and clean with no bad smell, dirt, grease stain, or louses. They are fond of clean and bright things, and are free from illness. Well-Appearing One, you must know that these are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the bodies and minds of the great bodhisattvas are always clean and pure. Unlike ordinary people, their physical bodies are not occupied and eaten by eighty thousand worms. Why? It is because these great bodhisattvas have virtuous roots superior to ordinary beings. Their bodies are clean and pure inside and outside, no worms are allowed to get into and eat. As their virtuous roots increase and become purer, their bodies and minds will become solid and strong as diamond, and cannot be invaded and disturbed by negative causes and conditions. Well-Appearing One, you must know that these are the nonregressive great bodhisattvas.”

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas obtain the purity of body and mind?”

The Buddha replied, “Well-Appearing One, as the great bodhisattvas’ virtuous roots grow and increase, their bodies and minds will not deteriorate or become distorted due to the powers of the virtuous roots. They thus can attain the purity of body and mind.

“Furthermore, Well-Appearing One, as their virtuous roots increase gradually, their karmas of body, speech, and conscious will be polished. They will stay far away from all kinds of turbid, dirty, vicious, and crooked things, and their minds and bodies thus will become very pure, even purer than the stage of voice-hearer or self-enlightened one. Now they are dwelling in the stage of bodhisattva firmly and motionlessly. Well-Appearing One, you must know that these are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the great bodhisattvas do not seek benefits or offerings. They do not long for reputation. They do not crave for food, drinks, clothes, bedding, houses, money, and other goods. Although they practice twelve ways of ascetic cultivation, they do not rely on them. Well-Appearing One, you must know that they are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, some great bodhisattvas have always cultivated giving paramita and never allowed the mind of greediness and stinginess to arise. They have always cultivated pure-precept paramita and never allowed the mind of violating precept to arise. They have always cultivated forbearance paramita and never allowed the mind of anger and hatred to arise. They have always cultivated diligence paramita and never allowed the mind of laziness to arise. They have always cultivated meditation paramita and never allowed the wandering mind to arise. They have always cultivated prajna paramita and never allowed the mind of ignorance to arise. Therefore, jealousy, flattery, cheating, arrogance, lose of self control, and upset never arise in their minds either. Well-Appearing One, you must know that those who have achieved such behaviors, characteristics, and forms are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, as the great bodhisattvas possess solid wisdom of awakening and deep and insightful power of understanding, they are able

to merge the dharmas of and beyond the world into the profound meanings and structure of prajna paramita properly. The worldly careers can also be incorporated into the dharma nature congruently by means of prajna paramita. Even the things not correspondent with dharma nature can become congruent with the profound meanings of prajna paramita. Well-Appearing One, if one can achieve such behaviors, characteristics, and forms, you must know that they are the nonregressive great bodhisattva.

“Furthermore, Well-Appearing One, an evil demon made eight transformed great hells. In each great hell, hundreds, thousands, hundreds of thousands, kotis, hundreds of kotis, thousands of kotis, hundreds of thousands of kotis, and hundreds of thousands of kotis nayutas transformed bodhisattvas lived. The devil showed nonregressive great bodhisattvas how these transformed bodhisattvas were tortured severely in raging flames of the hells. The demon said to the nonregressive great bodhisattvas, ‘All these bodhisattvas have been conferred by the Thus-Comers, Ones Worthy of Offerings, Universally and Perfectly Enlightened Ones the prophecy of attaining nonregression, but now you can see what pains they are having. The prophecy you receive is not the attainment of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, but the extremely painful suffering in hells. You should give up the pursuit of great bodhi immediately to get rid of the suffering of hells, so that you can be reborn in heaven or human world to enjoy wealth and happiness.’

“Well-Appearing One, at that time, these great bodhisattvas saw what the demon did and heard what he said, but they were neither moved nor frightened; they rather thought, ‘It is absolutely unreasonable that the great bodhisattvas who are conferred the prophecy of attaining nonregression will fall into hells, the realm of animals, hungry ghosts, or asura. Why? It is because the nonregressive great

bodhisattvas definitely have not done negative karmas to invite negative effects. The Thus-Comers never lie; the Buddha have given teachings to benefit all sentient beings based on great loving-kindness and compassion. What I just saw and heard must be all transformed by the demon.’ Well-Appearing One, you must know that the great bodhisattvas who have achieved such behaviors, characteristics, and forms are the nonregressive ones.

“Furthermore, Well-Appearing One, an evil demon pretended to be a monk and said to a great bodhisattva, ‘What you have heard that you should cultivate and fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in order to realize and attain the unsurpassed, perfect, and universal bodhi is not correct. You must abandon them immediately. Again, what you have heard that since the time of initial aspiration to the dharma until dwelling in it, you should joyfully participate in the merits of the virtues roots accumulated by all Thus-Comers, Ones, Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present and transfer them along with various sentient beings equally toward the unsurpassed, perfect, and universal bodhi is also incorrect, so you must abandon it immediately. If you can abandon these incorrect dharmas, I will teach you the real Buddha dharma so that you can cultivate it to attain the unsurpassed, perfect, and universal bodhi quickly. What you heard before are not the real words of the Buddha; they were faked by writers. What I am saying are the real words of the Buddha.’ Well-Appearing One, if this great bodhisattva is shocked and skeptical upon hearing these words, you must know that he has not been conferred by the Buddha the prophecy of attaining nonregression. It is uncertain whether this bodhisattva will be able to attain the unsurpassed, perfect, and universal bodhi or not.

“Well-Appearing One, if the great bodhisattvas are not moved, frightened, and skeptical upon hearing these words; rather, they remain dwelling in the dharma nature

of nonaction, formlessness, and nonarising, then, Well-Appearing One, you must know that these great bodhisattvas do not believe in the words and teachings other than those given by the Buddha. They do not follow the teachings given by those other than the Buddha to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of selfness, and emptiness of selfless selfness; dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, reality, dharma concentration, dharma dwelling, reality, the realm of space, and the realm of the unconceivable; 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; dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivate the four meditations, four immeasurable minds, and four formless concentrations; cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; cultivate the liberation gates of emptiness, formlessness, and nonaspiration; cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; cultivate the five eyes and the six supernatural powers; cultivate all samadhi gates and all dharani gates; 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; contemplate the twelve chains of dependent arising from both two directions; realize suffering, figure out the cause of suffering, decide to cease suffering, and cultivate the path for ceasing suffering; be inspired to attain stream-entry effect, once-return effect, nonreturn effect, and arhat effect; be inspired to attain the self-enlightenment bodhi; enter onto the bodhisattva path of nonarising; cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; terminate enduring disposition of vexations; stay in correct mindfulness and dwell in equanimity at all times; and absorb perfect lifespan, turn the dharma wheel, protect correct dharma, and aspire to the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the flawless arhats do not act by following other's words. They realize intuitively the dharma nature without puzzles and doubts and are not led by demons. So are the nonregressive great bodhisattvas. They are not moved or subjugated by voice-hearers, self-enlightened ones, other-path practitioners, and demons in the pursuit of the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, these great bodhisattvas definitely have dwelled in the stage of nonregression. They do all things based on self reflection rather than by following other's words. They even do not believe in the words of Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, not to mention the words of voice-hearers, self-enlightened ones, other-path practitioners, and demons. All the actions of such bodhisattvas are not based on believing other's words. Why? Well-Appearing One, these great bodhisattvas do not see any dharma that they can believe and practice. Why?

(The nonregressive bodhisattvas do not blindly believe in others' words; they follow

the intuitive realization based on self-reflection. This reflection should be based on their own Buddha nature.)

“Well-Appearing One, these great bodhisattvas do not see matter, feeling, thinking, action, and consciousness that they can believe in and practice; nor do they see the realness of matter, feeling, thinking, action, and consciousness that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the eye, ear, nose, tongue, body, and conscious spheres that they can believe in and practice; nor do they see the realness of the eye, ear, nose, tongue, body, and conscious spheres that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the sight, sound, smell, taste, touch, and mental-image spheres that they can believe in and practice; nor do they see the realness of the sight, sound, smell, taste, touch, and mental-image spheres that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the eye, ear, nose, tongue, body, and conscious realms that they can believe in and practice; nor do they see the realness of the eye, ear, nose, tongue, body, and conscious realms that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the sight, sound, smell, taste, touch, and mental-image realms that they can believe in and practice; nor do they see the realness of the sight, sound, smell, taste, touch, and mental-image realms that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that they can believe in and practice; nor do they see the realness of the eye consciousness, ear consciousness,

nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the eye, ear, nose, tongue, body, and conscious contacts that they can believe in and practice; nor do they see the realness of the eye, ear, nose, tongue, body, and conscious contacts that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the feelings produced by eye, ear, nose, tongue, body, and conscious contacts that they can believe in and practice; nor do they see the realness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the earth, water, fire, wind, space, and consciousness realms that they can believe in and practice; nor do they see the realness of the earth, water, fire, wind, space, and consciousness realms that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death that they can believe in and practice; nor do they see the realness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that they can believe in and practice; nor do they see the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of

space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature that they can believe in and practice; nor do they see 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 that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable that they can believe in and practice; nor do they see 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 that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path that they can believe in and practice; nor do they see the realness 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 that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that they can believe in and practice; nor do they see the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the four meditations, four immeasurable minds, and four formless concentrations that they can believe in and practice; nor do they see the realness of the four meditations, four immeasurable minds, and four formless concentrations that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that they can believe in and practice; nor do they see the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the liberation gates of emptiness, formlessness, and nonaspiration that they can believe in and practice; nor do they see the realness of the liberation gates of emptiness, formlessness, and nonaspiration that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the five eyes and the six supernatural powers that they can believe in and practice, nor do they see the realness of the five eyes and the six supernatural powers that they can believe in and

practice.

“Well-Appearing One, these great bodhisattvas do not see the samadhi gates and the dharani gates that they can believe in and practice, nor do they see the realness of the samadhi gates and the dharani gates that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power that they can believe in and practice; nor do they see the realness 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 that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that they can believe in and practice; nor do they see the realness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the self-enlightenment bodhi that they can believe in and practice, nor do they see the realness of the self-enlightenment bodhi that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that they can believe in and practice; nor do they see the realness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the stages of ordinary sentient being, voice-hearer, self-enlightened one, and bodhisattva that they can believe in and practice; nor do they see the realness of the stages of ordinary sentient being, voice-hearer, self-enlightened one, and bodhisattva that they can believe in and practice.

“Well-Appearing One, these great bodhisattvas do not see the unsurpassed, perfect, and universal bodhi of the Buddhas that they can believe in and practice, nor do they see the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas that they can believe in and practice.

“Well-Appearing One, you must know that those who have achieved such behaviors, characteristics, and forms are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, a demon appeared as a monk to visit a nonregressive great bodhisattva and said, ‘What you are practicing is a dharma of birth and death that cannot lead you to the perfect knowledge of all perfect knowledge. Now you must convert to a real path for ceasing suffering, through the cultivation of which you can eliminate various kinds of suffering and realize and attain nirvana.’ In the meantime, the demon taught the bodhisattva a pseudo dharma for getting away from birth and death by contemplating the bones and skeleton of a corpse, the appearance of the body which turned blue because of bruises, the pus and festering wounds, the swelling body, the body eaten by the worms, and the skin and flesh eaten and peeled off; by contemplating loving-kindness, compassion, joy, and equanimity; by entering the first, second, third, and the fourth meditations; or by practicing concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. Then the demon said to the bodhisattva again, ‘This is the real path, and through its cultivation you will attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or the self-

enlightenment bodhi. By means of this path you will be able to free yourself from birth, old age, illness, and death and the suffering caused by birth and death. You must get rid of the suffering of the body right away, not to mention the suffering in the future! You'd better consider carefully and discard what you have believed.'

"Well-Appearing One, upon hearing the demon's words, the great bodhisattva was neither moved nor frightened, but thinking, 'Today this monk has helped me a lot by teaching me the pseudo dharma path and let me know that the cultivation of this path will neither realize nor attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or the self-enlightenment bodhi, not to mention the unsurpassed, perfect, and universal bodhi of the Buddhas!' After having this thought, this great bodhisattva was very delighted, and thought, 'Today this monk has helped me a lot by teaching me expediently how the pseudo dharma will hinder my cultivation. Now I can cultivate and learn the path of the three vehicles at ease.'

"Well-Appearing One, in the meantime, knowing that this bodhisattva was profoundly delighted, so the demon said again, 'Good gentleman, have you ever seen great bodhisattvas undertake diligently unbeneficial actions for a long time? The great bodhisattvas have for as many kalpas as the sands of the Ganges made numberless best clothes, drinks, food, beds, bedding, medicines, money, properties, and flower fragrances as offerings to esteem and acclaim as many Buddhas, the Thus-Comers, as the sands of the Ganges. They have also cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in as many Buddhas' places as the sands of the Ganges; dwelled in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular

characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; and dwelled in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They have also in as many Buddhas' places as the sands of the Ganges cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; dwelled in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivated the four meditations, four formless concentrations, and four formless concentrations; and cultivated the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They have in as many Buddhas' places as the sands of the Ganges cultivated the liberation gates of emptiness, formlessness, and nonaspiration; cultivated the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; cultivated the five eyes and the six supernatural powers; cultivated the samadhi gates and the dharani gates; and cultivated 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 have also in as many Buddhas' places as the sands of the Ganges cultivated staying in correct mindfulness and dwelling in equanimity at all times, contemplated the twelve chains of dependent arising in both directions, and dignified and purified Buddha lands and assisted sentient beings to mature. They have also in as many Buddhas' places as the

sands of the Ganges cultivated superior supernatural powers of the bodhisattva, cultivated perfect lifespan, turned dharma wheel, and protected correct dharma. They have also in as many Buddhas' places as the sands of the Ganges cultivated the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“These great bodhisattvas have also stayed very close to as many Buddhas as the sands of the Ganges. They have been enthusiastic to offer services to the Buddhas, and inquired about the path for great bodhisattva: How should great bodhisattvas dwell peacefully in great vehicle? How should great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? How should great bodhisattvas learn to dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature? How should great bodhisattvas learn to dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable? How should great bodhisattvas 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? How should great bodhisattvas learn to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? How should great bodhisattvas cultivate

the four meditations, four immeasurable minds, and four formless concentrations? How should great bodhisattvas cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? How should great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration? How should great bodhisattvas cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud? How should great bodhisattvas cultivate the five eyes and the six supernatural powers? How should great bodhisattvas cultivate the samadhi gates and the dharani gates? How should great bodhisattvas 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? How should great bodhisattvas cultivate staying in correct mindfulness and dwelling in equanimity at all times? How should great bodhisattvas contemplate the twelve chains of dependent arising in both two directions? How should great bodhisattvas dignify and purify Buddha lands and assist sentient beings to mature? How should great bodhisattvas cultivate the superior supernatural powers of the bodhisattva? How should great bodhisattvas cultivate the perfect lifespan? How should great bodhisattvas learn to turn the great dharma wheel? How should great bodhisattvas protect the correct dharma so that it will endure long? How should great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena?

“These Buddhas, the World-Honored Ones, who are as the sands of the Ganges, have explained and answered all questions one by one, and these great bodhisattvas have also dwelled peacefully and cultivated diligently by following the

Buddhas' teachings for numberless kalpas, but they still cannot attain the perfect knowledge of all perfect knowledge, not to mention the unsurpassed, perfect, and universal bodhi.'

"Well-Appearing One, upon hearing what the demon said, this great bodhisattva was neither frightened nor skeptical and puzzled; rather, he was delighted even more and thought, 'Today this monk has come and brought me great benefits by teaching me expediently how the cultivation of the dharma will be hindered. He has let me know that such a way will never lead me to attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, let alone the perfect knowledge of all perfect knowledge.'

"Well-Appearing One, at that time, the demon knew that the great bodhisattva's mind was firm and powerful and was not terrified or puzzled, so the demon further made numberless transformed monks and said, 'All these monks have pursued the unsurpassed, perfect, and universal bodhi for a long time and have experienced various difficult ascetic cultivations for numberless kalpas, but all in vain. Now they have regressed to dwell in arhat effect. Their flaws have gone, and their suffering has also ended. How do you still struggle to attain the unsurpassed, perfect, and universal bodhi?' Well-Appearing One, upon hearing what the demon said and seeing what he showed, this great bodhisattva thought, 'This must be a demon who has made all these monk images to disturb me, and spoken of such a pseudo dharma to obstruct me: no great bodhisattvas can cultivate prajna paramita to perfection; no one can attain the unsurpassed, perfect, and universal bodhi; and all great bodhisattvas will regress to the stage of voice-hearer or self-enlightened one.'

"At that time, the great bodhisattva again thought, 'if the great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to their perfection, it is unreasonable that they will not attain the

unsurpassed, perfect, and universal bodhi. If the great bodhisattvas learn to dwell perfectly in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas learn and dwell perfectly in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas learn and dwell perfectly in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the four meditations, four immeasurable minds, and four formless concentrations, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, it is unreasonable that they will not attain

the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the liberation gates of emptiness, formlessness, and nonaspiration, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the five eyes and the six supernatural powers, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the samadhi gates and the dharani gates, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly 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, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly to stay in correct mindfulness and dwell in equanimity at all times, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the contemplation of the twelve chains of dependent arising in both directions, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas dignify and purify Buddha lands and assist sentient beings to mature perfectly, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate the superior supernatural powers of bodhisattvas to their perfection, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate perfectly the perfect lifespan, it

is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas learn to turn dharma wheel and protect the correct dharma perfectly, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena to their perfection, it is unreasonable that they will not attain the unsurpassed, perfect, and universal bodhi.’ Well-Appearing One, if the great bodhisattvas have achieved these behaviors, characteristics, and forms, you must know that they are the nonregressive great bodhisattvas.

(The Buddha taught Well-Appearing One how great bodhisattvas attain the unsurpassed bodhi through perfect cultivation of various superior correct dharmas.)

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas always practice prajna paramita and think, ‘if the great bodhisattvas cultivate and learn diligently by following the Buddha’s teachings, they will not stay far away from the wonderful actions absorbed by giving, pure precept, forbearance, diligence, meditation, and prajna paramitas at all times; nor will they stay far away from the intentions in accordance with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and in accordance with the perfect knowledge of all perfect knowledge. They will always encourage expediently various sentient beings to learn and cultivate diligently giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. These great bodhisattvas will never regress from giving paramita, or from pure precept, forbearance, diligence, meditation, and prajna paramitas. They will never regress from internal emptiness, or from external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction,

emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will never regress from realness, or from dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They will never regress from the four bases of mindfulness, or from the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They will never regress from the noble truth of suffering, or from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will never regress from the four meditations, or from the four immeasurable minds and four formless concentrations. They will never regress from the eight liberations, or from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They will never regress from the liberation gate of emptiness, or from the liberation gates of formlessness and nonaspiration. They will never regress from the stage of ecstasy, or from the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They will never regress from the five eyes or from the six supernatural powers. They will never regress from the samadhi gates or from the dharani gates. They will never regress from the Buddha's ten abilities, or from the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. They will never regress from staying in correct mindfulness or from dwelling in equanimity at all times. They will never regress from

the perfect knowledge of everything or from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. They will never regress from anuttarā-samyak-sambodhi.’ Well-Appearing One, if the great bodhisattvas have achieved such behaviors, characteristics, and forms, you must know that they are the nonregressive ones.

“Furthermore, Well-Appearing One, a nonregressive great bodhisattva practices prajna paramita at all times and always thinks, ‘If the great bodhisattvas become aware of the demon’s tricks and do not follow his instructions, become aware of evil friends and do not follow their words, and become aware of their circumstance and do not let it dominate, then these great bodhisattvas will never regress from giving paramita, or from pure precept, forbearance, diligence, meditation, and prajna paramitas. They will never regress from internal emptiness, or from external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will never regress from realness, or from dharma realm, dharma nature, nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They will never regress from the four bases of mindfulness, or from the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They will never regress from the noble truth of suffering, or from the noble truths of the cause of suffering, the cessation of

suffering, and the path for the cessation of suffering. They will never regress from the four meditations, or from the four immeasurable minds and four formless concentrations. They will never regress from the eight liberations, or from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They will never regress from the liberation gate of emptiness, or from the liberation gates of formlessness and nonaspiration. They will never regress from the stage of ecstasy, or from the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They will never regress from the five eyes or from the six supernatural powers. They will never regress from the samadhi gates or from the dharani gates. They will never regress from the Buddha's ten abilities, or from the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. They will never regress from staying in correct mindfulness or from dwelling in equanimity at all times. They will never regress from the perfect knowledge of everything or from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. They will never regress from anuttarā-samyak-sambodhi.' Well-Appearing One, if the great bodhisattvas have achieved such behaviors, characteristics, and forms, you must know that they are the nonregressive great bodhisattva.

“Furthermore, Well-Appearing One, when the nonregressive great bodhisattvas hear the essential meanings of the dharma taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they are delighted and grateful from the bottom of their hearts; they believe in and accept the teaching respectfully, and understand well its meanings. Their minds become as solid

as diamond, unmovable and cannot be induced or driven by force. They will learn and cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas diligently at all times and will also encourage others to do so. Well-Appearing One, the great bodhisattvas who have achieved such behaviors, characteristics, and forms are the nonregressive ones.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, from what dharms will the great bodhisattvas withdraw so they are named nonregressive?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of matter, feeling, thinking, action, and consciousness.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the eye, ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the sight, sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of of the eye, ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the sight, sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the eye consciousness realm, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of of the eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of of the feelings produced by the eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the earth, water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of greed, anger, ignorance, and the incorrect views.”

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Chapter 49

Nonregression

Section 3

(In the First Assembly)

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of realness, dharma realm, dharma nature, the nature of

nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of 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 great bodhisattvas are called nonregressive as they withdraw from the thinking of the four meditations, four immeasurable minds and four formless concentrations.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the liberation gates of emptiness, formlessness and nonaspiration.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the five eyes and six supernatural powers.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they

withdraw from the thinking of the samadhi gates and dharani gates.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the self-enlightenment bodhi.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Well-Appearing One, the great bodhisattvas are called nonregressive as they withdraw from the thinking of the ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Thus-Come.

“Why? Well-Appearing One, these great bodhisattvas have contemplated the particular characteristics of all dharmas and realized that they are empty. They have already entered onto the bodhisattva path of nonarising and thus do not see any dharma as attainable. Because the dharma is unattainable, it does not act. Because it does not act, it does not arise in the final analysis. Because it does arise in the final analysis, it is called dharma forbearance of nonarising. Because the great bodhisattvas have attained dharma forbearance of nonarising, they are called nonregressive great

bodhisattvas.

(The Buddha defined dharma forbearance of nonarising.)

“Well-Appearing One, when the great bodhisattvas have achieved such behaviors, characteristics, and forms, they are called nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, a demon visited a nonregressive great bodhisattva and stated, ‘The unsurpassed, perfect, and universal bodhi is equivalent to empty space. As self-natures and particular characteristics are empty in the final analysis, they are unattainable and equivalent to empty space. In the emptiness of the self-natures and particular characteristics, no dharma can be realized; there is no place and time of realization, and no cause of realization either. Given the fact that the natures and phenomena of all dharmas are empty and equivalent to empty space, why do you work hard in vain to pursue the unsurpassed, perfect, and universal bodhi? What you heard earlier that the bodhisattvas should realize the unsurpassed, perfect, and universal bodhi was not taught by the Buddha; it was said by demons. You should discard the aspiration and stop wasting time to practice difficult ascetic actions. To pursue the bodhi in order to bring benefits and happiness to all sentient beings is unattainable.’

“Well-Appearing One, this great bodhisattva carefully examined the demon’s words and thought, ‘This demon’s attempt is to destroy my aspiration to the unsurpassed, perfect, and universal bodhi. I should not believe him. All dharmas are equivalent to empty space, and the self-natures and particular characteristics of all dharmas are empty in the final analysis. But ordinary sentient beings do not know, see, and understand this truth; they have drifted in birth and death for a long time without being awakened to it, and suffered severely because of their upside-down views and lack of self-restraint. Now I must put on the great armor of merits and virtues based on the realization that the natures and phenomena of all dharmas are

equivalent to the vast empty space to realize and attain the unsurpassed, perfect, and universal bodhi quickly. After that I will teach the sentient beings according to individual differences to let them get rid of the suffering caused by the drifting in the ocean of birth and death, so that they will attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi.’

“Well-Appearing One, since initial aspiration to the great bodhi, this great bodhisattva had heard the dharma and developed an unmovable mind in cultivating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. After achieving each of the six paramitas respectively as possible as he could, this great bodhisattva entered onto the bodhisattva correct path of nonarising and continued to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and finally entered the stage of nonregression. Despite the demon’s efforts, all attempts to hinder the great bodhisattva failed, and the pursuit of the great bodhi continued unhindered.

“Well-Appearing One, when ones achieve such various behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.”

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, are the great bodhisattvas called nonregressive because they do not regress or because they regress?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas are called nonregressive because they regress or they do not regress.”

(The Buddha said that the great bodhisattvas are called nonregressive because they regress or they do not regress.)

“World-Honored One, why are the great bodhisattvas called nonregressive

because they regress or they do not regress?”

“Well-Appearing One, the great bodhisattvas have progressed beyond the stage of voice-hearer and the stage of self-enlightened one, and will never fall back to these two stages again, therefore, they are called nonregressive because they do not regress. The great bodhisattvas are now determined to regress and stay far away from the stage of voice-hearer and the stage of self-enlightenment, therefore, they are called nonregressive because they regress.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas can enter the first, second, third, and the fourth meditations easily as they wish. They can enter the immeasurable loving-kindness, compassion, joy, and equanimity easily as they wish. They can enter the boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking easily as they wish. They can initiate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path easily as they wish. They can initiate the first liberation, second liberation, and so forth, and the eighth liberation easily as they wish. They can initiate the first vexation-overcoming meditation, second vexation-overcoming meditation, and so forth, and the eighth vexation-overcoming meditation easily as they wish. They can initiate the first concentration, second concentration, and so forth, and the concentration of the extinction of feeling and thinking easily as they wish. They can initiate the first universal contemplation, second universal contemplation, and so forth, and the tenth universal contemplation easily as they wish. They can initiate the liberation gates of emptiness, formlessness, and nonaspiration easily as they wish. And they can initiate the five supernatural powers easily as they wish.

“Well-Appearing One, these great bodhisattvas have entered the first, second, third, and fourth meditations, yet remain unattached to their effects. They have

entered the immeasurable loving-kindness, compassion, joy, and equanimity, yet remain unattached to their effects. They have entered the concentration of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking, yet remain unattached to their effects. They have initiated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, yet remain unattached to their effects. They have initiated the first liberation, second liberation, and so forth, and the eighth liberation, yet remain unattached to their effects. They have initiated the first vexation-overcoming meditation, second vexation-overcoming meditation, and so forth, and the eighth vexation-overcoming meditation, yet remain unattached to their effects. They have entered the first meditation, second meditation, and so forth, and the meditation of the extinction of feeling and thinking, yet remain unattached to their effects. They have initiated the first universal contemplation, second universal contemplation, and so forth, and the tenth universal contemplation, yet remain unattached to their effects. They have initiated the liberation gates of emptiness, formlessness, and nonaspiration, yet remain unattached to their effects. They have activated the five supernatural powers, yet remain unattached to their effects.

(These great bodhisattvas can easily enter or initiate various concentrations and various superior dharmas, but they are not attached their results.)

“Well-Appearing One, because of this cause and condition, the great bodhisattvas will not be born by following the powers produced by meditations, immeasurable samāpatti, and the rest of merits and virtues; nor will they realize the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi.

“Well-Appearing One, these great bodhisattvas will choose the body in rebirth

according to their own wishes to benefit sentient beings. Whatever they wish will be fulfilled.

“Well-Appearing One, when ones can fulfill these behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, if the great bodhisattvas maintain their aspiration to the unsurpassed, perfect, and universal bodhi and remain close to the great bodhi mind, they will not cling to 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, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feeling produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; the natures of conditions and the arising of conditions; the perfect major marks and the distinguishing minor features; the material and immaterial dharmas; the visible and invisible dharmas; the substantial and unsubstantial dharmas; the flawed and flawless dharmas; the conditioned and unconditioned dharmas; and the dharmas belonging to the world and the dharmas beyond the world. They will not cling to the ‘I,’ 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. They will not cling to disciples and family members. They will not cling to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the path of the ten virtuous karmas; the four meditations, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the eight

liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will not cling to internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will not cling to realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They will not cling to the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, beings extremely difficult to surpass, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They will not cling to 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 voice-hearer, self-enlightened one, bodhisattva, and the Thus-Come; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They will not cling to anuttarā-samyak-sambodhi; dignifying and purifying Buddha lands

and assisting sentient beings to mature; seeing the Buddhas more often; and planting virtuous roots. Why?

“Well-Appearing One, these great bodhisattvas have realized that all dharmas are equivalent to empty space; their self-natures and particular characteristics are empty in the final analysis and nonexistent. They do not see and treasure any dharma that can give birth. The dharma that gives birth, the dharma that is born, the time of birth, the place of birth, and the cause of birth are all nonexistent. Why? Well-Appearing One, all dharmas are equivalent to empty space, and their natures and forms are all empty and without arising.

“Well-Appearing One, these bodhisattvas consistently maintain their focus on the unsurpassed bodhi without interruption. When they are going, coming, entering, exiting, or simply lifting and lowering their feet, they always remain in concentration, and walk, stop, sit, and lie with a dignified and graceful manner. They dwell in correct mindfulness at all times.

“Well-Appearing One, those who have achieved such behaviors, characteristics, and forms are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, some nonregressive great bodhisattvas have lived a family life expediently and skillfully in order to benefit sentient beings. They look as if they enjoy the pleasures of five desires, but in actuality they are not attached to them. Rather, they do whatever they can to relieve sentient beings. They give food, drinks, clothes, beds, bedding, medicines, houses, money, and properties to those in need. They consistently provide for sentient beings’ needs.

“Well-Appearing One, these great bodhisattvas practice giving paramita themselves and also encourage others to do so. They always praise publicly the way of practicing giving paramita and acclaim those who practice giving paramita. They practice pure-precept paramita themselves and also encourage others to do so. They

always praise publicly the way of practicing pure-precept paramita and acclaim those who practice pure-precept paramita. They practice forbearance paramita themselves and also encourage others to do so. They always praise publicly the way of practicing forbearance paramita and acclaim those who practice forbearance paramita. They practice diligence paramita themselves and also encourage others to do so. They always praise publicly the way of practicing diligence paramita and acclaim those who practice diligence paramita. They practice meditation paramita themselves and also encourage others to do so. They always praise publicly the way of practicing meditation paramita and acclaim those who practice meditation paramita. They practice prajna paramita themselves and also encourage others to do so. They always praise publicly the way of practicing prajna paramita and acclaim those who practice prajna paramita.

(In this and the following paragraphs, the Buddha explained how bodhisattvas participate in worldly life to assist various sentient beings within the framework of humanistic Buddha dharma.)

“Well-Appearing One, these great bodhisattvas are now living at home; they have used their supernatural powers or the great powers of their aspiration to absorb as many treasures and properties as filling entire continent of Jambudvīpa. They make these treasures and properties as offerings to the Buddha, the dharma, and the sangha, as well as the poor or those in need. They have adopted their supernatural powers or the great powers of their aspiration to absorb as many treasures and properties as filling the four continents and make all of them as offerings to the Buddha, the dharma, and the sangha, as well as to the poor or those in need. They have adopted their supernatural powers or the great powers of their aspiration to absorb as many treasures and properties as filling the small thousand-world and make all of them as offerings to the Buddha, the dharma, and the sangha, as well as to the poor or those in

need. They have adopted their supernatural powers or the great powers of their aspiration to absorb as many treasures and properties as filling the medium thousand-world and make all of them as offerings to the Buddha, the dharma, and the sangha, as well as to the poor or those in need. They have adopted their supernatural powers or the great powers of their aspiration to absorb as many treasures and properties as filling the large threefold thousand-world and make all of them as offerings to the Buddha, the dharma, and the sangha, as well as to the poor or those in need.

“Well-Appearing One, although these great bodhisattvas live at home, they always live a pure life without lust and desire and are not contaminated by pleasures of desires. Although they have absorbed many treasures and properties, they are not attached to them. When they absorb wealth and enjoy various entertainments, they have never brought suffering, fears, or worries to sentient beings.

“Well-Appearing One, those who have achieved such behaviors, characteristics, and forms are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive bodhisattvas are consistently accompanied, guarded, and closely protected by the diamond-fork-carrier gods of medicine. These gods often think, ‘These great bodhisattvas will soon realize and attain the unsurpassed bodhi; we are willing to protect them at all times until they attain the unsurpassed, perfect, and universal bodhi. We, the five diamond-ford-carrier gods of medicine, will protect these great bodhisattvas from harm by any human or nonhuman and ensure no heavenly being, demon, Brahman, or other worldly being deters their pursuit of the unsurpassed, perfect, and universal enlightenment.’ Because of this cause and condition, these bodhisattvas will always stay carefree in body and mind without being disturbed until attaining the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if the great bodhisattvas can achieve such behaviors,

characteristics, and forms, you must know that they are the nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas have perfect five sense roots of the world: eye root, ear root, nose root, tongue root, and body root. They have also perfect five roots beyond the world: faith root, diligence root, mindfulness root, concentration root, and wisdom root.

“Well-Appearing One, these great bodhisattvas possess perfect bodies and limbs, dignified manner and attractive appearance. As they maintain correct mindfulness, their inner merits and virtues steadily grow and increase until attaining the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if the great bodhisattvas have achieved such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas are always superior instead of inferior.”

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why do you say that these great bodhisattvas are always superior instead of inferior?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas have no more vexations. Their merits and virtues continually develop over time, and they stay free from restlessness at all times until attaining the unsurpassed, perfect, and universal bodhi. Therefore, I say they are superior instead of inferior.

“Well-Appearing One, if the great bodhisattva can achieve such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas

always dwell in the intention of pursuing the unsurpassed, perfect, and universal bodhi and never stay away from the aspiration to the great bodhi. They do not practice inappropriate livelihood such as putting curses on people, or as a fortune teller or witch doctor. They do not invoke ghosts or spirits and urge others to inquire about their fortune to invite reputation and profit. They do not put a curse on men, women, adults, children, animals, or spirits to induce unusual occurrences. They do not predict an individual's lifespan, wealth, career, or gender relations, nor do they confuse people with claims about weather, assets, poverty, luck, or preferences. They neither use chants for herbal remedies nor perform treatments incorrectly. They avoid flattering high-ranking officials, passing on requests, or feigning connections for personal benefit. They do not view men and women engaging in play, conversation, and laughter together as wrong. They do not make offerings respectfully to spirits and deities either. Therefore, I say these great bodhisattvas are superior instead of inferior. Why? These great bodhisattvas know very well that the particular characteristics of all dharmas are empty; in emptiness, no phenomena can be seen. Because they do not see the phenomena, they will stay far away from all kinds of evil livelihood and negative performances made by spells, inappropriate medicines, and divinations. Their sole aim is to achieve the unsurpassed, perfect, and universal bodhi for the benefits of all sentient beings. These are the actions, features, and forms of nonregressive great bodhisattvas.

(The Buddha explained to Well-Appearing One why nonregressive bodhisattvas are superior instead of inferior.)

“Well-Appearing One, if the great bodhisattvas have achieved such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive bodhisattvas possess

writing expertise and worldly techniques, yet they remain unaffected by them. Why? These great bodhisattvas have realized that all dharmas are empty in the final analysis. In emptiness, the writings and the techniques of the world are unattainable. In addition, some writings and worldly techniques are defiled by filthy words or evil livelihood. The great bodhisattvas thus choose not to do these things although they know them well. You must know, Well-Appearing One, these great bodhisattvas also know very well about the other-path books and worldly discourses, but they are not influenced by or attached to them. Why? These great bodhisattvas realize that the natures and phenomena of all dharmas are empty, and in emptiness, books and discourses are unattainable. Besides, these writings either speak too much or too little, and many are not in accord with the bodhisattva path; some are defiled and nonsensical, so the great bodhisattvas do not enjoy them although they know them.

“Well-Appearing One, if the great bodhisattvas can achieve such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, there are more actions, features, and forms that distinguish nonregressive great bodhisattvas. I will let you know now. Listen to me carefully and reflect on them well.”

Well-Appearing One pleaded, “Yes, please. We look forward to your teaching.”

The Buddha said, “When the nonregressive great bodhisattvas practice the fathomless prajna paramita, they are fully aware that all dharmas are nonexistent, while they never stay away from aspiring to the great bodhi. They do not like to contemplate, investigate, and argue about the aggregate of matter, or the aggregates of feeling, thinking, action, and consciousness. They do not like to contemplate, investigate, and argue about the eye sphere, or the ear, nose, tongue, body, and

conscious spheres. They do not like to contemplate, investigate, and argue about the sight sphere, or the sound, smell, taste, touch, and mental-image spheres. They do not like to contemplate, investigate, and argue about the eye realm, or the ear, nose, tongue, body, and conscious realms. They do not like to contemplate, investigate, and argue about the sight realm, or the sound, smell, taste, touch, and mental-image realms. They do not like to contemplate, investigate, and argue about the eye consciousness realm, or the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not like to contemplate, investigate, and argue about the eye contact, or the ear, nose, tongue, body, and conscious contacts. They do not like to contemplate, investigate, and argue about the feelings produced by eye contact, or the feelings produced by ear, nose, tongue, body, and conscious contacts. They do not like to contemplate, investigate, and argue about the earth realm, or the water, fire, wind, space, and consciousness realms. They do not like to contemplate, investigate, and argue about ignorance, or action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age and death. Why? Well-Apparent One, these great bodhisattvas have already reflected fully on the emptiness in the final analysis of aggregates, spheres, realms, the natures of conditions, and the nature of dependent origination, and attained insightful understanding of them.

“Well-Apparent One, these great bodhisattvas do not like to contemplate, investigate, and argue about the kings’ affairs. Why? They have dwelled in the emptiness of dharmas and do not see any dharma that appears superior or inferior, noble or humble.

“Well-Apparent One, these great bodhisattvas do not like to contemplate, investigate, and argue about the robbers. Why? They have dwelled in the emptiness of particular characteristics and do not see any dharma that has the forms of gain, loss, or

theft.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about military matters. Why? They have dwelled in empty original nature and do not see any dharma that has the forms of quantity, gathering together, or dispersing.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about war or fighting. Why? They have dwelled in the realness of various dharmas and do not see any dharma that has the forms of strength, weakness, love, and hatred.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about men and women. Why? They have dwelled in the emptiness of various dharmas and do not see any dharma that has the forms of beauty, ugliness, fondness, and disgust.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about villages. Why? They have dwelled in the real natures of various dharmas and do not see any dharma that has the forms of increase, decrease, living together, and separation.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about cities. Why? They have dwelled in the realm of empty space and do not see any dharma that has the forms of prosperity, failure, preference, and dislike.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about country territories. Why? They have dwelled in reality and do not see any dharma that has the forms of belonging to this and that or not belonging to this and that.

“Well-Appearing One, these great bodhisattvas do not like to contemplate,

investigate, and argue about various forms. Why? They have dwelled in formlessness and do not see any dharma that has the forms of increase, decrease, and difference.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about the ‘I,’ 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? They have dwelled in the emptiness in the final analysis and do not see the forms of the ‘I,’ the sentient being, and so forth, and the knower and the viewer as they are different or not different.

“Well-Appearing One, these great bodhisattvas do not like to contemplate, investigate, and argue about all worldly affairs; rather, they like to contemplate, investigate, and argue about prajna paramita. Why? The fathomless prajna paramita is far away from various forms and is able to make one realize the great bodhi.

(The nonregressive bodhisattvas do not like to contemplate or argue about various worldly affairs because they have already realized the real natures of all dharmas and do not see the forms of the dharmas. They rather like to contemplate and talk about prajna paramita because it is far apart from all forms and can allow one to realize the unsurpassed great wisdom.)

“Well-Appearing One, these great bodhisattvas have never been far away from the intention correspondent with the perfect knowledge of all perfect knowledge. When they cultivate giving paramita, they stay away from stinginess and greed. When they cultivate pure-precept paramita, they stay away from precept violation. When they cultivate forbearance paramita, they stay away from hatred and anger. When they cultivate diligence, they stay away from laziness and tiredness. When they cultivate meditation paramita, they stay away from distraction and restlessness. When they cultivate prajna paramita, they stay away from wisdom abuse.

“Well-Appearing One, these great bodhisattvas have dwelled in the emptiness of all dharmas; they love and enjoy correct dharmas and dislike incorrect dharmas. Although they have dwelled in the emptiness of nonattainment, they always admire and acclaim those who do not destruct dharma nature and are able to bring benefits to sentient beings. Although they have dwelled in realness and dharma realm, they love virtuous friends and dislike not virtuous friends. The virtuous friends are Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and great bodhisattvas. The voice-hearing and self-enlightenment practitioners who can teach and well establish the sentient beings and guide them to aspire to the unsurpassed, perfect, and universal bodhi are also virtuous friends. (The Buddha defined the meaning of virtuous friends.)

“Well-Appearing One, these great bodhisattvas always love to visit with all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and listen to their teachings of correct dharma. If they happen to know that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are currently teaching correct dharma in other worlds, they will be reborn there by the power of aspiration. They thus will be able to make offerings respectfully to admire and acclaim the Thus-Comers, and listen to and accept their teachings of correct dharma.

“Well-Appearing One, these great bodhisattvas have never been far away from the mindfulness of the Buddha or the mindfulness of listening to correct dharma, day and night. Because of this cause and condition, they will ride the powers of their aspiration to be reborn in the land where the Buddha, the World-Honored One, is currently teaching correct dharma, or they will ride their supernatural powers to go there to hear the dharma. Because of this cause and condition, they will never be away from the Buddha wherever they are reborn. They can hear correct dharma at all times

without interruption.

“Well-Appearing One, these great bodhisattvas can initiate meditations and various formless deep concentrations anytime. In order to bring benefits and happiness to sentient beings, they will also elicit a mindfulness of the realm of desire to teach sentient beings expediently and skillfully the path of the ten virtuous karmas. They can follow their powers of aspiration to be reborn in the Buddha land located in the realm of desire.

“Well-Appearing One, if the great bodhisattvas can achieve such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the nonregressive great bodhisattvas constantly cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the great bodhisattvas constantly dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

“Well-Appearing One, the great bodhisattvas constantly dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, reality, the realm of empty space, and the realm of the inconceivable.

“Well-Appearing One, the great bodhisattvas constantly 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.

“Well-Appearing One, the great bodhisattvas constantly dwell in 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 great bodhisattvas constantly cultivate the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, the great bodhisattvas constantly cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

(The Buddha said that the nonregressive bodhisattvas constantly dwell in or cultivate various superior virtuous dharmas.)

“Well-Appearing One, the great bodhisattvas constantly cultivate the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, the great bodhisattvas constantly cultivate the five eyes and the six supernatural powers.

“Well-Appearing One, the great bodhisattvas constantly cultivate the samadhi gates and the dharani gates.

“Well-Appearing One, the great bodhisattvas constantly 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.

“Well-Appearing One, the great bodhisattvas constantly cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Well-Appearing One, the great bodhisattvas are not skeptical about their own

stage, so they will not think, ‘I am nonregressive,’ or think, ‘I am not nonregressive.’ Why? The great bodhisattvas do not see any dharma that can be regressive or nonregressive in the pursuit of the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, you must know that these great bodhisattvas are not skeptical or confused about the dharma of their own stage. Why? They have thoroughly understood and realized the dharma of their own stage. Well-Appearing One, like the stream-enterers who are not skeptical or confused about their own effect, or the once-returners, nonreturners, arhats, self-enlightened ones, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones who are not skeptical or confused about the effects of their own stages, so are these great bodhisattvas. They have known and seen intuitively and are not skeptical and confused about the dharmas absorbed by the stage of nonregression in which they dwell.

“Well-Appearing One, these great bodhisattvas have dwelled in the stage of nonregression, dignified and purified Buddha lands, assisted sentient beings to mature, and cultivated various merits and virtues. Once demonic hindrances appear, they are aware immediately, so they will not follow the powers of demons. They are capable of destroying demonic hindrances and keep the merits and virtues that they are cultivating from being hindered. Well-Appearing One, ones creating karmas will follow their minds uninterruptedly even after the end of present life. Why? Well-Appearing One, their uninterrupted karmas will turn more powerful with increased powers. Even after the end of present life, the remained power will still dominate. Well-Appearing One, so are the nonregressive great bodhisattvas, when their minds dwell firmly in the state that they are currently in, their minds will stay motionless and cannot be moved by all heavenly beings, human beings, asuras, and so forth. Why? These great bodhisattvas have a mind more solid than all heavenly beings, human

beings, demons, Brahmas, asuras, and so forth of the world. They have entered onto the bodhisattva path of nonarising and stayed in nonregression. They have also attained superior supernatural powers of bodhisattva. They have assisted sentient beings to mature and dignified and purified Buddha lands. They have made offerings respectfully to esteem and acclaim the Buddhas and their disciples from one Buddha land to the other. They have listened to Buddha dharma in various Buddhas' places, planted virtuous roots there, and inquired other bodhisattvas about the meanings of the dharma.

“Well-Appearing One, these great bodhisattvas have dwelled in their current stage. Once demonic hindrances arise, they are alert and become aware right away, so will not follow demons to satisfy their wishes. Rather, they will expediently collect what the demons have done, put them together, and destroy them all in a single powerful attack. They have no confusion or doubt about their current stage. Why? These great bodhisattvas know that all dharmas are absorbed in reality. They also fully understand that reality is neither one nor many; there is no differentiation in reality. Because they have no puzzle and doubt about reality, they have no hesitation about their current stage.

“Well-Appearing One, even if the great bodhisattvas receive rebirth in another form, they will not regress in reality; that is, they will not fall back to stay in the stage of voice-hearer or the stage of self-enlightened one. Why? These great bodhisattvas fully understand that the particular characteristics of all dharmas are empty, and in this emptiness, they do not see any dharma that arises or extinguishes, or any dharma that is contaminated or purified.

“Well-Appearing One, even after rebirth in another body, these great bodhisattvas will not think that they should not attain the unsurpassed, perfect, and universal bodhi. Why? These great bodhisattvas have fully understood that the

emptiness of the particular characteristics of all dharmas is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, these great bodhisattvas have dwelled in their current stage and do not follow other negative conditions; they will not be harmed or destroyed by anyone. Why? It is because these great bodhisattvas have achieved the perfect knowledge of motionlessness and nonregression; they cannot be moved by any negative condition.

“Well-Appearing One, when achieving such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, an evil demon pretended to be the Buddha; he came to the great bodhisattvas’ places and said, ‘Now you must pursue arhat effect to terminate forever various flaws and enter nirvana. You have not been granted the prophecy of attaining the great bodhi, nor have you realized and attained the dharma forbearance of nonarising. You do not possess the actions, features, and forms of the nonregressive great bodhisattva, so the Thus-Come will not confer on you the prophecy of attaining the great bodhi. Only those who possess the actions, features, and forms characteristic of nonregressive great bodhisattva will be conferred the prophecy.’ Well-Appearing One, after hearing these words, these great bodhisattvas were not frightened and scared, nor did they withdraw or sink. These great bodhisattvas must realize, ‘I had been conferred in the past by the Buddha the prophecy of attaining the great bodhi at the Buddha’s place. Why? If the bodhisattvas have achieved such superior dharmas, they definitely will be conferred by the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One the prophecy of attaining the great bodhi. I had achieved such superior dharmas in the past, why didn’t the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One confer prophecy on me? Therefore, I must have been conferred

prophecy in the past at various Buddhas' places."

"Well-Appearing One, an evil demon or demon's messenger pretended to be the Buddha and came to confer on the bodhisattva the prophecy of attaining the stage of voice-hearer or the stage of self-enlightened one; he said to the bodhisattva, 'Why do you bother to suffer in reincarnation and pursue the unsurpassed, perfect, and universal bodhi? You must realize and attain nirvana without remainder quickly to get rid of birth and death forever and enjoy ultimate peace and blessing.' After hearing these words, the bodhisattva thought, 'This must be a demon or his messenger pretending to be a Buddha to disturb my mind by conferring on me the prophecy of attaining voice-hearer or the self-enlightened one in order to draw me back from the pursuit of the unsurpassed, perfect, and universal bodhi. Why? The Buddha will never teach bodhisattvas to discard the unsurpassed, perfect, and universal bodhi and regress to the stage of voice-hearer or self-enlightened one.'

"Well-Appearing One, a demon or his messenger pretended to be the Buddha and said to the nonregressive bodhisattva, 'The great-vehicle sutras that you accept and embrace are not taught by the Buddha or his disciples; they are counterfeited by various evil demons or other-path believers. You should not accept, embrace, read, and recite them.' Well-Appearing One, upon hearing these words, the bodhisattva thought, 'This must be evil demon or his associate, who wanted to hinder me from pursuing the unsurpassed, perfect, and universal bodhi, so they said that these fathomless sutras are not taught by the Buddha or his disciples. Why? It is impossible to attain the unsurpassed, perfect, and universal bodhi apart from these sutras.'

"Well-Appearing One, these great bodhisattvas have dwelled peacefully in the stage of nonregression, and various Buddhas in the past had conferred on them the prophecy of attaining the great bodhi. Why? These great bodhisattvas have possessed various actions, features, and forms of the nonregressive great bodhisattvas. If the

bodhisattvas achieve these actions, features, and forms, they must have been conferred by the Buddha the prophecy of attaining the great bodhi. They must have reached the stage of nonregression and are aware of what the demons are doing. These are the actions, features, and forms of nonregressive great bodhisattvas.

(The Buddha concluded that if the great bodhisattvas have achieved the features of nonregression mentioned above, they must have been conferred in the past by the Buddha the prophecy of attaining the unsurpassed bodhi.)

“Well-Appearing One, when achieving such actions, features, and forms, you must know that these are nonregressive great bodhisattvas.

“Well-Appearing One, when the nonregressive great bodhisattvas practice the fathomless prajna paramita, they will risk their lives to protect and support correct dharma. They will always think, ‘I would rather renounce treasures, properties, relatives, and my own life, but I will never renounce the correct dharma of the Buddha. Why? The treasures, properties, relatives, and life can be easily obtained in each of one’s lives to come, but one can encounter correct dharma of the Buddha and thus gain great benefits and happiness only once in hundreds of thousands of koti nayuta kalpas.

“Well-Appearing One, when the great bodhisattvas protect the correct dharma, they will think, ‘I protect the correct dharma not only for the correct dharma of one Buddha, two Buddhas, or hundreds of thousands of Buddhas, but for the correct dharma of all Buddhas in the ten directions in the past, future, and present, so that the correct dharma will not be damaged.’”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is the correct dharma of all Buddhas? How do great bodhisattvas protect and support correct dharma at the risk of losing their lives?”

The Buddha replied, “Well-Appearing One, as all Thus-Comers, Ones Worthy

of Offerings, Perfectly and Universally Enlightened Ones teach the emptiness of all dharmas for bodhisattvas, they teach the correct dharma of all Buddhas. Some foolish ones criticize and slander that this is not the dharma, not the laws and precepts for the monastic, or not the holy teachings given by the teacher of the heavenly and human beings. They even assert that those who cultivate this dharma will not be able to attain the bodhi and realize the tranquility, peace, and pleasure of nirvana.

“Well-Appearing One, so these great bodhisattvas will risk their lives to support and protect this dharma. They will often think, ‘The emptiness of all dharmas that the Thus-Comer teaches is a real refuge where sentient beings should stay. If the bodhisattvas cultivate and learn it, they will realize the unsurpassed, perfect, and universal bodhi quickly. They will bring relief to all sentient beings, let them get rid of birth, old age, illness, death, worry, sorrow, misery, and anxiety and attain the ultimate and permanent happiness of nirvana. I should risk my life to support and protect this dharma.’ They will further think, ‘I also will become a Buddha in the future. I have been conferred by the Buddha the prophecy of attaining the great bodhi. Because of this cause and condition, the correct dharma of all Buddhas is also my own dharma; I should risk my life to support and protect this dharma. When I become a Buddha in the future, I will also teach the emptiness of all dharmas for various sentient beings.’ Well-Appearing One, these great bodhisattvas have seen the justice and benefits of the dharma, so they will support and protect it even if they have to sacrifice their bodies and lives to protect the correct dharma taught by the Thus-Comer.

(The Buddha taught that real nonregressive great bodhisattvas will risk their lives to protect the correct dharma of the Buddha. The emptiness of all dharmas is the correct dharma.)

“Well-Appearing One, when achieving such behaviors, characteristics, and forms, you must know that they are nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, upon hearing the correct dharma taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, the nonregressive great bodhisattvas will not be skeptical or puzzled; they will further accept and embrace it and never forget it until attaining the unsurpassed, perfect, and universal bodhi. Why? It is because these great bodhisattvas have already realized and attained the dharnai.”

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, what kind of dharani do these great bodhisattvas attain so they will not forget the sutras taught by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones upon hearing the teachings?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas have attained the words storage dharani, ocean seal dharani, and lotus storage dharani, and so forth. Upon hearing the sutras taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they will not be puzzled or skeptical and will never forget them.”

At that time, the long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, are these great bodhisattvas not puzzled and skeptical only about the correct dharma taught by the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and never forget it until attaining the unsurpassed, perfect, and universal bodhi? Are they not puzzled and skeptical about the correct dharma spoken by the voice-hearers, self-enlightened ones, bodhisattvas, heavenly beings, dragons, yaksas, asuras, garudas, kimnaras, mahoragas, humans, and nonhumans, and never forget it until attaining the great bodhi?”

The Buddha replied, “Well-Appearing One, upon hearing all kinds of spoken and written languages and their meanings of all sentient beings, these great bodhisattvas can understand them all without any doubt and hesitation, and will never

forget them. Why? It is because they have attained the words storage dharani, lotus storage dharani, and so forth, so they can always remember what they heard and will never forget them.

“Well-Appearing One, when achieving such behaviors, characteristics, and forms, you must know that these are nonregressive great bodhisattvas.”

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Chapter 50

Section 1

Skillful means

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, these nonregressive great bodhisattvas have achieved broad and great accumulations of superior merits and virtues.

“World-Honored One, these nonregressive great bodhisattvas have achieved numberless accumulations of superior merits and virtues.

“World-Honored One, these nonregressive great bodhisattvas have achieved boundless accumulations of superior merits and virtues.

“World-Honored One, these nonregressive great bodhisattvas have achieved countless and inconceivable accumulations of superior merits and virtues.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. These nonregressive great bodhisattvas have achieved the broad, numberless, boundless, countless, and inconceivable accumulations of superior merits and virtues. Why? Well-Appearing One, it is because these great bodhisattvas have already attained the broad, numberless, countless, and inconceivable perfect knowledge that is not shared by voice-hearers or self-enlightened ones. As dwelling in this perfect knowledge, the

superior four unhindered understandings of these great bodhisattvas have been inspired and activated. Owing to the superior four unhindered understandings, no heavenly being, human being, asura, and so forth can challenge them and make their wisdom and talent of debate exhausted.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, you have taught the actions, characteristics, and forms of the nonregressive great bodhisattvas for as many kalpas as the sands of the Ganges. Because of your teachings, various superior merits and virtues achieved by the nonregressive great bodhisattvas are manifested. We sincerely hope that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One will teach more about their profound loci, so that the bodhisattvas can dwell peacefully in them, and further cultivate and fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas quickly; dwell in and 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 quickly; dwell in and fulfill realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of equality, nature of nonarising, dharma concentration, dharma nature, reality, the realm of empty space, and the realm of the inconceivable quickly; cultivate and 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 quickly; dwell in and fulfill the noble truths

of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering quickly; cultivate and fulfill the four meditations, four immeasurable minds, and four formless concentrations quickly; cultivate and fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations quickly; cultivate and fulfill the liberation gates of emptiness, formlessness, and nonaspiration quickly; cultivate and fulfill the stages of ecstasy, freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud quickly; cultivate and fulfill the five eyes and six supernatural powers quickly; cultivate and fulfill the samadhi gates and dharani gates quickly; cultivate and 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 quickly; cultivate and fulfill staying in correct mindfulness and dwelling in equanimity at all times quickly; and cultivate and fulfill the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena quickly."

The Buddha said, "Excellent, excellent! Well-Appearing One. Now you can inquire about the profound loci for the sake of bodhisattvas so that they can dwell peacefully in them and cultivate various merits and virtues to their perfection quickly. Well-Appearing One, the profound loci indicate emptiness, formlessness, nonaspiration, nondoing, nonarising, nonextinction, tranquility, nirvana, realness, dharma realm, reality, and so forth. Well-Appearing One, all these terms have shown that nirvana is exactly the profound locus."

(The Buddha taught about the profound loci of the superior merits and virtues of nonregressive great bodhisattvas; they are emptiness, formlessness, and so forth. All

these terms have the same meaning: nirvana.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, is only nirvana profound, or are other dharmas also profound?”

The Buddha replied, “Well-Appearing One, all other dharmas are also profound.”

“Well-Appearing One, matter is profound; feeling, thinking, action, and consciousness are also profound.

“Well-Appearing One, the eye sphere is profound; the ear, nose, tongue, body, and conscious spheres are also profound.

“Well-Appearing One, the sight sphere is profound; the sound, smell, taste, touch, and mental-image spheres are also profound.

“Well-Appearing One, the eye realm is profound; the ear, nose, tongue, body, and conscious realms are also profound.

“Well-Appearing One, the sight realm is profound; the sound, smell, taste, touch, and mental-image realms are also profound.

“Well-Appearing One, the eye consciousness realm is profound; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also profound.

“Well-Appearing One, the eye contact is profound; the ear, nose, tongue, body, and conscious contacts are also profound.

“Well-Appearing One, the feelings produced by eye contact are profound; the feelings produced by ear, nose, tongue, body, and conscious contacts are also profound.

“Well-Appearing One, the earth realm is profound; the water, fire, wind, space, and consciousness realms are also profound.

“Well-Appearing One, ignorance is profound; 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 profound.

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

“Well-Appearing One, internal emptiness is profound; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 profound.

“Well-Appearing One, realness is profound; dharma realm, dharma nature, the nature of nonillusion, nature 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 profound.

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

“Well-Appearing One, the noble truth of suffering is profound; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also profound.

“Well-Appearing One, the four meditations are profound; the four immeasurable minds and four formless concentrations are also profound.

“Well-Appearing One, the eight liberations are profound; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations are also profound.

“Well-Appearing One, the liberation gate of emptiness is profound; the liberation gates of formlessness and nonaspiration are also profound.

“Well-Appearing One, the stage of ecstasy is profound; the stages of freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are also profound.

“Well-Appearing One, the five eyes are profound; the six supernatural powers are also profound.

“Well-Appearing One, the samadhi gates are profound; the dharani gates are also profound.

“Well-Appearing One, the Buddha’s ten abilities are profound; 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 profound.

“Well-Appearing One, staying in correct mindfulness is profound; dwelling in equanimity at all times is also profound.

“Well-Appearing One, the stream-entry effect is profound; the once-return effect, nonreturn effect, and arhat effect are also profound.

“Well-Appearing One, the self-enlightenment bodhi is profound.

“Well-Appearing One, the perfect knowledge of everything is profound; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also profound.

“Well-Appearing One, all great bodhisattva actions are profound.

“Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas is also profound.”

(Not only nirvana, but also all dharmas are profound.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why is matter profound? Why are feeling, thinking, action, and consciousness also profound?

“World-Honored One, why is the eye sphere profound? Why are the ear, nose, tongue, body, and conscious spheres also profound?

“World-Honored One, why is the sight sphere profound? Why are the sound, smell, taste, touch, and mental-image spheres also profound?

“World-Honored One, why is the eye realm profound? Why are the ear, nose, tongue, body, and conscious realms also profound?

“World-Honored One, why is the sight realm profound? Why are the sound, smell, taste, touch, and mental-image realms also profound?

“World-Honored One, why is the eye consciousness realm profound? Why are the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms also profound?

“World-Honored One, why is the eye contact profound? Why are the ear, nose, tongue, body, and conscious contacts also profound?

“World-Honored One, why are the feelings produced by eye contact profound? Why are the feelings produced by ear, nose, tongue, body, and conscious contacts also profound?

“World-Honored One, why is the earth realm profound? Why are the water, fire, wind, space, and consciousness realms also profound?

“World-Honored One, why is ignorance profound? Why are action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset also profound?

“World-Honored One, why is giving paramita profound? Why are pure precept, forbearance, diligence, meditation, and prajna paramitas also profound?

“World-Honored One, why is internal emptiness profound? Why are external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature also profound?

“World-Honored One, why is realness profound? Why are dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable also profound?

“World-Honored One, why are the four bases of correct mindfulness profound? Why are the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path also profound?

“World-Honored One, why is the noble truth of suffering profound? Why are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering also profound?

“World-Honored One, why are the four meditations profound? Why are the four immeasurable minds and four formless concentrations also profound?

“World-Honored One, why are the eight liberations profound? Why are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations also profound?

“World-Honored One, why is the liberation gate of emptiness profound? Why

are the liberation gates of formlessness and nonaspiration also profound?

“World-Honored One, why is the stage of ecstasy profound? Why are the stages of freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud also profound?

“World-Honored One, why are the five eyes profound? Why are the six supernatural powers also profound?

“World-Honored One, why are the samadhi gates profound? Why are the dharani gates also profound?

“World-Honored One, why are the Buddha’s ten abilities profound? Why are 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 also profound?

“World-Honored One, why is staying in correct mindfulness profound? Why is dwelling in equanimity at all times also profound?

“World-Honored One, why is the stream-entry effect profound? Why are the once-return effect, nonreturn effect, and arhat effect also profound?

“World-Honored One, why is the self-enlightenment bodhi profound?

“World-Honored One, why are all great bodhisattva actions profound?

“World-Honored One, why is the unsurpassed, perfect, and universal bodhi of the Buddhas profound?”

The Buddha replied, “Well-Appearing One, the realness of matter is profound, so matter is profound; the realness of feeling, thinking, action, and consciousness is profound, so feeling, thinking, action, and consciousness are also profound.

(As to Well-Appearing One’s question: “Why are various dharmas also profound?”

The Buddha replied that it is because the realness of various dharmas is profound, the

dharmas are profound.)

“Well-Appearing One, the realness of the eye sphere is profound, so the eye sphere is profound; the realness of the ear, nose, tongue, body, and conscious spheres is profound, so the ear, nose, tongue, body, and conscious spheres are also profound.

“Well-Appearing One, the realness of the sight sphere is profound, so the sight sphere is profound; the realness of the sound, smell, taste, touch, and mental-image spheres is profound, so the sound, smell, taste, touch, and mental-image spheres are also profound.

“Well-Appearing One, the realness of the eye realm is profound, so the eye realm is profound; the realness of the ear, nose, tongue, body, and conscious realms is profound, so the ear, nose, tongue, body, and conscious realms are also profound.

“Well-Appearing One, the realness of the sight realm is profound, so the sight realm is profound; the realness of the sound, smell, taste, touch, and mental-image realms is profound, so the sound, smell, taste, touch, and mental-image realms are also profound.

“Well-Appearing One, the realness of the eye consciousness realm is profound, so the eye consciousness realm is profound; the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is profound, so the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also profound.

“Well-Appearing One, the realness of the eye contact is profound, so the eye contact is profound; the realness of the ear, nose, tongue, body, and conscious contacts is profound, so the ear, nose, tongue, body, and conscious contacts are also profound.

“Well-Appearing One, the realness of the feelings produced by eye contact is profound, so the feelings produced by eye contact are profound; the realness of the

feelings produced by ear, nose, tongue, body, and conscious contacts is profound, so the feelings produced by ear, nose, tongue, body, and conscious contacts are also profound.

“Well-Appearing One, the realness of the earth realm is profound, so the earth realm is profound; the realness of the water, fire, wind, space, and consciousness realms is profound, so the water, fire, wind, space, and consciousness realms are also profound.

“Well-Appearing One, the realness of ignorance is profound, so ignorance is profound; the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset is profound, so 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 profound.

“Well-Appearing One, the realness of giving paramita is profound, so giving paramita is profound; the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is profound, so pure precept, forbearance, diligence, meditation, and prajna paramitas are also profound.

“Well-Appearing One, the realness of internal emptiness is profound, so internal emptiness is profound; the realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is profound, so external emptiness, internal-external

emptiness, and so forth, and emptiness of selfless self-nature are also profound.

“Well-Appearing One, the realness of realness is profound, so realness is profound; the realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is profound, so dharma realm, dharma nature, and so forth, and the realm of the inconceivable are also profound.

“Well-Appearing One, the realness of the four bases of mindfulness is profound, so the four bases of mindfulness are profound; the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is profound, so the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also profound.

“Well-Appearing One, the realness of the noble truth of suffering is profound, so the noble truth of suffering is profound; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is profound, so the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also profound.

“Well-Appearing One, the realness of the four meditations is profound, so the four meditations are profound; the realness of the four immeasurable minds and four formless concentrations is profound, so the four immeasurable minds and four formless concentrations are also profound.

“Well-Appearing One, the realness of the eight liberations is profound, so the eight liberations are profound; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is profound, so the eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations are also profound.

“Well-Appearing One, the realness of the liberation gate of emptiness is profound, so the liberation gate of emptiness is profound; the realness of the liberation gates of formlessness and nonaspiration is profound, so the liberation gates of formlessness and nonaspiration are also profound.

“Well-Appearing One, the realness of the stage of ecstasy is profound, so the stage of ecstasy is profound; the realness of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud is profound, so the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud are also profound.

“Well-Appearing One, the realness of the five eyes is profound, so the five eyes are profound; the realness of the six supernatural powers is profound, so the six supernatural powers are also profound.

“Well-Appearing One, the realness of the samadhi gates is profound, so the samadhi gates are profound; the realness of the dharani gates is profound, so the dharani gates are also profound.

“Well-Appearing One, the realness of the Buddha’s ten abilities is profound, so the Buddha’s ten abilities are profound; the realness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power is profound, so the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are also profound.

“Well-Appearing One, the realness of staying in correct mindfulness is profound, so staying in correct mindfulness is profound; the realness of dwelling in

equanimity at all times is profound, so dwelling in equanimity at all times is also profound.

“Well-Appearing One, the realness of the stream-entry effect is profound, so the stream-entry effect is profound; the realness of the once-return effect, nonreturn effect, and arhat effect is profound, so the once-return effect, nonreturn effect, and arhat effect are also profound.

“Well-Appearing One, the realness of the self-enlightenment bodhi is profound, so the self-enlightenment bodhi is profound.

“Well-Appearing One, the realness of the perfect knowledge of everything is profound, so the perfect knowledge of everything is profound; the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is profound, so the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also profound.

“Well-Appearing One, the realness of all great bodhisattva actions is profound, so all great bodhisattva actions are profound.

“Well-Appearing One, the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is profound, so the unsurpassed, perfect, and universal bodhi of the Buddhas is profound.

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why is the realness of matter profound? Why is the realness of feeling, thinking, action, and consciousness profound?

“World-Honored One, why is the realness of the eye sphere profound? Why is the realness of the ear, nose, tongue, body, and conscious spheres profound?

“World-Honored One, why is the realness of the sight sphere profound? Why is the realness of the sound, smell, taste, touch, and mental-image spheres profound?

“World-Honored One, why is the realness of the eye realm profound? Why is

the realness of the ear, nose, tongue, body, and conscious realms profound?

“World-Honored One, why is the realness of the sight realm profound? Why is the realness of the sound, smell, taste, touch, and mental-image realms profound?

“World-Honored One, why is the realness of the eye consciousness realm profound? Why is the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms profound?

“World-Honored One, why is the realness of the eye contact profound? Why is the realness of the ear, nose, tongue, body, and conscious contacts profound?

“World-Honored One, why is the realness of the feelings produced by eye contact profound? Why is the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts profound?

“World-Honored One, why is the realness of the earth realm profound? Why is the realness of the water, fire, wind, space, and consciousness realms profound?

“World-Honored One, why is the realness of ignorance profound? Why is the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset profound?

“World-Honored One, why is the realness of giving paramita profound? Why is the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas profound?

“World-Honored One, why is the realness of internal emptiness profound? Why is 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 changelessness, emptiness of nonarising, emptiness of original nature, emptiness of particular characteristics, emptiness of

common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature profound?

“World-Honored One, why is the realness of realness profound? Why is 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 profound?

“World-Honored One, why is the realness of the four bases of mindfulness profound? Why is the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path profound?

“World-Honored One, why is the realness of the noble truth of suffering profound? Why is the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering profound?

“World-Honored One, why is the realness of the four meditations profound? Why is the realness of the four immeasurable minds and four formless concentrations profound?

“World-Honored One, why is the realness of the eight liberations profound? Why is the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations profound?

“World-Honored One, why is the realness of the liberation gate of emptiness profound? Why is the realness of the liberation gates of formlessness and nonaspiration profound?

“World-Honored One, why is the realness of the stage of ecstasy profound? Why is the realness of the stages of freedom from defilements, emitting lights,

flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud profound?

“World-Honored One, why is the realness of the five eyes profound? Why is the realness of the six supernatural powers profound?

“World-Honored One, why is the realness of the samadhi gates profound? Why is the realness of the dharani gates profound?

“World-Honored One, why is the realness of the Buddha’s ten abilities profound? Why is 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 profound?

“World-Honored One, why is the realness of staying in correct mindfulness profound? Why is the realness of dwelling in equanimity at all times profound?

“World-Honored One, why is the realness of the stream-entry effect profound? Why is the realness of the once-return effect, nonreturn effect, and arhat effect profound?

“World-Honored One, why is the realness of the self-enlightenment bodhi profound?

“World-Honored One, why is the realness of the perfect knowledge of everything profound? Why is the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena profound?

“World-Honored One, why is the realness of all great bodhisattva actions profound?

“World-Honored One, why is the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas profound?”

The Buddha replied, “Well-Appearing One, the realness of matter is profound because it is neither with nor apart from matter; the realness of feeling, thinking,

action, and consciousness is profound because it is neither with nor apart from feeling, thinking, action, and consciousness.

(As Well-Appearing One asked why the realness of the dharms is profound, the Buddha taught that because the realness of the dharms is neither with nor apart from the dharma.)

“Well-Appearing One, the realness of the eye sphere is profound because it is neither with nor apart from the eye sphere; the realness of the ear, nose, tongue, body, and conscious spheres is profound because it is neither with nor apart from the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the realness of the sight sphere is profound because it is neither with nor apart from the sight sphere; the realness of the sound, smell, taste, touch, and mental-image spheres is profound because it is neither with nor apart from the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the realness of the eye realm is profound because it is neither with nor apart from the eye realm; the realness of the ear, nose, tongue, body, and conscious realms is profound because it is neither with nor apart from the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the realness of the sight realm is profound because it is neither with nor apart from the sight realm; the realness of the sound, smell, taste, touch, and mental-image realms is profound because it is neither with nor apart from the sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the realness of the eye consciousness realm is profound because it is neither with nor apart from the eye consciousness realm; the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is profound because it is neither with nor apart from the ear consciousness, nose consciousness, tongue consciousness,

body consciousness, and conscious consciousness realms.

“Well-Appearing One, the realness of the eye contact is profound because it is neither with nor apart from the eye contact; the realness of the ear, nose, tongue, body, and conscious contacts is profound because it is neither with nor apart from the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the realness of the feelings produced by eye contact is profound because it is neither with nor apart from the feelings produced by eye contact; the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is profound because it is neither with nor apart from the feelings produced by ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the realness of the earth realm is profound because it is neither with nor part from the earth realm; the realness of the water, fire, wind, space, and consciousness realms is profound because it is neither with nor apart from the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the realness of ignorance is profound because it is neither with nor apart from ignorance; the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset is profound because it is neither with nor apart from action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, the realness of giving paramita is profound because it is neither with nor apart from giving paramita; the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is profound because it is neither with nor apart from pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the realness of internal emptiness is profound because it is neither with nor apart from internal emptiness; 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 changelessness, emptiness of original nature, emptiness of particular characteristics, 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 profound because it is neither with nor apart from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, the realness of realness is profound because it is neither with nor apart from realness; the realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is profound because it is neither with nor apart from dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

“Well-Appearing One, the realness of the four bases of mindfulness is profound because it is neither with nor apart from the four bases of mindfulness; the realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is profound because it is neither with nor apart from the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, the realness of the noble truth of suffering is profound because it is neither with nor apart from the noble truth of suffering; the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is profound because it is neither with nor apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the

cessation of suffering.

“Well-Appearing One, the realness of the four meditations is profound because it is neither with nor apart from the four meditations; the realness of the four immeasurable minds and four formless concentrations is profound because it is neither with nor apart from the four immeasurable minds and four formless concentrations.

“Well-Appearing One, the realness of the eight liberations is profound because it is neither with nor apart from the eight liberations; the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is profound because it is neither with nor apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, the realness of the liberation gate of emptiness is profound because it is neither with nor apart from the eye realm; the realness of the liberation gates of formlessness and nonaspiration is profound because it is neither with nor apart from the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, the realness of the stage of ecstasy is profound because it is neither with nor apart from the stage of ecstasy; the realness of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud is profound because it is neither with nor apart separates from the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud.

“Well-Appearing One, the realness of the five eyes is profound because it is neither with nor apart from the five eyes; the realness of the six supernatural powers is profound because it is neither with nor apart from the six supernatural powers.

“Well-Appearing One, the realness of the samadhi gates is profound because it is neither with nor apart from the samadhi gates; the realness of the dharani gates is profound because it is neither with nor apart from the dharani gates.

“Well-Appearing One, the realness of the Buddha’s ten abilities is profound because it is neither with nor apart from the Buddha’s ten abilities; the realness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power is profound because it is neither with nor apart from 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 realness of staying in correct mindfulness is profound because it is neither with nor apart from staying in correct mindfulness; the realness of dwelling in equanimity at all times is profound because it is neither with nor apart from dwelling in equanimity at all times.

“Well-Appearing One, the realness of the stream-entry effect is profound because it is neither with nor apart from the stream-entry effect; the realness of the once-return effect, nonreturn effect, and arhat effect is profound because it is neither with nor apart from the once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the realness of the self-enlightenment bodhi is profound because it is neither with nor apart from the self-enlightenment bodhi.

“Well-Appearing One, the realness of the perfect knowledge of everything is profound because it is neither with nor apart from the perfect knowledge of everything; the realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is profound because it is neither with nor apart from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, the realness of all great bodhisattva actions is profound because it is neither with nor apart from all great bodhisattva actions.

“Well-Appearing One, the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is profound because it is neither with nor apart from 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 is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away matter, feeling, thinking, action, and consciousness. (Well-Appearing One acclaimed the Buddha that he has for the sake of the nonregressive great bodhisattvas casted away various dharmas expediently in order to manifest nirvana.)

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the eye, ear, nose, tongue, body, and conscious spheres.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the sight, sound, smell, taste, touch, and mental-image spheres.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the eye, ear, nose, tongue, body, and conscious realms.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the sight, sound, smell, taste, touch, and mental-image realms.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the

eye, ear, nose, tongue, body, and conscious consciousness realms.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the earth, water, fire, wind, space, and consciousness realms.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away 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 is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away 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.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away 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 is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away 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 is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the four meditations, four immeasurable minds, and four formless concentrations.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the liberation gates of emptiness, formlessness, and nonaspiration.

“World-Honored One is so unique and wonderful. He has for the sake of the

nonregressive great bodhisattvas manifested nirvana by expediently casting away the stages of ecstasy, freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the five eyes and the six supernatural powers.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the samadhi gates and the dharani gates.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away 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 is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away staying in correct mindfulness and dwelling in equanimity at all times.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the self-enlightenment bodhi.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the

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

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away all great bodhisattva actions.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the unsurpassed, perfect, and universal bodhi of the Buddhas.

“World-Honored One is so unique and wonderful. He has for the sake of the nonregressive great bodhisattvas manifested nirvana by expediently casting away the dharmas of the world and beyond the world, the dharmas shared and not shared by ordinary sentient beings, the flawed and the flawless dharmas, and the conditioned and unconditioned dharmas.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away matter, feeling, thinking, action, and consciousness.

(The Buddha agreed that the Buddha has adopted unique and subtle expediency to manifest nirvana by casting various dharmas for the sake of the nonregressive great bodhisattva.)

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the eye, ear, nose, tongue, body, and conscious spheres.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the sight, sound, smell, taste, touch, and mental-image spheres.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the eye, ear, nose, tongue, body, and conscious realms.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the sight, sound, smell, taste, touch, and mental-image realms.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the eye, ear, nose, tongue, body, and conscious contacts.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the earth, water, fire, wind, space, and consciousness realms.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away 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 Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away 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 Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away 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 Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away 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 Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the four meditations, four immeasurable minds, and four formless concentrations.

“The Buddha has adopted unique and subtle expediency to manifest nirvana

for the sake of the nonregressive great bodhisattvas by casting away the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the liberation gates of emptiness, formlessness, and nonaspiration.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the stages of ecstasy, freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the five eyes and the six supernatural powers.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the samadhi gates and the dharani gates.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away 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 Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away staying in correct mindfulness and dwelling in equanimity at all times.

“The Buddha has adopted unique and subtle expediency to manifest nirvana

for the sake of the nonregressive great bodhisattvas by casting away the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the self-enlightenment bodhi.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away all great bodhisattva actions.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the unsurpassed, perfect, and universal bodhi of the Buddhas.

“The Buddha has adopted unique and subtle expediency to manifest nirvana for the sake of the nonregressive great bodhisattvas by casting away the dharmas of the world and beyond the world, the dharmas shared and not shared by ordinary sentient beings, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas.”

Fascicle 329

Chapter 50

Skillful means

Section 2

(In the First Assembly)

“Furthermore, Well-Appearing One, the great bodhisattvas should carefully reflect on, measure, and contemplate the profound essence in accordance with the essential meanings of the fathomless prajna paramita, and think, ‘I should now dwell and learn as the fathomless prajna paramita teaches me.’ Well-Appearing One, if the great bodhisattvas can reflect on, measure, and contemplate the profound essence in accordance with the essential meanings of the fathomless prajna paramita and dwell and learn as the fathomless prajna paramita teaches, then owing to their wholehearted and diligent cultivation of prajna paramita, these great bodhisattvas will be able to absorb countless, numberless, and boundless merits and virtues. They will also transcend the suffering of numberless kalpas of drifting in birth and death and attain the unsurpassed, perfect, and universal bodhi quickly if they can initiate one mindfulness of the fathomless prajna paramita, not to mention if they can cultivate prajna paramita uninterruptedly and always dwell in the mindfulness correspondent with the unsurpassed, perfect, and universal bodhi. Well-Appearing One, a man was in love with a pretty woman and overwhelmed by desire. He was going to meet her,

while for some reason the woman did not come. This man's desire thus flooded in a raging current. Well-Appearing One, what do you think about this? Where would this man's mind run around?"

"World-Honored One, this man's mind would keep rolling around the woman, 'When will she come so that we can enjoy a wonderful time together?'"

"Well-Appearing One, what do you think about this? How many desires would this man have day and night?"

"World-Honored One, this man would have a lot of desires."

They Buddha said, "Well-Appearing One, if the great bodhisattvas initiate a single mindfulness to learn by following the teachings of the fathomless prajna paramita, then the kalpas of reincarnation in birth and death that they transcend will be as many as the desires that this man has had in one day and night. Well-Appearing One, if these great bodhisattvas reflect on, cultivate, and learn the essential meanings of the fathomless prajna paramita, they will immediately get rid of all flaws which are hindering the pursuit of the unsurpassed, perfect, and universal bodhi. As the bodhisattvas cultivate and learn diligently and attentively based on the fathomless prajna paramita, they will attain the unsurpassed, perfect, and universal bodhi quickly. Well-Appearing One, if the great bodhisattvas dwell for a day and night as they are taught by the fathomless prajna paramita, they will attain a lot of merits and virtues; their merits and virtues will be too many to be contained in as many Buddha lands of the large threefold thousand-world as the sands of the Ganges, supposing these merits and virtues could be measured as physical objects. In comparison, the merits and virtues caused by the great bodhisattvas dwelling in fathomless prajna paramita for one day and night will be more than the former ones by one hundred, one thousand, one hundred thousand, one koti, one hundred koti, one thousand koti, one hundred thousand koti, one hundred nayuta, one thousand nayuta, one hundred thousand

nayuta times; they will be too many to be counted, reckoned, measured, and demonstrated; they will even be as many as one upanisadam.

“Furthermore, Well-Appearing One, the great bodhisattvas have practiced giving and also made offerings to the triple gem--the Buddha, the dharma, and the sangha--for as many large kalpas as the sands of the Ganges, but they have stayed far away from prajna paramita. Well-Appearing One, what do you think about this? Will these great bodhisattvas obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss they obtain will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have stayed in the fathomless prajna paramita and learn as they are taught for one day and night, then the merits and virtues thus gained will be much more than the former ones by numberless and boundless times. Why? The fathomless prajna paramita is the vehicle for great bodhisattvas. By riding this vehicle, the great bodhisattvas are able to arrive at the unsurpassed, perfect, and universal bodhi swiftly.

“Furthermore, Well-Appearing One, the great bodhisattvas have made offerings respectfully to the stream-enters, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones for as many large kalpas as the sands of the Ganges, but they have stayed far away from prajna paramita. Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. Their bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have stayed in the fathomless prajna paramita and learn as they are taught for one day and night, the merits and virtues thus gained will be much more than the former ones by numberless and boundless times. Why? Once these great bodhisattvas have practiced the fathomless prajna paramita and transcended the stage of voice-hearer and the stage of self-enlightened one, they will enter onto the bodhisattva path of nonarising quickly. After that, they will continue to cultivate various bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi before long.

“Furthermore, Well-Appearing One, the great bodhisattvas have stayed far away from prajna paramita, while they have learned and cultivated giving, pure precept, forbearance, diligence, meditation, and prajna diligently and assiduously for as many large kalpas as the sands of the Ganges. Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained by them will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches, and attentively and diligently cultivated and learned giving, pure precept, forbearance, diligence, meditation, and prajna for one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, it is because the fathomless prajna paramita is the mother of great bodhisattvas. Why? The fathomless prajna paramita can give birth to great bodhisattvas. By relying on prajna paramita, all great bodhisattvas will fulfill all Buddha dharma quickly.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed

away from the fathomless prajna paramita and practiced dharma giving to all sentient beings for as many large kalpas as the sands of the Ganges, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches and practiced giving to all sentient beings for one day and night, then the merits and virtues thus gained will be much more than the former ones by numberless and boundless times. Why? When staying far away from the fathomless prajna paramita, the great bodhisattvas also stay far away from the perfect knowledge of all perfect knowledge. If the great bodhisattvas do not stay away from the fathomless prajna paramita, they will not stay away from the perfect knowledge of all perfect knowledge. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from the fathomless prajna paramita and cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramita for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have

dwelled as the fathomless prajna paramita teaches and cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and dwelled in 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 for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have followed the teachings of the fathomless prajna paramita to dwell peacefully in

internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature for only one day and night, then the merits and virtues thus gained by them will be much more than the former ones. Why? If the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and dwelled peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One answered, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have followed the teachings of the fathomless prajna paramita to dwell peacefully in realness, dharma realm, and so forth, and the realm of the inconceivable for only one day and night, then the merits and virtues thus gained by them will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna

paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches and cultivated the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and dwelled in the noble truths of suffering, the cause of

suffering, the cessation of suffering, and the path for the cessation of suffering for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will the great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless. ”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have followed the teachings of the fathomless prajna paramita to dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the four meditations, four immeasurable minds, and four formless concentrations for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well Appearing replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches and cultivated the four meditations, four immeasurable minds, and four formless concentrations for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal and bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in

the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the liberation gates of emptiness, formlessness, and nonaspiration for as many kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well Appearing replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate the liberation gates of emptiness, formlessness, and nonaspiration for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the stages of ecstasy, freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be

surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate the stages of ecstasy, freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the five eyes and the six supernatural powers for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much,

Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate the five eyes and the six supernatural powers for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated all samadhi gates and all dharani gates for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate all samadhi gates and all dharani gates for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay

far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated 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 for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated staying in correct mindfulness and dwelling in equanimity at all times for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate staying in correct mindfulness and dwelling in equanimity at all times for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas have stayed far away from prajna paramita and cultivated the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena for as many large kalpas as the sands of the Ganges, then Well-Appearing One, what do you think about this? Will these great bodhisattvas gain much bliss because of this cause and condition?”

Well Appearing replied, “Very much, World-Honored One. Very much, Well-

Gone One. The bliss thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have dwelled as the fathomless prajna paramita teaches to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena for only one day and night, then the merits and virtues thus gained will be much more than the former ones. Why? Well-Appearing One, if the great bodhisattvas do not stay far away from prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas stay far away from prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita at all times.

“Furthermore, Well-Appearing One, if the great bodhisattvas stay away from the teachings based on the fathomless prajna paramita, cultivate various kinds of property giving and dharma giving for as many large kalpas as the sands of the Ganges, reside in tranquil and unrestricted environments to reflect on and remain mindful of the virtuous actions they have previously cultivated, and subsequently transfer all these merits and virtues toward the unsurpassed, perfect, and universal bodhi for the benefits of all sentient beings, what do you think about this? Will these great bodhisattvas be much blessed because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The blessings thus gained will be countless, immeasurable, and boundless.”

The Buddha said, “if the great bodhisattvas follow the teachings based on the fathomless prajna paramita to cultivate various kinds of property giving and dharma giving for one day and night, reside in tranquil and unrestricted environments to

reflect on and remain mindful of the virtuous actions they have previously cultivated, and subsequently transfer all these merits and virtues toward the unsurpassed, perfect, and universal bodhi for the benefits of all sentient beings, then the merits and virtues gained by them will be much more than the former ones. Why? The transference based on the fathomless prajna paramita is superior, while the transference apart from the fathomless prajna paramita is only second best. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should transfer all virtuous actions that they have cultivated toward the unsurpassed, perfect, and universal bodhi for the benefits of all sentient beings without being apart from the fathomless prajna paramita.

“Furthermore, Well-Appearing One, the great bodhisattvas have stayed far away from the fathomless prajna paramita to assemble universally the merits, virtues, and virtuous roots of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples in the past, future, and present for as many large kalpas as the sands of the Ganges. They joyfully participate in these merits and virtues and transfer them toward the unsurpassed, perfect, and universal bodhi for the benefits of all sentient beings. What do you think about this? Will these great bodhisattvas be much blessed because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One. Very much, Well-Gone One. The blessings thus gained will be countless, numberless, and boundless.”

The Buddha said, “Well-Appearing One, if the great bodhisattvas have stayed with the teachings based on the fathomless prajna paramita to assemble universally the merits, virtues, and virtuous roots of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples in the past, future, and present for one day and night, joyfully participate in them, and transfer the merits and

virtues thus derived toward the unsurpassed, perfect, and universal bodhi for the benefits of all sentient beings, then the blessings thus gained will be much more than the former ones. Why? All merits, virtues, and virtuous roots produced by joyfully participation in transference always appear as the most valuable ones if they are accomplished based on the fathomless prajna paramita. Therefore, Well-Appearing One, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not stay away from the fathomless prajna paramita when taking part joyfully in transferring various virtuous roots toward the unsurpassed, perfect, and universal bodhi.”

(The Buddha reiterated the importance of following the fathomless prajna paramita when great bodhisattvas cultivate and transfer various merits and virtues toward the unsurpassed bodhi for the benefits of all sentient beings.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, as the Buddha says, all dharmas caused by differentiation are delusions; none of them is real. Based on what cause and condition do great bodhisattvas attain numberless, countless, and boundless blessings? World-Honored One, as the things performed with differentiation do not bring about correct views of the world, and thus cannot assist one to enter onto the correct path of nonarising or attain stream-entry effect, oncereturn effect, and so forth, and the unsurpassed, perfect, and universal bodhi.”

The Buddha replied, “Yes, Well-Appearing One, it is as you say. The things performed with differentiation cannot elicit correct views, nor inspire one to enter onto correct path of nonarising and attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they have already known that all dharmas

caused by differentiation are empty and nonexistent; they are unreal. Why? Well-
 Appearing One, the great bodhisattvas have learned well and understand 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, they have contemplated accurately all dharmas caused by
 differentiation and realize that they are empty, nonexistent, illusory, and not real, so
 they stay connected with the fathomless prajna paramita. Well-Appearing One,
 because they do not stay away from the fathomless prajna paramita, they will gain
 numberless, immeasurable, and boundless blessings.”

(The great bodhisattvas have realized the reality of all dharmas as empty, nonexistent,
 illusory, and not real. They do not separate from prajna paramita, and thus will gain
 numberless blessings when undertaking various correct endeavors to benefit sentient
 beings.)

The long-lived sage asked the Buddha, “World-Honored One, What are the
 differences between ‘numberless’, ‘immeasurable’, and ‘boundless’?”

The Buddha replied, “Well-Appearing One, ‘numberless’ means the number is
 unattainable either in the conditioned realm or in the unconditioned realm;
 ‘immeasurable’ means measurement is unattainable across past, future, and present;
 ‘boundless’ means the boundary is unattainable because there is no limit or
 boundary.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-

Honored One, are there causes and conditions to suggest that matter is numberless, immeasurable, and boundless and feeling, thinking, action, and consciousness are also numberless, immeasurable, and boundless?”

The Buddha replied, “Well-Appearing One, there are the causes and conditions to suggest that matter is numberless, immeasurable, and boundless and feeling, thinking, action, and consciousness are also numberless, immeasurable, and boundless.”

“World-Honored One, what causes and conditions suggest that matter is numberless, immeasurable, and boundless and feeling, thinking, action, and consciousness are also numberless, immeasurable, and boundless?”

The Buddha replied: “Well-Appearing One, matter is empty, so it is numberless, immeasurable, and boundless. Feeling, thinking, action, and consciousness are empty, so they are numberless, immeasurable, and boundless.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, are only matter, feeling, thinking, action, and consciousness empty, or are all dharmas empty?”

The Buddha replied, “Didn’t I say that all dharmas are empty?”

Well-Appearing One replied, “The Buddha did say before that all dharmas are empty, but the sentient beings do not know, see, and realize it, so I ask this question again now.

“World-Honored One, the Thus-Come often says that matter is empty, and feeling, thinking, action, and consciousness are also empty. The eye sphere is empty, and the ear, nose, tongue, body, and conscious spheres are also empty. The sight sphere is empty, and the sound, smell, taste, touch, and mental-image spheres are also empty. The eye realm is empty, and the ear, nose, tongue, body, and conscious realms are also empty. The sight realm is empty, and the sound, smell, taste, touch, and

mental-image realms are also empty. The eye consciousness realm is empty, and the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also empty. The eye contact is empty, and the ear, nose, tongue, body, and conscious contacts are also empty. The feelings produced by eye contact are empty, and the feelings produced by ear, nose, tongue, body, and conscious contacts are also empty. The earth realm is empty, and the water, fire, wind, space, and consciousness realms are also empty. The nature of cause and condition is empty, and the natures of consecutive thoughts in sequence, the conditions that stimulate mind, and the conditions that reinforce main causes are also empty. Ignorance is empty, and action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are also empty. The 'I' is empty, and 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 are also empty. Giving paramita is empty, and pure precept, forbearance, diligence, meditation, and prajna paramitas are also empty. Internal emptiness is empty, 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 empty. Realness is empty, 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 empty. The four bases of mindfulness are empty, and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also empty. The noble truth of suffering is empty, and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also empty. The four meditations are empty, and the four immeasurable minds and four formless concentrations are also empty. The eight liberations are empty, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also empty. The liberation gate of emptiness is empty, and the liberation gates of formlessness and nonaspiration are also empty. The stage of ecstasy is empty, and the stages of freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are also empty. The five eyes are empty, and the six supernatural powers are also empty. The samadhi gates are empty, and the dharani gates are also empty. The Buddha's ten abilities are empty, 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 empty. Staying in correct mindfulness is empty, and dwelling in equanimity at all times is also empty. The perfect knowledge of everything is empty, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also empty. The stream-entry effect is empty, and the once-return effect, nonreturn effect, and arhat effect are also empty. All great bodhisattva actions are empty, and the unsurpassed, perfect, and universal bodhi of the Buddhas is also empty. The stage of ordinary sentient being is empty, and the stage of voice-hearer, stage of self-enlightened one, stage of bodhisattva, and the stage of the Thus-Come are also empty. The material and immaterial dharmas are empty, and the visible and invisible

dharmas, the substantial and unsubstantial dharmas, flawed and flawless dharmas, and the conditioned and unconditioned dharmas are also empty. The dharmas in the past, future, and present are empty. The virtuous, not virtuous, and neutral dharmas are empty. The dharmas of the realms of desire, form, and formlessness are empty. The dharmas that need more learning, the dharmas that do not need more learning, and the dharmas that neither need nor not need more learning are empty. And the dharmas of the stage of seeing the truth, the stage of cultivation, and the stage of perfection are also empty.”

The Buddha said, “You are correct, Well-Appearing One. I often say that all these dharmas are empty.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, to say that all dharmas are empty means all dharmas are endless, numberless, immeasurable, and boundless. World-Honored One, in the emptiness of all dharmas, the end is unattainable, number is unattainable, measurement is unattainable, and boundary is also unattainable. Because of this cause and condition, there is no difference between the meanings of the endless, numberless, immeasurable, and boundless.”

The Buddha said, “Well-Appearing One, it is as you say. There is no difference between the meanings of the endless, numberless, immeasurable, and boundless. All these show one thing in common: all dharmas are empty. Well-Appearing One, ‘all dharmas are empty’ is unspeakable, but the Thus-Come teaches it by saying that all dharmas are endless, numberless, immeasurable, boundless, empty, formless, without aspiration, without action, without arising, without extinction, without contamination, and tranquil, or by saying that they are nirvana, realness, dharma realm, dharma nature, reality, and so forth.”

(The Buddha taught that there is no difference between the meanings of the endless,

numberless, immeasurable, and boundless. All these show one thing in common: all dharmas are empty.)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the Thus-Come is so unique; he has adopted expedient and skillful way to teach sentient beings about the unspeakable real forms of dharma. World-Honored One, according to my understanding of the Buddha’s teachings, all dharma natures are unspeakable.”

The Buddha said, “Well-Appearing One, you are correct. All dharma natures are unspeakable. Why? All dharma natures are empty in the final analysis, and emptiness in the final analysis is unspeakable.”

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, does unspeakable meaning increase or decrease?”

The Buddha replied, “Well-Appearing One, the unspeakable meaning does not increase or decrease.”

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the unspeakable meaning does not increase or decrease, then giving paramita will not increase or decrease, and pure precept, forbearance, diligence, meditation, and prajna paramitas will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the four bases of mindfulness will not increase or decrease, and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the four meditations will not increase or decrease, and the four immeasurable minds and four formless concentrations will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the eight liberations will not increase or decrease, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the liberation gate of emptiness will not increase or decrease, and the liberation gates of formlessness and nonaspiration will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the stage of ecstasy will not increase or decrease, and the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the five eyes and the six supernatural powers will not increase or decrease.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the samadhi gates and the dharani gates will not increase or decrease.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then the Buddha’s ten abilities will not increase or decrease, 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 will not increase or decrease either.

“World-Honored One, if the unspeakable meaning does not increase or decrease, then staying in correct mindfulness and dwelling in equanimity at all times will not increase or decrease.

“World-Honored One, if the unspeakable meaning does not increase or

decrease, then the perfect knowledge of everything will not increase or decrease, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena will not increase or decrease either.

“World-Honored one, if giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not increase and decrease, why do great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored 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 do not increase and decrease, why do great bodhisattvas 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 to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the four meditations, four immeasurable minds, and four formless concentrations do not increase and decrease, why do great bodhisattvas cultivate the four meditations, four immeasurable minds, and four formless concentrations to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not increase and decrease, why do great bodhisattvas cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the liberation gates of emptiness, formlessness, and nonaspiration do not increase and decrease, why do great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud do not increase and decrease, why do great bodhisattvas cultivate the stages of ecstasy, freedom from defilements, emitting light, and so forth, and dharma cloud to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the five eyes and six supernatural powers do not increase and decrease, why do great bodhisattvas cultivate the five eyes and six supernatural powers to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the samadhi gates and dharani gates do not increase and decrease, why do great bodhisattvas cultivate the samadhi gates and dharani gates to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power do not increase and decrease, why do great bodhisattvas 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 to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if staying in correct mindfulness and dwelling in equanimity at all times do not increase and decrease, why do great bodhisattvas cultivate staying in correct mindfulness and dwelling in equanimity at all times to realize the unsurpassed, perfect, and universal bodhi?

“World-Honored one, if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not

increase and decrease, why do great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena to realize the unsurpassed, perfect, and universal bodhi?”

(Well-Appearing One asked Buddha this question: If various dharmas do not increase or decrease, why do great bodhisattvas cultivate them in order to realize the unsurpassed bodhi?)

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Chapter 50

Skillful means

Section 3

(In the First Assembly)

The Buddha said, “Yes, Well-Appearing One, it is as you say. As the unspeakable meanings do not increase or decrease, so giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not increase or decrease; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not increase or decrease; the four meditations, four immeasurable minds, and four formless concentrations do not increase or decrease; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not increase or decrease; the liberation gates of emptiness, formlessness, and nonaspiration do not increase or decrease; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud do not increase or decrease; the five eyes and six supernatural powers do not increase or decrease; the samadhi gates and dharani gates do not increase or decrease; 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 do not increase or decrease; staying in correct mindfulness and dwelling in equanimity at all

times do not increase or decrease; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not increase or decrease either.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita, they should dwell peacefully in the expedient skillfulness of prajna paramita, but do not think, ‘I have gained or lost something in prajna paramita,’ or ‘I have gained or lost something in meditation, diligence, forbearance, pure precept, and giving paramitas.’ Rather, they will think, ‘Prajna paramita is only a name; meditation, diligence, forbearance, pure precept, and giving paramitas are only the names.’

“Well-Appearing One, when great bodhisattvas cultivate giving paramita, they should initiate a mind and the virtuous roots correspondent with giving paramita, and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi in a subtle and profound way as the Buddha does.

“Well-Appearing One, when great bodhisattvas cultivate pure-precept paramita, they should initiate a mind and the virtuous roots correspondent with pure-precept paramita, and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi in a subtle and profound way as the Buddha does.

“Well-Appearing One, when great bodhisattvas cultivate forbearance paramita, they should initiate a mind and the virtuous roots correspondent with forbearance paramita, and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi in a subtle and profound way as the Buddha does.

“Well-Appearing One, when great bodhisattvas cultivate diligence paramita, they should initiate a mind and the virtuous roots correspondent with diligence paramita, and transfer them along with sentient beings equally toward the

unsurpassed, perfect, and universal bodhi in a subtle and profound way as the Buddha does.

“Well-Appearing One, when great bodhisattvas cultivate meditation paramita, they should initiate a mind and the virtuous roots correspondent with meditation paramita, and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi in a subtle and profound way as the Buddha does.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita, they should initiate a mind and the virtuous roots correspondent with prajna paramita, and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi in a subtle and profound way as the Buddha does.”

At that time, the long-lived sage Well Appearing asked the Buddha, “World-Honored One, what is the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, the realness of all dharmas is the unsurpassed, perfect, and universal bodhi.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, what is the realness of all dharmas? Why it is said that the realness of all dharmas is the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, the realness of matter is the unsurpassed, perfect, and universal bodhi. The realness of feeling, thinking, action, and consciousness is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the eye sphere is the unsurpassed, perfect, and universal bodhi. The realness of the ear, nose, tongue, body, and conscious spheres is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the sight sphere is the unsurpassed, perfect, and universal bodhi. The realness of the sound, smell, taste, touch, and

mental-image spheres is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the eye realm is the unsurpassed, perfect, and universal bodhi. The realness of the ear, nose, tongue, body, and conscious realms is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the sight realm is the unsurpassed, perfect, and universal bodhi. The realness of the sound, smell, taste, touch, and mental-image realms is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the eye consciousness realm is the unsurpassed, perfect, and universal bodhi. The realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the eye contact is the unsurpassed, perfect, and universal bodhi. The realness of the ear, nose, tongue, body, and conscious contacts is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the feelings produced by eye contact is the unsurpassed, perfect, and universal bodhi. The realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the earth realm is the unsurpassed, perfect, and universal bodhi. The realness of the water, fire, wind, space, and consciousness realms is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the nature of cause and condition is the unsurpassed, perfect, and universal bodhi. The realness of the natures of consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of ignorance is the unsurpassed, perfect,

and universal bodhi. The realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of giving paramita is the unsurpassed, perfect, and universal bodhi. The realness of pure precept, forbearance, diligence, meditation, and prajna paramitas is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of internal emptiness is the unsurpassed, perfect, and universal bodhi. The realness of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of realness is the unsurpassed, perfect, and universal bodhi. The realness of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the four bases of mindfulness is the unsurpassed, perfect, and universal bodhi. The realness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the noble truth of suffering is the unsurpassed, perfect, and universal bodhi. The realness of the noble truths of the

cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the four meditations is the unsurpassed, perfect, and universal bodhi. The realness of the four immeasurable minds and four formless concentrations is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the eight liberations is the unsurpassed, perfect, and universal bodhi. The realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the liberation gate of emptiness is the unsurpassed, perfect, and universal bodhi. The realness of the liberation gates of formlessness and nonaspiration is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the stage of ecstasy is the unsurpassed, perfect, and universal bodhi. The realness of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the five eyes is the unsurpassed, perfect, and universal bodhi. The realness of the six supernatural powers is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the samadhi gates is the unsurpassed, perfect, and universal bodhi. The realness of the dharani gates is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the Buddha’s ten abilities is the unsurpassed, perfect, and universal bodhi. The realness of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great

compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of staying in correct mindfulness is the unsurpassed, perfect, and universal bodhi. The realness of dwelling in equanimity at all times is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the stream-entry effect is the unsurpassed, perfect, and universal bodhi. The realness of the once-return effect, nonreturn effect, and arhat effect is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the self-enlightenment bodhi is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of the perfect knowledge of everything is the unsurpassed, perfect, and universal bodhi. The realness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, the realness of birth and death is the unsurpassed, perfect, and universal bodhi. The realness of nirvana is the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the realness of all dharmas does not increase or decrease, the unsurpassed, perfect, and universal bodhi of the Buddhas does not increase or decrease.

(The Buddha said that the realness of various dharmas is the unsurpassed, perfect, and universal bodhi. Because the realness of all dharmas does not increase or decrease, the unsurpassed, perfect, and universal bodhi does not increase or decrease.)

“Well-Appearing One, if the great bodhisattvas do not stay away from prajna paramita, they will dwell peacefully with permanent pleasure in the realness of all dharmas without seeing any dharma increase or decrease. Because of this cause and

condition, the unspeakable meanings do not increase or decrease, so giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not increase or decrease; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not increase or decrease; the four meditations, four immeasurable minds, and four formless concentrations do not increase or decrease; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not increase or decrease; the liberation gates of emptiness, formlessness, and nonaspiration do not increase or decrease; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud do not increase or decrease; the five eyes and the six supernatural powers do not increase or decrease; the samadhi gates and the dharani gates do not increase or decrease; 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 do not increase or decrease; staying in correct mindfulness and dwelling in equanimity at all times do not increase or decrease; and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena do not increase or decrease either. Well-Apparent One, if the great bodhisattvas adopt nonincrease and nondecrease as skillful means to cultivate prajna paramita and accumulate various merits and virtues, they will be able to realize the unsurpassed, perfect, and universal bodhi."

(The Buddha taught that if the great bodhisattvas do not stay away from prajna paramita, they will dwell peacefully with permanent pleasure in the realness of all dharmas without seeing any dharma increase or decrease. Because of this reason,

various superior virtuous dharmas do not increase or decrease. When adopting nonincrease and nondecrease as skillful means to cultivate prajna paramita and accumulate various merits and virtues, the great bodhisattvas will realize the unsurpassed bodhi.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas adopt nonincrease and nondecrease as skillful means to cultivate prajna paramita and accumulate various merits and virtues, they will realize the unsurpassed, perfect, and universal bodhi. Will these great bodhisattvas realize the unsurpassed, perfect, and universal bodhi with their initial aspiration or their later aspiration?

“World-Honored One, if the great bodhisattvas realize the unsurpassed, perfect, and universal bodhi with the initial mind, then when the initial mind arises, the later mind has not arisen yet; these two minds will not be overlapped or combined. If, on the other hand, they realize the unsurpassed, perfect, and universal bodhi with the later mind, then when the later mind arises, the earlier one must have been gone; it again turns out that these two minds are not overlapped or combined. If this is the case, how can one’s mind accumulate virtuous roots? If the virtuous roots cannot be accumulated, how can bodhisattvas realize the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, let me put it in a simile so that the intelligent ones can easily understand. Well-Appearing One, what do you think about this? When the lamp is burnt, is the wick ignited by the initial flame or by the latter flame?”

“World-Honored One, my understanding is that the wick is not ignited by the initial flame or apart from the initial flame, nor is it ignited by the latter flame or apart from the latter flame.”

“Well-Appearing One, what do you think about this? Is the wick ignited when the lamp is burnt?”

“World-Honored One, it looks so.”

The Buddha said, “Well-Appearing One, so do the great bodhisattvas. When great bodhisattvas practice the fathomless prajna paramita, they realize and attain the unsurpassed, perfect, and universal bodhi not because of their initial minds or apart from their initial minds, nor because of their latter minds or apart from their latter minds.

“Furthermore, Well-Appearing One, these great bodhisattvas will cultivate the fathomless prajna paramita since the time of initiating the mind of aspiration, and will realize and attain the unsurpassed, perfect, and universal bodhi when fulfilling the ten stages of cultivation.”

The long-lived sage Well-Appearing One then asked the Buddha, “World-Honored One, what ten stages should the great bodhisattvas cultivate and learn perfectly so that they are able to realize and attain the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas should cultivate the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud to realize and attain the unsurpassed, perfect, and universal bodhi. They should also learn the stages of ordinary sentient being, embryonic Buddha nature, eight-forbearance, insight, slight vexation, eliminating all desires, arhat, self-enlightened one, bodhisattva, and Thus-Come before attaining the unsurpassed, perfect, and universal bodhi. Well-Appearing One, when cultivating diligently and fulfilling these ten stages, the great bodhisattvas will realize and attain the unsurpassed, perfect, and universal bodhi neither with nor without their initial minds, and neither with nor without their later minds.”

(The Buddha further instructed that the great bodhisattvas should cultivate and fulfill the ten stages for bodhisattvas and the ten stages for all vehicles before realizing the unsurpassed bodhi.)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the essential meanings of dependent origination are extremely exquisite and fathomless; namely, the great bodhisattvas will realize and attain the unsurpassed, perfect, and universal bodhi neither with nor apart from their initial mind, and neither with nor apart from their later mind.”

The Buddha said to Well-Appearing One, “What do you think about this? As the mind extinguishes, will it arise again?”

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

The Buddha asked Well-Appearing One, “What do you think about this? As the mind arises, will it extinguish?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One.”

The Buddha asked Well-Appearing One, “What do you think about this? Will the mind in extinction endure?”

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

The Buddha asked Well-Appearing One again, “What do you think about this? Does the mind dwell as the realness of the mind does?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One.”

The Buddha asked, “What do you think about this? If the mind dwells as realness does, will the mind dwell as reality does?”

Well-Appearing One said: “No, World-Honored One. No, Well-Gone One.”

The Buddha asked again, “What do you think about this? Are realness and

reality very profound?”

“Yes, World-Honored One. Yes, Well-Gone One.”

The Buddha asked, “What do you think about this? Does the mind possess realness?”

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

The Buddha asked Well-Appearing One, “What do you think about this? Is the mind existent apart from realness?”

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

The Buddha asked Well-Appearing One, “What do you think about this? Does realness possess the mind?”

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

The Buddha asked Well-Appearing One again, “What do you think about this? Is realness existent apart from the mind?”

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

The Buddha asked Well-Appearing One, “What do you think about this? Does realness see realness?”

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

The Buddha asked Well-Appearing One, “What do you think about this? If great bodhisattvas practice this way, do they practice the fathomless prajna paramita?”

Well-Appearing One replied, “If the great bodhisattvas practice this way, they do practice the fathomless prajna paramita.”

The Buddha asked Well-Appearing One, “What do you think about this? If great bodhisattvas can practice this way, where do they practice?”

Well-Appearing One replied, “If the great bodhisattvas can practice this way, they practice nowhere. Why? World-Honored one, if the great bodhisattvas practice the fathomless prajna paramita, there is no mind that practices, and the mind practices

nowhere. Why? World-Honored One, when one dwells in realness, neither practice nor the place of practice is existent.”

(When one practices prajna paramita, there is no mind that practices and the mind practices nowhere. When dwelling in realness, neither practice nor the place of practice exists.)

The Buddha asked Well-Appearing One, “What do you think about this? If great bodhisattvas practice the fathomless prajna paramita, where will they practice?”

Well-Appearing One replied, “If the great bodhisattvas practice the fathomless prajna paramita, they will practice in the ultimate meanings of the truth, in which no practice or the place of practice is existent, and the dharma that can grasp and the dharmas to be grasped are unattainable.”

The Buddha asked Well-Appearing One, “What do you think about this? When great bodhisattvas practice the fathomless prajna paramita, do they practice the forms of the ultimate meanings without grasping the forms?”

Well-Appearing One replied, “No, World-honored One. No, Well-Gone One.”

The Buddha said to Well-Appearing One, “What do you think about this? Do the great bodhisattvas practice the ultimate meanings by negating the forms when they practice the fathomless prajna paramita?”

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

The Buddha asked Well-Appearing One, “What do you think about this? When great bodhisattvas practice the fathomless prajna paramita, do they practice the ultimate meanings with the thought of negating the forms?”

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

The Buddha asked, “Well-Appearing One, why do great bodhisattvas not negate the forms or not think of negating the forms when they practice the fathomless prajna paramita?”

Well-Appearing One replied, “When great bodhisattvas practice the fathomless prajna paramita, they do not think, ‘I should negate the form or I should think of negating the form.’ Nor do they think, ‘I should negate the formlessness or should think of negating the formlessness.’ It is because all dharmas are without differentiations. World-Honored One, these great bodhisattvas have practiced the fathomless prajna paramita and can stay away from differentiations, but they still cannot realize the unsurpassed, perfect, and universal bodhi because they have not fulfilled the immeasurable superior merits and virtues caused by the cultivation of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha’s wisdom and power, and so forth. World-honored One, these great bodhisattvas have achieved the subtle and exquisite skillful means, and because of the skillful means, they neither grasp nor negate all dharmas. Why? Well-Appearing One, it is because these great bodhisattvas know that the particular characteristics of all dharmas are empty. World-Honored One, these great bodhisattvas have dwelled in emptiness of particular characteristics of all dharmas. In order to ferry the sentient beings, they enter the three kinds of samadhi. They are so compassionate that they are compelled to adopt these three kinds of concentration to help sentient beings grow and mature.”

The Buddha said, “Yes, Well-Appearing One, it is as you say.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why do these great bodhisattvas enter the three kinds of samadhi in order to assist sentient beings to mature?”

The Buddha replied, “Well-Appearing One, when these great bodhisattvas dwell peacefully in the samadhi of emptiness, they see that the sentient beings are attached to selfness, so they adopt expedient power to teach them the way of dwelling

peacefully in the samadhi of emptiness.

“Well-Appearing One, when these great bodhisattvas dwell peacefully in the samadhi of formlessness, they see that the sentient beings are attached to forms, so they adopt expedient power to teach them the way of dwelling peacefully in the samadhi of formlessness.

“Well-Appearing One, when these great bodhisattva dwell peacefully in the samadhi of nonaspiration, they see that the sentient beings are attached to aspiration, so they adopt expedient power to teach them the way of dwelling peacefully in the samadhi of nonaspiration.

“Well-Appearing One, when the great bodhisattvas practice the fathomless prajna paramita, they enter these three kinds of samadhi to assist sentient beings to mature.”

At that time, the long-lived sage Sariputra asked the long-lived sage Well-Appearing One, “Well-Appearing One, if the great bodhisattvas enter the three kinds of samadhi in dreams, will they benefit in the practice of the fathomless prajna paramita?”

Well-Appearing One replied, “Sariputra, if the great bodhisattvas enter the three kinds of samadhi during the day and thus benefit, then they will also benefit when entering the three kinds of samadhi in dreams. Why? Sariputra, there is no difference between what happening during the day and in dreams. Sariputra, if the great bodhisattvas practicing prajna paramita during the day are named cultivating the fathomless prajna paramita, then the great bodhisattvas practicing prajna paramita in dreams are also named cultivating the fathomless prajna paramita. So do the three kinds of samadhi that will benefit the great bodhisattvas either when they are awake or dreaming.”

Sariputra asked Well-Appearing One, “Will great bodhisattvas gain something

or lose something when making karmas in dreams? The Buddha says that the conditioned dharmas are illusory and unreal, and are like dreams. Given this truth, how can the karmas in dreams make one gain or lose something? Why? It must be the actions performed while awake will make one gain or lose something, but not the actions made in dreams.”

Well-Appearing One said to Sariputra, “Someone was awake when committing murder and felt excited in dreams, while another person committed murder in dreams and felt excited when he was awake. What do you think about these two karmas?”

Sariputra replied, “Thinking or karma cannot arise without appropriate conditions; both thinking and karma arise owing to appropriate conditions. Are there appropriate conditions for thinking and karma arising in dreams?”

Well-Appearing One replied, “You are correct. No thinking or karma will arise without conditions. All thinking and karmas arise based on conditions. Why? Sariputra, whether being dreaming or awake, one should have the knowing wisdom operating in the sensing actions of seeing and hearing, so that the defiled or the pure karmas can arise. Without the sensing actions of seeing and hearing, one will not have perception, and thus no defiled or pure karmas will arise. Thinking and karmas arise because of conditions; no thinking and karmas will arise without conditions.”

Meanwhile, Sariputra asked Well-Appearing One, “The Buddha says that all kinds of thinking and karmas are without self-natures, then how can we say that something will arise?”

Well-Appearing One replied, “The self-natures of all thinking and karmas are empty, but because one’s mind grasps the phenomena with differentiation, the conditions become available for the arising of thinking and karmas; thinking and karmas will not arise without conditions.”

At that time, the long-lived sage Sariputra asked Well-Appearing One again, “If the great bodhisattvas in their dreams cultivate giving, pure precept, forbearance, diligence, meditation, and prajna and transfer these virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, do these great bodhisattvas really transfer them toward the great bodhi?”

In the meantime, the long-lived sage Well-Appearing One said to Sariputra, “Great Bodhisattva Maitreya has long been conferred the prophecy of attaining the stage of nonregression, and this is his last phase of life before becoming a Buddha. Because he can answer all difficult questions, I think we’d better ask Venerable Maitreya, the Buddha-to-be, to answer this question.”

Therefore, Sariputra asked Great Bodhisattva Maitreya the question respectfully by following Well-Appearing One’s suggestion.

Great Bodhisattva Maitreya replied to Sariputra, “Who is Maitreya who can answer questions? Is he matter? Is he feeling, thinking, action, or consciousness? Is he empty matter? Is he empty feeling, thinking, action, or consciousness? But, matter cannot answer questions, and feeling, thinking, action, and consciousness cannot either. Empty matter cannot answer questions, and empty feeling, thinking, action, and consciousness cannot either. Why? Sariputra, I do not see any dharma that can answer or can be given as an answer, nor do I see the place in which answer is given, the time when it is given, or the causes of giving answer. I do not see any dharma that can prophesy or can be a prophecy, nor do I see the place in which the prophecy is conferred, the time when the prophecy is conferred, and the causes of conferring the prophecy. It is because the self-natures of all dharmas are empty, nonexistent, not dualistic or separate, and unattainable in the final reasoning.”

Sariputra asked Great Bodhisattva Maitreya, “Is the dharma you teach the one you have realized?”

Great Bodhisattva Maitreya replied, “The dharma I teach is not the one I have realized. Why? Sariputra, it is because the dharma I have realized is unspeakable.”

In the meantime, Sariputra thought to himself, “Great Bodhisattva Maitreya possesses profound and broad wisdom. Having long mastered giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, he can answer any question perfectly using nonattainment as skillful means.”

At that time, the Buddha said to Sariputra, “Sariputra, you have attained arhat effect from this dharma. Do you see that this dharma can be expressed?”

Sariputra replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha said, “Sariputra, so is the dharma the great bodhisattvas have realized when they practice the fathomless prajna paramita. Sariputra, the great bodhisattvas do not think, ‘I will be conferred the prophecy because of this dharma; I am conferred the prophecy because of this dharma; or I was conferred the prophecy because of this dharma.’ Nor do they think, ‘I will realize and attain the unsurpassed, perfect, and universal bodhi.’ Sariputra, when the great bodhisattvas practice the fathomless prajna paramita, they not think with wonder or hesitation, ‘Will I attain or not attain the unsurpassed, perfect, and universal bodhi?’ They will just think, ‘I absolutely will attain the unsurpassed, perfect, and universal bodhi.’ Sariputra, when practicing the fathomless prajna paramita and hearing the fathomless dharma, the great bodhisattvas will not be frightened or scared, nor will they be afraid of the attainment of the unsurpassed, perfect, and universal bodhi. They are absolutely aware that they definitely will realize and attain the unsurpassed, perfect, and universal bodhi that they are pursuing.”

(The Buddha taught what great bodhisattvas should do and should not think of when they practice prajna paramita. This completes chapter 50.)

Chapter 51
Making Vows
Section 1
(In the first Assembly)

At that time, the Buddha said to the long-lived sage Well-Appearing One, “Well-Appearing One, a great bodhisattva was cultivating giving paramita and noticed that the sentient beings were suffering from starvation, ragged clothes, and insufficient bedding. This great bodhisattva thought, ‘What can I do to relieve these sentient beings from stinginess and greediness, as well as poverty?’ After having this thought, he made vows, ‘I am committed to diligently cultivating giving paramita, without regard for my own body or life to help sentient beings mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, none will experience poverty; all sentient beings will enjoy prosperity akin to that found in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes, with access to various exquisite entertainments and music.’ Well-Appearing One, this great bodhisattva thus will be very close to the unsurpassed, perfect, and universal bodhi because of practicing giving paramita.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating pure-precept paramita and noticed that the sentient beings were suffering from burning vexations. Their actions included killing, theft, adultery, dishonesty, and the use of inappropriate or divisive language. Additionally, they were influenced by greed,

anger, and misguided perspectives. Many suffered from illness, had shorter lifespans, and appeared fatigued. They lacked energy, dignity, and experienced poverty. These individuals were often reborn into families of lower social standing with incomplete physical features and unpleasant odors. Their speech tended to be impolite, and others found them unreliable. Their words were frequently seen as coarse, and they were not well-liked by relatives and friends. Traits such as stinginess, greed, and jealousy were common, and some held unconventional views or criticized established teachings and respected holy ones. Upon seeing these phenomena, the great bodhisattva thought, ‘What can I do to relieve these sentient beings from the effects of negative karmas?’ After having this thought, he made vows, ‘I am committed to diligently cultivating pure-precept paramita with no concern for my own body or life to assist them to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, no sentient being will live in the shadows of negative karmas. I hope the sentient beings in my Buddha land will practice the path of the ten virtuous karmas and enjoy long life and other wonderful effects.’ Well-Appearing One, this great bodhisattva thus will be very close to the unsurpassed, perfect, and universal bodhi because of practicing pure-precept paramita.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating forbearance paramita and noticed that the sentient beings inclined to hate, scold, and insult others. They killed each other with swords, sticks, tiles, stones, fists, pokers, and blocks, and their hatred never stopped until death. Well-Appearing One, when seeing these, the great bodhisattva thought, ‘What can I do to relieve them from such various evils?’ After having this thought, he made vows, ‘I am committed to diligently cultivating forbearance paramita with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, no sentient

being will live with worries and afflictions. I hope all sentient beings will respect and love each other, and treat others as parents, brothers, sisters, men and women, friends and relatives with loving-kindness and reciprocal considerations.’ Well-Appearing One, this great bodhisattva thus will be very close to the unsurpassed, perfect, and universal bodhi because of practicing forbearance paramita.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating diligence paramita and noticed that the sentient beings did not work diligently. They discarded the three vehicles and did not cultivate heavenly and human virtuous actions. Well-Appearing One, after seeing this, the great bodhisattva thought, ‘What can I do to relieve them from slackness and laziness?’ After having this thought, he made vows, ‘I am committed to diligently cultivating diligence paramita with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. There will be no slack and lazy sentient beings in my Buddha land; rather, all sentient beings will cultivate assiduously toward positive destinations and the three vehicles, so they will be reborn in heaven or human world and will attain liberation quickly.’ Well-Appearing One, this great bodhisattva thus will be very close to the unsurpassed, perfect, and universal bodhi because practicing diligence paramita.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating meditation and noticed that the sentient beings were covered by the shadows of greedy desire, drowsiness, sleepiness, restless mind, repentance, and doubt, and lost mindfulness and self-restraint. They could not cultivate the four meditations, four immeasurable minds, and four formless concentrations, let alone the cultivation of the concentration beyond the world. Well-Appearing One, after seeing this, the great bodhisattva thought, ‘What can I do to relieve these sentient beings from wandering and restless mind?’ After having this thought, he made vows, ‘I am committed to

diligently cultivating meditation paramita with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. There will be no sentient being with restlessness and wandering mind in my Buddha land; all sentient beings will be carefree to practice the four meditations, immeasurable minds, and formless concentrations.’ Well-Appearing One, this great bodhisattva thus will be very close to the unsurpassed, perfect, and universal bodhi because of practicing meditation paramita.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating prajna paramita and noticed that the sentient beings were ignorant. They abused wisdom and did not have correct views of the world and beyond the world. They did not believe the virtuous karmas, the not virtuous karmas, and their effects. They held incorrect beliefs of discontinuation, permanence, sameness, difference, and so forth. Well-Appearing One, after witnessing all these, this great bodhisattva thought, ‘What can I do to relieve them from all incorrect views?’ After having this thought, the great bodhisattva made vows, ‘I am committed to diligently cultivating prajna paramita with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. There will be no sentient being with incorrect views and wisdom abuse in my Buddha land; rather, all sentient beings will develop correct views and wonderful wisdom, and attain the three supernatural powers.’ Well-Appearing One, this great bodhisattva thus will be very close to the unsurpassed, perfect, and universal bodhi because of practicing prajna paramita.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that there were three different groups of sentient beings: those who were decided for correct destination, those who were

decided for incorrect destination, and those who were not decided yet. After seeing all these, the great bodhisattva thought, ‘What can I do to relieve these sentient beings to stay away from incorrect aspiration and undecided situation?’ After having this reflection, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. No more sentient beings remain in incorrect concentration or uncertainty, and there are no names and voices for describing these two groups of sentient beings. All sentient beings will dwell in correct determination.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.”

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings fell into the three bad destinies and suffered severely. Upon witnessing their situation, the great bodhisattva thought, ‘What can I do to relieve them from the suffering of three bad destinies forever?’ After the reflection, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. There will be no more names and voices of hells, the realm of animals, and the realm of the ghosts in my Buddha land; all sentient beings will be oriented to the favorable destinies.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient lived on uneven grounds because of their negative karmas. The places in which they lived were filled with

mounds, ditches, and pits; filthy grass and stems; poisonous thorns and thistles; and all kinds of impurity. Upon seeing their situation, the great bodhisattva thought, ‘What can I do to relieve these sentient beings from various hindrances caused by bad karmas forever, and live on the ground as plain as the palms, in which there are no thistles, filthy grass, and so forth?’ After having this thought, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, there will be no such filthy karmas; the vast grounds where the sentient beings live are plain, pretty, and widespread, magnificently decorated with desirable and lovely gardens, ponds, and fragrant flowers.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings lived on the grounds without treasures but full of soils, rocks, and rubbles because they were less blessed. Upon seeing this, the great bodhisattva thought, ‘What can I do to let these sentient beings live in prosperity and wealth?’ After having this thought, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas diligently with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, the sentient being will be much blessed. The grounds are all paved with the sands of gold and full of rare and unique lapis lazuli, and so forth. All sentient beings will enjoy them without being indulged in them.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings were attached to whatever they receive, and thus initiated all kinds of negative karmas. Upon seeing this, the great bodhisattva thought, ‘What can I do to relieve them from attachment to negative actions forever?’ After having this thought, this bodhisattva vowed, ‘I am committed to cultivating the six paramitas diligently with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, all sentient beings will not be attached to the stimuli caused by the sight, sound, and so forth, nor will be indulged in various living supplies.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed the differences among the four castes of people: Ksatriya, Brahman, Vaisya, and Sudra. Well-Appearing One, after seeing this, the great bodhisattva thought, ‘What can I do to relieve these sentient beings from the segregation of castes?’ After having this thought, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas diligently with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, distinctions between noble and humble status will be eliminated; all sentient beings will receive equal treatment, bestowed with dignity and respect. Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that sentient beings were reborn in lower-class

families, middle-class families, or noble families. Upon witnessing this, the great bodhisattva thought, ‘What can I do to relieve them from differentiation among families?’ After having this reflection, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas diligently with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, there will be no such differences as the noble, middle, or inferior families. All sentient beings will be reborn in noble families.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings had different appearances and physical characteristics; some were pretty and upright, while others exhibited features that were less symmetrical or proportionate. After seeing this, the great bodhisattva thought, ‘What can I do to relieve them from all these differentiations?’ Upon this reflection, the great bodhisattva vowed, ‘I am committed to cultivating the six paramitas diligently and assiduously with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, there will be no more differences of countenances and physical characteristics for all sentient beings. They will appear in solid gold color, and will look upright, solemn, and magnificent. They will achieve the utmost perfect and purest appearances.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.”

(The Buddha taught great bodhisattvas to practice six paramitas to relieve sentient beings from various sufferings by making vows without thinking of their own lives.

This is one way of practicing bodhisattvas actions.)

Fascicle 331

Chapter 51

Making Vows

Section 2

(In the First Assembly)

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings were manipulated by some kind of dominating power and could not act freely. Well-Appearing One, after seeing this, the great bodhisattva thought, ‘What can I do to expediently relieve these sentient beings and let them be carefree?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas simultaneously with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, no sentient being will lose free will; rather, they are able to do anything as they wish. No images of dominating power can be seen, nor its name be heard, but the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One, who will absorb all dharms and be named the dharma King.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six

paramitas simultaneously and noticed different destinies of sentient beings. Well-Apparent One, upon seeing this, the great bodhisattva thought, ‘What can I do to relieve them from different destinies?’ After having this thought, the great bodhisattva vowed, ‘I am committed to cultivating diligently the six paramitas simultaneously with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, there are no more differences between superior and inferior destinies, even the names, such as hell, the realm of animals, the realm of ghosts, asura, human realm, and heavenly realm, cannot be heard. All sentient beings will belong to one species and cultivate positive actions. They will work together harmoniously to practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They will dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will dwell peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of space, and the realm of the inconceivable. They will cultivate superior holy dharmas with others harmoniously. They will 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; dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the

path for the cessation of suffering; cultivate the four meditations, four immeasurable minds, and four formless concentrations; cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; cultivate the liberation gates of emptiness, formlessness, and nonaspiration; cultivate the five eyes and the six supernatural powers; cultivate the samadhi gates and the dharani gates; 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; stay in correct mindfulness and dwell in equanimity at all times; cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; cultivate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.' Well-Appearing One, this great bodhisattva thus becomes very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed different types of birth of all sentient beings: they were born from eggs, through womb, from moisture, or by transformation. Well-Appearing One, upon seeing this, the great bodhisattva thought, ‘What can I do to relieve them from different types of birth?’ After having this thought, the great bodhisattva vowed, ‘I am committed to cultivating diligently the six paramitas simultaneously with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, there will be no more four different ways of birth; rather, all sentient beings will be born through natural transformation.’ Well-Appearing One, this great bodhisattva thus becomes very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that many sentient beings did not possess the five supernatural powers and could not act freely. Well-Appearing One, upon seeing this, the great bodhisattva thought, ‘What can I do to let sentient beings possess the five supernatural powers?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas simultaneously with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, all sentient beings will be able to play the five supernatural powers freely and at ease.’ Well-Appearing One, this great bodhisattva thus becomes very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings had bowel movement and urination because of eating food; there were also pus, blood, and other smelly and filthy things that made people disgusted. Upon seeing this, the bodhisattva thought, ‘What can I do to relieve them from eating food and let them get rid of all filthy things?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, all sentient beings will eat exquisite dharma as food; they will be free from all kinds of defilements, and their bodies will always be pure and smell fragrant.’ Well-Appearing One, it is because of the simultaneous cultivation of the six paramitas that the great bodhisattva get very close to the unsurpassed, universal and perfect bodhi quickly.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six

paramitas simultaneously and noticed that various sentient beings could not emit their own radiant light, relying instead on external sources of illumination at all times.

Upon seeing this, the great bodhisattva thought, ‘What can I do to help these sentient beings so that they can have their own light?’ After having such a thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, all sentient beings will have brilliant bodies without relying on external sources of illumination.’ Well-Appearing One, this great bodhisattva will thus become very close to the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that the lands where various sentient beings live had days, nights, months, semi-months, and seasons, and all were changing. Upon seeing this, the great bodhisattva reflected, ‘What can I do to relieve them from the changes of day, night, month, season, and so forth?’ After having such a thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, there will be no more the names of day, night, month, semi-month, and season.’ Well-Appearing One, this great bodhisattva will be very close to the unsurpassed, perfect, and universal bodhi because of practicing the six supernatural powers.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings had very short lifespan. Well-Appearing One, upon seeing this, the great bodhisattva thought, ‘What can I do to relieve them from short lifespan?’ After having this thought, he vowed, ‘I

am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, all sentient beings will have a lifespan as long as countless kalpas.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings did not possess perfect physical features. Well-Appearing One, upon seeing this, the great bodhisattva pondered, ‘What can I do to help sentient beings so that they may have perfect physical features?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. All sentient beings in my Buddha land will have thirty-two perfect marks and eighty distinguishing minor features, and those who look at them will have a wonderful feeling of joy and purity.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that various sentient beings had stayed away from virtuous roots. Well-Appearing One, upon witnessing this, the great bodhisattva pondered, ‘What can I do to help these sentient beings so that they may possess virtuous roots?’ After having this reflection, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and

realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, all sentient beings will attain the superior virtuous roots. They will be able to make the most wonderful offerings to the Buddhas. They will ride the powers of the merits to make offerings to the Buddhas, the World-Honored Ones, wherever they are reborn.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and observed that various sentient beings had physical and spiritual illness. There were four kinds of physical illness caused by wind, heat, phlegm, and a mixture of them. There were also four kinds of spiritual illness, namely, the vexations caused by greed, anger, ignorance, and arrogance. Well-Appearing One, after seeing this, the great bodhisattva pondered, ‘What can I do to heal their physical and mental illness?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, all sentient beings will have pure and healthy body and mind; there will be no names of the illness caused by the wind, heat, phlegm, and their mixture or the names of the vexations caused by greed, anger, ignorance, and arrogance.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and observed that various sentient beings had different inclinations. Some were interested in voice-hearer vehicle, others are interested in self-enlightenment vehicle or superior vehicle. Well-Appearing One, upon seeing this,

the great bodhisattva pondered, ‘What can I do to help the sentient beings expediently so that they will abandon voice-hearer and self-enlightenment vehicles, and choose the unsurpassed great vehicle?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, universal, and perfect bodhi soon. In my Buddha land, all sentient beings will not be fond of the effects of the voice-hearer vehicle or self-enlightenment vehicle. The names of these two vehicles will not be heard in my Buddha land; what they can hear are only the merits and virtues of the great vehicle.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and noticed that the sentient beings were arrogant. The arrogant ones asserted that they had been liberated from birth and death although they had not. They insisted that they had stayed away from stealing and adultery although they had not. They claimed that they had gotten rid of lying and speaking rude, divisive, and idle words although they had not. They asserted that they had been free from greed, anger, ignorance, and incorrect views although they had not. They asserted that they had achieved the first, second, third, and fourth meditations although they had not. They asserted that they had achieved the concentration of boundless emptiness, boundless consciousness, nothingness, or nonthinking and not nonthinking although they had not. They asserted that they had attained the immeasurable loving-kindness, compassion, joy, and equanimity although they had not. They asserted that they had acquired the supernatural powers of transformation, heavenly eye, heavenly ear, reading others’ minds, and knowing previous lives of all sentient beings although

they had not. They asserted that they had achieved the contemplations of impurity, loving-kindness and compassion, the mindfulness of inhalation and exhalation, dependent origination, and the differences among various realms although they had not. They asserted that they had attained the stages of ordinary sentient being, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, and arhat although they had not. They asserted that they had attained the stage of self-enlightenment although they had not. They asserted that they had achieved giving, pure precept, forbearance, diligence, meditation, and prajna paramitas although they had not. They asserted that they had attained 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 although they had not. They asserted that they had attained 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 although they had not. They asserted that they had attained the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering although they had not. They asserted that they had attained the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path although they had not. They asserted that they had attained the four meditations, four immeasurable minds, and four formless concentrations although they had not. They

asserted that they had attained the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations although they had not. They asserted that they had attained the liberation gates of emptiness, formlessness, and nonaspiration although they had not. They asserted that they had attained the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud although they had not. They asserted that they had attained the five eyes and the six supernatural powers although they had not. They asserted that they had attained the samadhi gates and dharani gates although had not. They asserted that they had attained the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, compassion, joy, equanimity, and eighteen distinctive features of Buddha's wisdom and power although they had not. They asserted that they had stayed in correct mindfulness and dwelled in equanimity at all times although they had not. They asserted that they had attained the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena although they had not. They asserted that they had dignified and purified Buddha lands and assisted sentient beings to mature although they had not. They asserted that they had mastered the worldly exquisite techniques and skills although they had not. They asserted that they had cultivated the great bodhisattva actions although they had not. And they asserted that they had attained the unsurpassed, perfect, and universal bodhi although they had not.

(The Buddha taught about the arrogant people who always exaggerated their achievements in cultivation. The great bodhisattvas also aim to assist such people with compassion.)

“Well-Appearing One, after seeing all these, the great bodhisattva pondered,

‘What can I do to help the sentient beings so that they will become free from the complex of arrogance?’ The great bodhisattva thus vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. In my Buddha land, there will be no more arrogant sentient beings; rather, they become humble and stay away from the arrogance of overstating one’s achievement in cultivation.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi quickly because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and saw that the sentient beings were attached to various dharmas. Namely, they were attached to 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, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; and the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They were also attached to the earth, water, fire, wind, space, and consciousness realms and the natures of cause and condition, consecutive sequence of thoughts, the conditions that stimulate mind, and the conditions that reinforce main causes. They were attached to ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; the ‘I,’ 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. They

were attached to 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; and 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 space, and the realm of the inconceivable. They were attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; 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 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 liberation gates of emptiness, formlessness, and nonaspiration; and the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They were attached to the five eyes and the six supernatural powers; the samadhi gates and the dharani gates; 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. They were attached to stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; the great bodhisattva action and the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, after realizing this, the great bodhisattva pondered, ‘What can I do to bring relief to the sentient beings so they will be liberated from these kinds of attachment?’ The great bodhisattva thus vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. All sentient beings in my Buddha land will not have such attachments.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi because of practicing the six paramitas.

(The great bodhisattvas also compassionately help the sentient beings who incline to become attached to various dharmas.)

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and saw that some Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples had limited brightness, limited lifespan, and limited number of disciples. Well-Appearing One, after seeing this, the great bodhisattva pondered, ‘What can I do to achieve limitless brightness and lifespan, and the countless number of disciples?’ The great bodhisattva thus vowed, ‘I am committed to diligently cultivating the six paramitas, assist sentient beings to mature, and dignify and purify Buddha lands with no concern for my own body or life to realize the unsurpassed, perfect, and universal bodhi soon. Then I will have limitless brightness and limitless lifespan, and will also have countless disciples.’ Well-Appearing One, this great bodhisattva will become very close to the

unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and saw that the circumferences of the Buddha lands in which the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones lived were limited. Well-Appearing One, after seeing this, the great bodhisattva pondered, ‘What can I do to attain a Buddha land of which the circumference is limitless?’ The great bodhisattva thus vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. I wish as many large threefold thousand-worlds of the ten directions as the sands of the Ganges combine into one land, in which I will teach the dharma to immeasurable, countless, and boundless sentient beings.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.

“Furthermore, Well-Appearing One, a great bodhisattva was cultivating the six paramitas simultaneously and saw that the birth and death of various sentient beings lasted endlessly and the realm of sentient being extended boundlessly. Well-Appearing One, after seeing this, the great bodhisattva pondered, ‘The edge of birth and death is like empty space, so is the realm of ordinary sentient beings. Although all these are not real, many sentient beings are still in drifting while some others have attained nirvana. Many sentient beings are attached to illusions and mistake them for real. What can I do to expediently bring relief to them?’ After having this thought, the great bodhisattva vowed, ‘I am committed to diligently cultivating the six paramitas with no concern for my own body or life to assist sentient beings to mature, dignify

and purify Buddha lands, and realize the unsurpassed, perfect, and universal bodhi soon. I vow to teach sentient beings the unsurpassed dharma, assist them to get rid of the severe suffering of birth and death, and let them realize that birth and death and liberation are all nonexistent and empty.’ Well-Appearing One, this great bodhisattva will become very close to the unsurpassed, perfect, and universal bodhi soon because of practicing the six paramitas.”

(The Buddha taught that the aspirations of the great bodhisattvas are limitless. They make various numberless vows because of their immeasurable minds of loving-kindness, compassion, joy, and equanimity.)

Chapter 52

A Heavenly Lady Named the Ganges

(In the First Assembly)

At that time, in the assembly, a heavenly lady named the Ganges rose up from her seat. With left shoulder covered, she knelt down on the right knee, joined her palms together, and said to the Buddha, “World-Honored One, I vow to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to assist sentient beings to mature and dignify and purify Buddha lands, so that in my Buddha land, all the features that the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One has described in your teaching of the fathomless prajna paramita will be fulfilled.”

In the meantime, this lady made various gold flowers, silver flowers, flowers grown in waters and ground, and two pieces of heavenly clothes in golden color as

offerings to the Buddha. She presented the offerings with great respect and deepest sincerity. Due to the Buddha's supernatural powers, the offerings rose into the sky, rotated clockwise and turned into a treasure square platform with four pillars beautifully adorned, which looked magnificent and lovely, and hovered above the Buddha. This heavenly lady then transferred this treasure platform along with various sentient beings equally toward the unsurpassed, perfect, and universal bodhi.

At that time, the World-Honored One knew that this heavenly lady had a deep and broad aspiration. The Buddha smiled. As it usually happens, when various Buddhas smile, brilliant lights of different colors, the blue, yellow, dark red, white, red, purple, and fresh green, emitted from his face and shone over immeasurable and boundless Buddha worlds of the ten directions. Owing to a great supernatural transformation, the bright lights returned to this land, and entered into the Buddha's head.

At that time, witnessing what was happening, Ananda stood up from his seat and bowed down to the ground before the Buddha's feet with his left shoulder covered and right knee touching the ground. He put his palms together respectfully and said, "World-Honored One, why did you smile? The Buddhas do not smile without causes and conditions."

The Buddha replied to Ananda, "This heavenly lady will become a Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One in a future kalpa named Stellar Simile; the name of the Buddha will be Golden Flower Thus-Comer, One Perfect in Wisdom and Actions, Well-Gone One, One Who Knows the World, Unsurpassed Great Person, The Taming and Guiding One, Teacher of Heavenly and Human Beings, the Buddha, and Bhagavat. You must know, Ananda, this heavenly lady is now in her last female body. After this lifetime, she will become a male, and will remain so in the future. After this lifetime, she will be reborn in the

east in a lovely and joyful land of the Unmovable Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and will cultivate diligently celibacy in this Buddha's place. The name of that land is Golden Flower. She will cultivate various bodhisattva actions there. You must know, Ananda, after passing away from the world of the Unmovable Buddha, the Bodhisattva Golden Flower will be reborn from one Buddha land to the other, and will always make offerings respectfully to esteem and acclaim various Buddhas, the World-Honored Ones, and will never stay away from the Buddhas. It is like a wheel-turning king who moves from one high building to the other and enjoy all kinds of entertainments and pleasure without walking on the ground until the end of life, so does the Bodhisattva Golden Flower, who will move from one Buddha country to the other and will always encounter various Buddhas, listen to correct dharma teachings, and cultivate bodhisattva actions until attaining the unsurpassed, perfect, and universal bodhi." (The Buddha taught an amazing and inspiring process through which a great bodhisattva would become a Thus-Comer.)

At that time, Ananda thought to himself, "When Bodhisattva Golden Flower becomes a Buddha, he will also teach the fathomless prajna paramita. The great bodhisattvas attending the assembly will be as many as those in this assembly today."

The Buddha knew what Ananda was thinking, so he said, "Yes, it is as you think. When the Bodhisattva Golden Flower becomes a Buddha, he will also teach the fathomless prajna paramita, and the great bodhisattvas attending the assembly will be as many as those in this assembly today. You must know, Ananda, when Great Bodhisattva Golden Flower becomes a Buddha, his monastic disciples will be too many to be counted. They will be more than one hundred, one thousand, hundreds of thousands, one koti, one hundred koti, one thousand koti, hundreds of thousands of koti, one nayuta, one hundred nayuta, one thousand nayuta, and hundreds of

thousands of nayuta; they will be immeasurable and boundless. You must know, Ananda, when Great Bodhisattva Golden Flower becomes a Buddha, his land will not have such faults as described in the prajna paramita sutras.”

At that time, the long-lived sage Ananda asked the Buddha again, “World-Honored One, did this heavenly lady have an encounter with a Buddha before and thus her aspiration to the unsurpassed, perfect, and universal bodhi was inspired? Is it because of this experience that she has planted and transferred the virtuous roots, and now she keeps making offerings to the Buddha respectfully and is conferred the prophecy of nonregression by the Buddha?”

The Buddha replied to Ananda, “This heavenly lady was first inspired by the Buddha Burning Lamp, and from that time on, she has planted virtuous roots and transferred the virtuous roots to the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, she is able to meet me, make offerings to me respectfully, and thus receive the prophecy of nonregression. You must know, Ananda, in the past, I made five stems of flowers as offerings to Buddha Burning Lamp, and transferred the merits toward an aspiration. The Thus-Come Burning Lamp knew that my roots became mature, so conferred on me the prophecy of becoming a Buddha in the future. When I was conferred the prophecy at that time, this heavenly lady was excited and rejoiced; she danced and jumped, and presented gold flowers to the Buddha. She was deeply inspired to look forward to the unsurpassed, perfect, and universal bodhi, so started to plant virtuous roots and transferred them toward an aspiration, wishing that someday when I become a Buddha, she will be also conferred the prophecy of attaining the great bodhi as I was. This is why I conferred on her the prophecy today.”

(The Buddha was telling us this very touching story about this heavenly lady.)

After hearing what the Buddha said, the long-lived sage Ananda rejoiced,

danced, and jumped. He said to the Buddha, “In order to attain the unsurpassed, perfect, and universal bodhi, this heavenly lady has planted various virtuous roots for a very long time. Her aspiration has become mature now, so it is the right time for the Buddha to confer on her this prophecy.”

The Buddha replied to Ananda, “Yes, it is as you say. This heavenly lady has planted virtuous roots for the sake of the unsurpassed, perfect, and universal bodhi for a long time. Her virtuous roots are now fully developed. It is the right time to confer on her the prophecy.”

Chapter 53

Learning Well

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 practice the fathomless prajna paramita, how do they learn to approach the samadhi of emptiness? How do they enter the samadhi of emptiness? How do they learn to approach the samadhi of formlessness? How do they enter the samadhi of formlessness? How do they learn to approach the samadhi of nonaspiration? How do they enter the samadhi of nonaspiration? How do they learn to approach the four bases of mindfulness? How do they cultivate the four bases of mindfulness? How do they learn to approach the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? How do they cultivate the four correct endeavors, four bases of power, and so forth, and noble eightfold path? How do they learn to approach the Buddha’s ten abilities? How do they cultivate the Buddha’s ten abilities? How do they learn to approach the four kinds of fearlessness, four

unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power? How do they cultivate the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power?"

The Buddha replied, "Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they should contemplate the emptiness of matter, feeling, thinking, action, and consciousness. They should contemplate the emptiness of the eye, ear, nose, tongue, body, and conscious spheres. They should contemplate the emptiness of the sight, sound, smell, taste, touch, and mental-image spheres. They should contemplate the emptiness of the eye, ear, nose, tongue, body, and conscious realms. They should contemplate the emptiness of the sight, sound, smell, taste, touch, and mental-image realms. They should contemplate the emptiness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They should contemplate the emptiness of the eye, ear, nose, tongue, body, and conscious contacts. They should contemplate the emptiness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They should contemplate the emptiness of the earth, water, fire, wind, space, and consciousness. They should contemplate the emptiness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. They should contemplate the emptiness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should contemplate 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. They should contemplate the emptiness of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma nature, reality, the realm of empty space, and the realm of the inconceivable. They should contemplate the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They should contemplate the emptiness of the four meditations, four immeasurable minds, and four formless concentrations. They should contemplate the emptiness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They should contemplate 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. They should contemplate the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration. They should contemplate the emptiness of the three vehicles and the ten stages of bodhisattva. They should contemplate the emptiness of the five eyes and the six supernatural powers. They should contemplate 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. They should contemplate the emptiness of staying in correct mindfulness and dwelling in equanimity at all times. They should contemplate the emptiness of all dharani gates and all samadhi gates. They should contemplate the emptiness of stream-entry effect, once-return effect, nonreturn effect, and arhat effect. They should contemplate the emptiness of self-enlightenment bodhi. They should contemplate the emptiness of all

great bodhisattva actions. They should contemplate the emptiness of the unsurpassed, perfect and universal bodhi of the Buddhas. They should contemplate the emptiness of the flawed dharmas and the flawless dharmas. They should contemplate the emptiness of the dharmas in the world and the dharmas beyond the world. They should contemplate the emptiness of the conditioned dharmas and the unconditioned dharmas. They should contemplate the emptiness of the dharmas in the past, future, and present. They should contemplate the emptiness of the virtuous dharmas, the not virtuous dharma, and the neutral dharmas. They should contemplate the emptiness of the dharmas in the realms of desire, form, and formlessness.

(Responding to Well-Appearing One's question of how great bodhisattvas learn to approach and cultivate various superior dharmas, the Buddha stated that they should contemplate the emptiness of all dharmas.)

“Well-Appearing One, the great bodhisattvas should not stay in restlessness when they contemplate. If their minds are not restless, they do not see the dharmas. Because they do not see the dharmas, they do not realize and attain anything. Why? These great bodhisattvas have learned well that the particular characteristics of all dharmas are empty; no dharma increases or decreases. So they do not see or realize the dharmas. Why? In superior ultimate meanings of all dharmas, the person who realizes, the dharma to be realized, the place of realization, the time of realization, and the cause of the realization, in general or in particular, are unattainable and cannot be seen.”

In the meantime, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, why should great bodhisattvas contemplate and dwell in the emptiness of all dharmas but should not realize and attain it?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas contemplate the emptiness of the dharmas, they must keep this in mind: ‘I should

contemplate the phenomena of all dharmas as empty, but I should not realize and attain them. I contemplate the emptiness of all dharmas for the sake of learning, not for the sake of realization. It is the time for learning not for realization.’ Well-Appearing One, these great bodhisattvas have not achieved the stage of concentration, so they are obsessed with the perceived phenomena. They will not get rid of the attachment to phenomena until entering concentration.

“Well-Appearing One, for the time being, the great bodhisattvas will neither regress from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas nor realize the extinction of flaws. They will neither regress from 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 nor realize the extinction of flaws. They will neither regress from 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 nor realize the extinction of flaws. They will neither regress from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering nor realize the extinction of flaws. They will neither regress from the four meditations, four immeasurable minds, and four formless concentrations nor realize the extinction of flaws. They will neither regress from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations nor

realize the extinction of flaws. They will neither regress from the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path nor realize the extinction of flaws. They will neither regress from the liberation gates of emptiness, formlessness, and nonaspiration nor realize the extinction of flaws. They will neither regress from the five eyes and the six supernatural powers nor realize the extinction of flaws. They will neither regress from 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 nor realize the extinction of flaws. They will neither regress from staying in correct mindfulness and dwelling in equanimity at all times nor realize the extinction of flaws. They will neither regress from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena nor realize the extinction of flaws. They will neither regress from all dharani gates and all samadhi gates nor realize the extinction of flaws. They will neither regress from all great bodhisattva actions nor realize the extinction of flaws. They will neither regress from the unsurpassed, perfect, and universal bodhi nor realize the extinction of flaws. Why? Well-Appearing One, these great bodhisattvas have achieved a subtle knowledge that they can dwell in the emptiness of all dharmas and the factors for enlightenment very well, so they think, 'Now it is the time for learning but not for realization and attainment.'

“Well-Appearing One, when the great bodhisattvas practice the fathomless prajna paramita, they should stay in this mindfulness, ‘It is the time for me to learn instead of realizing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. It is the time for me to learn instead of realizing 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. It is the time for me to learn instead of realizing 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. It is the time for me to learn instead of realizing the four meditations, four immeasurable minds, and four formless concentrations. It is the time for me to learn instead of realizing the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. It is the time for me to learn instead of realizing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. It is the time for me to learn instead of realizing the liberation gates of emptiness, formlessness, and nonaspiration. It is the time for me to learn instead of realizing the five eyes and the six supernatural powers. It is the time for me to learn instead of realizing 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. It is the time for me to learn instead of realizing staying in correct mindfulness and dwelling in equanimity at all times. It is the time for me to learn instead of realizing the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. It is the time for me to learn instead of realizing all dharani gates and all samadhi gates. It is the time for

me to learn instead of realizing all great bodhisattva actions. It is the time for me to learn instead of realizing the unsurpassed, perfect, and universal bodhi. I should learn the perfect knowledge of all perfect knowledge but should not realize the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. I should learn the perfect knowledge of all perfect knowledge but should realize the self-enlightenment bodhi.”

(In order to approach and cultivate various superior dharmas, the Buddha advised the novice learners to stay in restful mind and should not be obsessed with the phenomena of the dharmas. They should get to know the emptiness of all dharmas when learning various superior dharmas; besides, they should refrain from realizing them. That is, they should not realize and attain the voice-hearer effects or the self-enlightenment bodhi, so that they will not regress and fall into the voice-hearer or self-enlightened one vehicle. This meaning is further addressed in the following fascicle.)

Fascicle 332

Chapter 53

Learning Well

Section 2

(In the First Assembly)

“Well-Appearing One, when great bodhisattva practice the fathomless prajna paramita, they should learn to approach, dwell peacefully in, and cultivate the samadhi of emptiness, formlessness, and nonaspiration, but should not realize and attain the reality. They should learn to approach, dwell peacefully in, and 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, but should not realize and attain the reality. They should learn to approach, dwell peacefully in, and 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, but should not realize and attain the reality.

“Well-Appearing One, although the great bodhisattvas have learned to

approach, dwell peacefully in, and cultivate the samadhi of emptiness, formlessness, and nonaspiration, they will not realize and attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or the self-enlightenment bodhi. Although they have learned to approach, dwell peacefully in, and 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 will not realize and attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or the self-enlightenment bodhi.

“Well-Appearing One, because of this cause and condition, these great bodhisattvas will not fall into the stage of voice-hearer or the stage of self-enlightened one, and thus will realize and attain the unsurpassed, perfect, and universal bodhi quickly.

“Well-Appearing One, there was a good-looking vigorous man with powerful strength and courage. The people were fond of seeing him. This man had a wonderful and pure family. He had thoroughly learned the art of war in various fields. He was skillful in using weapons, and always stayed firmly in concentration with unmovable mind. He had studied the sixty-four classics thoroughly, and learned eighteen skills very well. He was popular and respected by people. Being very successful in running his business, he could always gain most possible benefits with least labors. People respected him, made offerings to him, and admired him, so he was pleased and felt satisfied. There was a time he had to take his parents, wife, and other family members to travel through dangerous wilderness where many wild beasts, robbers, and rebellious people were hiding and waiting to kill travelers. His family members were scared and terrified. Being confident with his own powers and abilities, this heroic man soothed and assured his family that he would guard them all the way to the destination in safety, and he did it successfully, so all were finally relieved, happy, and

thankful. The strange thing was that on the way, no animal, wild beast, or bad-tempered robber had intended to harm this man and his family. Why? It is because he had courage and good skills and was not afraid at all. Well-Appearing One, so are the great bodhisattvas. They are extremely compassionate over various sentient beings in suffering, so have aspired to the unsurpassed, perfect, and universal bodhi. They determine that they should initiate and dwell in the four immeasurable minds, and assiduously cultivate, learn, and fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas quickly. Before fulfilling the six paramitas, they will focus on the cultivation of the perfect knowledge of all perfect knowledge, but will not achieve elimination of all flaws. They have dwelled in the liberation gates of emptiness, formlessness, and nonaspiration, but they are not dominated by their powers. They are not hindered or dominated by these liberation gates, nor do they attain them. Because they do not intend to attain the three liberation gates, they will not fall into the stage of voice-hearer or self-enlightened one; rather, they definitely will progress toward the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, with strong and powerful wings, the birds are able to fly in empty space freely for a long time without falling. These birds ride on emptiness but do not occupy emptiness; they are not hindered or limited by emptiness either. Well-Appearing One, so are the great bodhisattvas. They have constantly stayed close to, dwelled in, and cultivated the liberation gates of emptiness, formlessness, and nonaspiration, but they do not attain them. Because they do not attain them, they will not fall into the stage of voice-hearer or self-enlightened one. They will not realize and attain the extinction of all flaws based on emptiness, formlessness, and nonaspiration until fulfilling the cultivation 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, a skilled archer aimed to demonstrate his abilities, attempting to keep his arrows from falling by continuously shooting at each previous one until he stopped. Well-Appearing One, similarly, the great bodhisattvas, when practicing the fathomless prajna paramita, will not realize and attain reality until their virtuous roots are fully developed. Therefore, Well-Appearing One, the great bodhisattvas should contemplate and investigate carefully the real phenomena of dharmas as I said earlier during their practice of prajna paramita.”

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the great bodhisattvas can do very difficult things. They will 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 of all dharmas. They will 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 of all dharmas. They will learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will 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. They will also learn the liberation gates of emptiness, formlessness, and nonaspiration. But they will not fall into the stage of

voice-hearer or self-enlightened one, so they will not get lost and withdraw in the pursuit of the unsurpassed, perfect, and universal bodhi. World-Honored One, these great bodhisattvas are very rare and unique.”

The Buddha said to Well-Appearing One, “The great bodhisattvas have made a commitment not to renounce sentient beings, and stated, ‘I will continue my efforts to practice virtuous roots until all sentient beings are liberated.’ Well-Appearing One, because of this powerful aspiration, the great bodhisattvas always think, ‘I will never give up unless all sentient beings are liberated.’ With their broad and great aspirations, the great bodhisattvas will not regress; rather, they will always think, ‘I should not abandon sentient beings. I swear to liberate them all. Sentient beings may have practiced incorrectly, so I need to initiate the liberation gates of tranquil emptiness, formlessness, and nonaspiration again and again. But I will not realize and attain these dharma gates.’ Well-Appearing One, the great bodhisattvas have achieved superior expediency and skillfulness. Although they have repeatedly initiated the liberation gates of tranquil emptiness, formlessness, and nonaspiration, they will not realize and attain the reality or the perfect knowledge of all perfect knowledge. They will not realize and attain the reality until attaining the unsurpassed, perfect, and universal bodhi.

“Furthermore, Well-Appearing One, great bodhisattvas enjoy contemplating and investigating the deep locus. They love to contemplate and investigate 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 also love to contemplate and investigate 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.

“Well-Appearing One, after the contemplations, the great bodhisattvas will think, ‘Because of the impact caused by evil friends, sentient beings have for a long time been attached to thought of the ‘I,’ 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. Because of the attachment, they always act based on attainment and thus reincarnate in birth and death and suffer severely. In order to cease their attachment, I should aspire to the unsurpassed, perfect, and universal bodhi and teach sentient beings about the profound, exquisite dharma, so they will get rid of attachment and be relieved from the suffering caused by birth and death.’

“Well-Appearing One, these great bodhisattvas have learned the liberation gate of emptiness, but they do not realize and attain the reality. They have also learned the liberation gates of formlessness and nonaspiration, but they do not realize and attain the reality either. Because of this reason, they will not fall in the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or the self-enlightenment bodhi.

“Well-Appearing One, due to their thought of nonattainment of reality, the great bodhisattvas are able to practice the fathomless prajna paramita and achieve various virtuous roots without realizing and attaining the reality. Although they have not realized and attained the reality for the time being, they neither regress nor get lost in the cultivation of the four meditations, four immeasurable minds, and four formless

concentrations; 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 eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the liberation gates of emptiness, formlessness, and nonaspiration. They neither regress nor get lost in the cultivation of internal emptiness, external emptiness, inter-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 neither regress nor get lost in the cultivation of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They neither regress nor get lost in the cultivation of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They neither regress nor get lost in the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the five eyes and the six supernatural powers; all dharani gates and all samadhi gates; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; 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, these great bodhisattvas, when achieving all factors for enlightenment, do not let their merits and virtues diminish or lose until attaining the unsurpassed, perfect, and universal bodhi. As they continuously foster and make their virtuous roots grow and increase, their sense roots will become sharp and penetrating because of absorbing expedient skillfulness; they thus will transcend all voice-hearers and self-enlightened ones.

“Furthermore, Well-Appearing One, some great bodhisattvas often think, ‘Various sentient beings have four upside-down minds for a very long time; namely, they have upside-down thoughts and views about permanence, pleasure, selfness, and purity. For the sake of these sentient beings, I should aspire to the unsurpassed, perfect, and universal bodhi, cultivate great bodhisattva actions, and realize the unsurpassed, perfect, and universal enlightenment to teach sentient beings the correct dharma, let them understand that birth and death are impermanent, without pleasure, without selfness, and not pure. I will teach them that the only real thing is the subtle, exquisite, and tranquil nirvana, in which the merits and virtues of various kinds of permanence, pleasure, selfness, and purity are completely contained.’ Well-Appearing One, these great bodhisattvas have developed this thought when practicing the fathomless prajna paramita. Because they are absorbed by expedient skillfulness, they will not realize and stay in superior concentrations of the Buddhas unless they have fulfilled 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, although the great bodhisattvas have learned the three liberation gates of emptiness, formlessness, and nonaspiration and can enter into and get out of them freely and at ease, they do not realize and attain the reality for the time being. They will not realize and attain the reality and the rest of merits and virtues

unless they fulfill the merits and virtues that serve as the causes for attaining the unsurpassed, perfect, and universal bodhi. Well-Appearing One, these great bodhisattvas have not yet cultivated the rest of merits and virtues perfectly, although they indeed have cultivated and fulfilled the samadhi of nonaspiration.

“Furthermore, Well-Appearing One, some great bodhisattvas always think, ‘Various sentient beings have for a long time practiced based on attainment; namely, they have been attached to the existence of the ‘I,’ 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. They have been attached to the existence of matter, feeling, thinking, action, and consciousness; the existence of the eye, ear, nose, tongue, body, and conscious sphere; the existence of the sight, sound, smell, taste, touch, and mental-image spheres; the existence of the eye, ear, nose, tongue, body, and conscious realms; the existence of the sight, sound, smell, taste, touch, and mental-image realms; the existence of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the existence of the eye, ear, nose, tongue, body, and conscious contacts; and the existence of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They have been attached to the existence of the earth, water, fire, wind, space, and consciousness realms; the existence of the cause and condition, the consecutive thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes; and the existence of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. They have been attached to the existence of the path of the ten virtuous karmas, the existence of the four meditations, four immeasurable minds, and four formless concentrations, the existence of the four approaches of absorption,

and the existence of the rest of superior dharmas. For the sake of these great bodhisattva, I should aspire to the unsurpassed, perfect, and universal bodhi, cultivate all great bodhisattva actions, and realize and attain the unsurpassed, perfect, and universal enlightenment to allow them to terminate the attachment to the existence of all dharmas forever.’

“Well-Appearing One, because these great bodhisattvas have developed this thought by absorbing expedient skillfulness when practicing the fathomless prajna paramita, they will not stay in superior concentrations of the Buddhas unless they have fulfilled 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, these great bodhisattvas have fulfilled the samadhi gate of emptiness, while also continuing to practice the samadhi gates of formlessness and nonaspiration.

“Furthermore, Well-Appearing One, the great bodhisattvas have practiced the fathomless prajna paramita and noticed that various sentient beings have been attached to numberless kinds of forms for a long time because of the impact of evil friends, such as the forms of man, woman, sight, sound, smell, taste, touch, and mental-image. They thus think, ‘For the benefits of these sentient beings, I should aspire to the unsurpassed, perfect, and universal bodhi and cultivate various great bodhisattva actions. When I realize and attain the unsurpassed great bodhi, I will relieve these sentient beings from attachment to various forms.’

“Well-Appearing One, because the great bodhisattvas have achieved such belief, they can practice the fathomless prajna paramita and are absorbed by the expedient skillfulness. They thus will not attain the reality until they have fulfilled the cultivation 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, they have fulfilled the samadhi gate of formlessness, while also continuing to cultivate the samadhi gates of emptiness and nonaspiration.

“Furthermore, Well-Appearing One, if the great bodhisattvas have cultivated and learned well giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwelled peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; dwelled peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; dwelled peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivated and learned well the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; cultivated and learned well the liberation gates of emptiness, formlessness, and nonaspiration, and so forth, and the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, and the rest of immeasurable, boundless Buddha dharma, then Well-Appearing One, after attaining these merits, virtues, and wisdom, it would be unreasonable to suggest that such great bodhisattvas describe birth and

death as pleasant or remain attached to the three realms.

“Well-Appearing One, if the great bodhisattvas have cultivated and learned well the factors for enlightenment, various dharmas of all Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and various dharmas of great bodhisattvas, then they should ask, ‘If great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, how should they cultivate and learn the factors for enlightenment without realizing emptiness, formlessness, nonaspiration, nonarising, nonextinction, nonmaking, nondoing, nonnature, and reality? And because of nonrealization, how should they cultivate and learn diligently the fathomless prajna paramita without attachment and thus do not fall into stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi?’

“Well-Appearing One, if the great bodhisattvas answered, ‘In order to realize the unsurpassed, perfect, and universal bodhi, the great bodhisattvas should reflect on emptiness, formlessness, nonaspiration, nonarising, nonextinction, nonmaking, nondoing, nonnature, reality, and the rest of factors for enlightenment, but should not cultivate and learn them,’ then Well-Appearing One, you must know that these great bodhisattvas have not been conferred by the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? Well-Appearing One, it is because these great bodhisattvas cannot explain, analyze, and manifest the forms of the cultivation and learning of nonregressive great bodhisattvas.

“Well-Appearing One, if the great bodhisattvas answer, ‘In order to attain the unsurpassed, perfect, and universal bodhi, the great bodhisattvas should correctly reflect on emptiness, formlessness, nonaspiration, nonarising, nonextinction, nonmaking, nondoing, nonnature, reality, and the rest of factors for enlightenment;

they should further cultivate and learn reality expediently without realizing it,' then Well-Appearing One, you must know that these great bodhisattvas have been conferred by the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? Well-Appearing One, it is because these great bodhisattvas have been able to explain, analyze, and manifest the forms of the cultivation and learning of nonregressive great bodhisattvas.

“Well-Appearing One, if great bodhisattvas cannot explain, analyze, and manifest the forms of the cultivation and learning of nonregressive great bodhisattvas, you must know that these great bodhisattvas have not cultivated and learned well the factors for enlightenment; namely, they have not cultivated and learned well giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They have not entered the stage of slight vexation. They are not like those nonregressive great bodhisattvas who can explain, analyze, manifest, and dwell in the stage of nonregression. Well-Appearing One, if the great bodhisattvas can explain, analyze, and manifest the forms of the cultivation and learning of nonregressive great bodhisattvas, you must know that these great bodhisattvas have cultivated and learned well giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and have entered the stage of slight vexation, so they are able to explain, analyze, and dwell in the stage of nonregression as nonregressive great bodhisattvas do.”

(The Buddha distinguished the nonregressive great bodhisattvas from the regressive ones based on the way of their cultivation and learning.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, can the great bodhisattvas who have not achieved nonregression also answer this way?”

The Buddha replied, “Well-Appearing One, some great bodhisattvas can give

this answer even if they have not achieved the stage of nonregression. Well-Appearing One, these great bodhisattvas have not achieved nonregression, but they can cultivate and learn the factors for enlightenment; namely, they can cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas well. They have achieved sharp and powerful awakening and wisdom and can answer as nonregressive great bodhisattvas do, whether they have ever heard about it or not.”

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, many great bodhisattvas have cultivated toward the unsurpassed, perfect, and universal bodhi, but only few of them can reply to these questions as the well-developed nonregressive great bodhisattvas do. It is because many of them have stopped and dwelled in their present stage although they have not cultivated well enough.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. Why? Well-Appearing One, very few great bodhisattvas are privileged to be conferred the subtle, exquisite, and unique prophecy of nonregression. Those who have been conferred can always reply to these questions well as they should do. Well-Appearing One, those who can answer this way are the great bodhisattvas with bright and sharp virtuous roots; no heavenly beings, human beings, asuras, and so forth can do harm to them.

“Furthermore, Well-Appearing One, some great bodhisattvas do not like, praise, and acclaim the stage of the voice-hearer, the stage of the self-enlightened one, or the dharmas of the three realms even in dreams. They contemplate all dharmas as dreams, illusions, echoes, images, shadows, illusory images of water under sunlight, transformed things, and mirages. Although they have contemplated this way, they do not realize reality. Well-Appearing One, you must know that this is one characteristic of nonregressive great bodhisattva.

“Furthermore, Well-Appearing One, some great bodhisattvas dreamed that the

Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One had immeasurable, hundreds, thousands, hundreds of thousands, kotis, hundreds of kotis, thousands of kotis, hundreds of thousands of kotis, nayutas, hundreds of nayutas, thousands of nayutas, and hundreds of thousands of nayutas of followers. His followers consisted of monks, nuns, laymen, laywomen, as well as celestial beings including heavenly deities, nagas (dragons), yaksas (flying spirits of the dead), gandharvas (music spirits who subsist on fragrance), garudas (golden-winged birds), asuras (demigods fond of fighting), kinnaras (celestial singers and dancers), mahoragas (snake spirits), humans, and other nonhumans. All were sitting around the Buddha and listening to his teaching respectfully and attentively. After hearing the Buddha's teaching, they all understood the essential meanings well and practiced accordingly. They practiced by following the teaching, and worked together harmoniously and reverently. Well-Appearing One, you must know that this is one characteristic of nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the great bodhisattvas dreamed that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One had thirty-two perfect major marks and eighty distinguishing minor features. Radiant light continually emanated from the his body, extending outward to as far as one yojana. Through the Buddha's supernatural powers, the bhiksus ascended and remained in the air with the Buddha, attentively listening to Buddha's teaching on the essential meanings of the dharma. The great bodhisattvas also dreamed that the Buddha was making transformed persons and sent them to boundless Buddha lands to undertake Buddhist services. You must know that these great bodhisattvas have already possessed the characteristics of nonregression.

“Furthermore, Well-Appearing One, the great bodhisattvas dreamed that crazy robbers were destroying the village. They saw that the village was on fire and lions,

tigers, wolves, fierce animals, poisonous snakes, and evil scorpions came out to harm people. They also dreamed that their enemies were cutting their heads, their parents, brothers, sisters, wives, and relatives were dying, or they themselves were very cold, hot, hungry, thirsty and overwhelmed by other vexations and suffering. Upon seeing these terrible things, the great bodhisattvas were not shocked, scared, terrified, worried, or annoyed. After they were awake, they immediately fell into such reflection, ‘The three realms are not real; they are as illusory as dreams. Someday when I attain the unsurpassed, perfect, and universal enlightenment, I will teach sentient beings that all dharmas in the three realms are unreal and as illusory as dreams.’ You must know that these great bodhisattvas have possessed the characteristics of nonregression.

“Furthermore, Well-Appearing One, the great bodhisattva dreamed of hells, the realm of animals, or the realm of ghosts, and thought, ‘I should cultivate various great bodhisattva actions diligently and assiduously so I can achieve the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, there will be no hells, the realm of animals, the realm of the ghosts, and their names.’ Upon waking from their dreams, they had the same realization. You must know, Well-Appearing One, when these great bodhisattvas become Buddhas, no inferior destinies will exist in their Buddha lands. Why? The dharmas remain the same whether awake or dreaming. Well-Appearing One, you must know that this is one characteristic of nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the great bodhisattvas observed in their dreams that various sentient beings were residing in burning hells or in burning villages and cities. They made this vow, ‘If I have been conferred the prophecy of nonregression and am certain to attain the unsurpassed, perfect, and universal bodhi, may these burning fires be extinguished immediately, and all will become cool and

comfortable.’ If, during the act of making this vow within their dreams, the fires ceased immediately, you must know that they have indeed been conferred the prophecy of nonregression. If the fires did not abate, you must know that they have not been conferred the prophecy of nonregression. Well-Appearing One, this is one characteristic of nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the great bodhisattvas observed that fires arose suddenly and spread to other cities and villages when they were awake. They thus thought, ‘I once saw in my dreams or when I was awake that I did possess the characteristics of nonregression, but I am not sure if it is true. If what I saw was true, I wish these fires will be put out immediately and all become nice and cool.’ If these great bodhisattvas make this wish and the fires cease immediately, you must know that they have been conferred the prophecy of nonregression. Otherwise, they have not been conferred the prophecy of nonregression. Well-Appearing One, this is one characteristic of nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, the great bodhisattvas saw that various cities and villages were on fire when they were awake, so they reflected, ‘I once in my dreams or when awake saw that I possessed the characteristics of nonregression. If what I saw was true and it is certain that I will realize the unsurpassed, perfect, and universal bodhi, may these fires cease at once and all become cool and comfortable.’ If the fires do not cease right away but continue to burn one more house and skip the next house, burn one more alley and skip the next alley, and so forth and then cease gradually, you must know that these great bodhisattvas definitely have been conferred the prophecy of nonregression, but the sentient beings who suffered the fires had made bad karmas to harm the correct dharma in previous lives and had once fell in bad destinies and suffered for numberless kalpas. Their negative karmas remain unexhausted in this life, or they are just receiving a minor retribution in present life,

but will suffer more and more severely in numberless kalpas to come because of the negative karmas they committed in previous lives. Well-Appearing One, you must know that this is one characteristic of nonregressive great bodhisattvas.

“Furthermore, Well-Appearing One, because of these causes and conditions, we are able to distinguish nonregressive great bodhisattvas from regressive ones. There are other characteristics that will help you make a good distinction. Let me explain respectively. Please listen and reflect on them carefully.”

Well-Appearing One replied, “Yes, we are looking forward to your teaching.”

The Buddha said to Well-Appearing One, “The great bodhisattvas saw that some men or women were captivated by mischievous nonhuman spirits and suffered and could not get rid of them. So the great bodhisattvas thought, ‘If the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that I have attained the pleasures of pure intentions and decide to confer on me the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi; if I have initiated pure intentions to aspire to the unsurpassed, perfect, and universal bodhi for a long time, stayed far away from any intentions in accord with voice-hearer or self-enlightened one, and aspired to the unsurpassed, perfect, and universal bodhi without having intentions in accord voice-hearer or self-enlightened one; if I definitely will attain the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to various sentient beings for the endless futures; if there are really numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions who are currently teaching the subtle, exquisite, and wonderful dharma to bring benefits and happiness to all sentient beings, and all these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can see, know, understand, and realize everything, and also can know, see, and awake intuitively to the differences of intentions and preferences of all sentient beings, then I

am begging your mercy to look at my heart and listen to my sincerest words. If I can really cultivate bodhisattva actions, attain the unsurpassed, perfect, and universal bodhi, and will be able to relieve all sentient beings from the suffering caused by birth and death, may these men and women can get rid of the harassment and annoyance caused by these nonhuman spirits immediately.’

“Well-Appearing One, if the nonhuman spirits do not leave immediately when the great bodhisattvas make this wish, you must know that they have not been conferred the prophecy of nonregression by the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One. Well-Appearing One, if the nonhuman spirits do leave immediately, you must know that these great bodhisattvas have been conferred the prophecy of nonregression by the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One. Well-Appearing One, if the great bodhisattvas have achieved such actions, features, and forms, they are nonregressive ones.

(The Buddha taught more about the characteristics of nonregressive great bodhisattvas.)

“Furthermore, Well-Appearing One, some great bodhisattva have not cultivated and learned well giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; have not dwelled peacefully in 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; have not dwelled peacefully in realness, dharma

realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; have not dwelled peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; have not cultivated and learned well the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; have not cultivated and learned well the four meditations, four immeasurable minds, and four formless concentrations; have not cultivated and learned well the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; have not cultivated and learned well the liberation gates of emptiness, formlessness, and nonaspiration; have not cultivated and learned well the dharani gates and samadhi gates; have not entered onto the bodhisattva path of nonarising; and have not cultivated and possessed all Buddha dharmas so they are far away from the expedient skillfulness of bodhisattva, then they cannot avoid harassment and annoyance of evil demons, nor are they aware of the demonic hindrances. Without really knowing their own strengths and weaknesses and how many virtuous roots they have accumulated, these great bodhisattvas rush to imitate other great bodhisattvas to make wishes with sincere words, demons will take advantage of their lack of knowledge to deceive them.

(The Buddha taught in the following why great bodhisattvas are easily haunted, deceived, and hindered by demons.)

“Well-Appearing One, when seeing that some men and women are captivated by nonhuman spirits, these great bodhisattvas will make vow, ‘If I had been conferred by the Buddhas in the past the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi, these men and women will get rid of nonhuman spirits

immediately upon my words.’ At that time, the evil demons deceived the great bodhisattvas by driving the nonhuman spirits away because they had more powerful magic than the spirits. Well-Appearing One, these great bodhisattvas rejoiced, danced, and jumped when they saw what happened. They thought, ‘Now the nonhuman spirits were gone. This is evidently because of my powers. Why? The nonhuman spirits let the men and women go when they heard my words. This is the only reason that they did this.’

“Well-Appearing One, these great bodhisattvas were not aware of what the demons did and mistook the real cause for their own powers. They felt delighted and disdained other bodhisattvas because of this delusion, and said, ‘I had been conferred by the Buddhas in the past the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi, so all vows I make will be effective. You have not been conferred the prophecy, so you should not imitate me to make vows because what you do will be in vain.’ Because these great bodhisattvas slander other bodhisattvas with contempt and mistakenly boast their own abilities, their various merits and virtues are contaminated by arrogance. They thus stay far away from the unsurpassed, perfect, and universal bodhi and also stay far away from the perfect knowledge of all perfect knowledge. Because these great bodhisattvas have no expedient skillful powers and also because their arrogance grows and increases, they slander other bodhisattvas and thus fall into the stage of voice-hearer or self-enlightened one although they have worked diligently. Because their blessings and virtues are not many and good enough, all their virtuous karmas and sincere words will be hindered by demons. These great bodhisattvas thus cannot stay in intimate connection with and make offerings respectfully to esteem and acclaim the real virtuous intellectuals. They cannot inquire about the characteristics of nonregressive bodhisattva, or receive the warnings about demonic affairs, which intensifies their constraints. Why? Because these great

bodhisattvas have not cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas long enough and have stayed far away from expedient skillfulness, they are easily deceived by evil demons. Therefore, Well-Appearing One, great bodhisattvas should learn to know well about demonic hindrances.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why do great bodhisattvas not cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas long enough; why do they not dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature long enough; why do they not dwell peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable long enough; why do they not dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering long enough; why do they not 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 long enough; why do they not cultivate the four meditations, four immeasurable minds, and four formless concentrations long enough; why do they not cultivate the eight liberations, eight vexation-overcoming

meditations, nine concentrations in sequence, and ten universal contemplations long enough; why do they not cultivate the liberation gates of emptiness, formlessness, and nonaspiration long enough; why do they not cultivate the dharani gates and samadhi gates long enough; why do they not enter onto the bodhisattva path of nonarising and cultivate all Buddha dharmas; and why do they stay far away from expedient skillfulness of bodhisattva, so that they are harassed and hindered by various evil demons?”

The Buddha relied, “Well-Appearing One, evil demons often transform themselves into varied figures, come to the great bodhisattvas’ places and say, ‘Hi, good gentleman, do you know that you had been conferred by various Buddhas in the past the prophecy of attaining the great bodhi, so you definitely will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi? I know well all the names of your parents, brothers, sisters, relatives, friends, family members, and associates during your past seven lives. I know where and when you were born in every detail, including years, months, days, hours, the names of the villages or the cities, and the ruling kings.’ The demons saw the great bodhisattvas were soft in their hearts and dull in their minds, so said to them, ‘You were so before.’ If they saw their hearts were stubborn and minds were clever, they would also say, ‘You were so before.’ If the demons saw that the great bodhisattvas liked to live in quiet forests and sleep on the grounds, begged for one meal a day, ate one meal a day or ate one bowl a day, stayed in graveyards on the grounds or under the trees, wore ragged clothes made of patches or owned only three pieces of clothes, never lied down, liked the used bed mats, had less desires, were easily satisfied, preferred to get far away, were fond of tranquility and concentration, stayed in correct mindfulness, possessed exquisite wisdom, did not value benefits and offerings, did not treasure good reputation, loved simple and frugal life, did not rub oil on feet, slept a little, were free from restlessness and wandering,

talked a little, or liked to speak kind words, then the demons would cheat them by saying, ‘I knew you were already so and so in your previous lives. Why? You have achieved such superior and unique merits and virtues in this life, and many have seen that. You must have already achieved such and such superior and unique merits and virtues in your previous lives. You should be proud of yourself and do not look down on yourself.’

“Well-Appearing One, upon hearing what the demons said about their merits and virtues in the past and future, the names of their relatives and friends, and the acclamations about their unique and superior merits and virtues, these great bodhisattvas rejoiced and their self-pride and arrogance increased and started to disdain and slander other bodhisattvas.

“Well-Appearing One, at that time, the demons knew that these bodhisattvas’ minds were dull and dark, so continued to speak to them, ‘Because you have such features and forms of the great merits and virtues, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past must have already conferred on you the prophecy of attaining the great bodhi in the future, and you will not be regressive in the pursuit of the unsurpassed, perfect, and universal bodhi.’

“Well-Appearing One, in order to disturb the bodhisattvas, the demons will pretend to be monks, laypersons, parents, brothers, sisters, relatives, Brahmans, celibacy practitioners, teachers, devas, heavenly dragons, flying spirits, human beings, or nonhuman beings, and said, ‘Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the far past had already conferred on you the prophecy of attaining the great bodhi in the future, you absolutely will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? You have had all the behaviors, features, and forms that a nonregressive great bodhisattva should possess. You must treasure yourself, and don’t be hesitate.’

“Well-Appearing One, these arrogant great bodhisattvas do not have the behaviors, features, and forms that a real nonregressive great bodhisattva should possess. Because of this reason, they will be captured by demons, haunted by demons. Upon hearing the demons’ words about their merits and virtues, their names, their places and dates of birth, they became conceited, looked down on other bodhisattvas, and further slandered and argued against them. Therefore, Well-Appearing One, in order to pursue the unsurpassed, perfect, and universal bodhi, great bodhisattvas should learn and get to know well about all demons’ tricks and the hindrances caused by them.”

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Chapter 53

Learning Well

Section 3

(In the First Assembly)

“Furthermore, Well-Appearing One, some great bodhisattvas were bewitched by demons. Upon hearing the names mentioned by the demons, they became attached to them. Why? Well-Appearing One, these great bodhisattvas had not cultivated and learned giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They had not dwelled peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They had not dwelled peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of

changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They had not dwelled peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They had not cultivated and learned 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 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 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; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They had not cultivated and learned all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. Because of this cause and condition, the demons were able to take advantage of their weaknesses. These great bodhisattvas were unaware of the characteristics of the demon of aggregates, the demon of death, the demon of the heaven, and the demon of vexations, so the demons were able to take advantage of the great bodhisattvas' weaknesses.

“Well-Appearing One, these great bodhisattvas did not fully know matter, feeling, thinking, action, and consciousness. They did not fully know the eye, ear, nose, tongue, body, and conscious spheres. They did not fully know the sight, sound, smell, taste, touch, and mental-image spheres. They did not fully know the eye, ear,

nose, tongue, body, and conscious realms. They did not fully know the sight, sound, smell, taste, touch, and mental-image realms. They did not fully know the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They did not fully know the eye, ear, nose, tongue, body, and conscious contacts. They did not fully know the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They did not fully know the earth, water, fire, wind, space, and consciousness realms. They did not fully know ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. They did not fully know giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They did not fully know 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 did not fully know 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 did not fully know 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 did not fully know the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They did not fully know the four meditations, four immeasurable minds, and four formless concentrations. They did

not fully know the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They did not fully know the liberation gates of emptiness, formlessness, and nonaspiration. They did not fully know the ten stages of bodhisattva. They did not fully know the five eyes and the six supernatural powers. They did not fully know the samadhi gates and the dharani gates. They did not fully know 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 did not fully know the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. They did not fully know the self-enlightenment bodhi. They did not fully know the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They did not fully know the real forms and the names of all dharmas and all sentient beings. Because of this cause and condition, the demons took advantage of the great bodhisattvas' weaknesses, appeared under the guise of various different images, and said, 'All your cultivations and what you have aspired to are now fully realized. You absolutely will realize and attain the unsurpassed, perfect and universal bodhi. When you become a Buddha, your name will be so and so.' Well-Appearing One, the demons knew the thought that the great bodhisattvas have had in mind, 'When I become a Buddha, my name of great merits and virtues will be so and so.' The demons just aped what the bodhisattvas thought in their minds.

(The Buddha taught that because the bodhisattvas have not cultivated and learned various superior virtuous dharmas, they cannot fully know various dharmas of and beyond the world, and thus stay far away from prajna paramita and expedient skillfulness. They become arrogant and look down others; the evil demons take advantage to hinder their pursuit of the unsurpassed bodhi.)

“Well-Appearing One, these great bodhisattvas at that time were far away from parjñā paramitā. They had no expedient skillfulness, so when hearing what the demon said, they were thrilled and thought, ‘It is amazing, this man can prophesy my name when I become a Buddha, just the same name I have long thought of. It is evident that the Buddhas in the past had conferred on me the prophecy that I would attain the great bodhi. My pursuit of the unsurpassed, perfect and universal bodhi will not regress, and when I become a Buddha, I will be granted this honorable name reflecting my merits and virtues.’

“Well-Appearing One, these great bodhisattvas were captivated by the evil demons or their associates, or by the śramanas who were bewitched by demons; they thus wrongly believed that they had been conferred the prophecy of becoming a Buddha with such and such names. As their arrogance increased, they would think, ‘I will become a Buddha in the future and have such a name that reflects my merits and virtues, while no other bodhisattvas will be equal to me.’

“Well-Appearing One, these great bodhisattvas did not have the behaviors, features, and forms that a nonregressive great bodhisattva possesses. They became so arrogant and disdain and slander other bodhisattvas only because they heard the deceptive words of demons. They thus would stay far away from the unsurpassed, perfect, and universal bodhi. Well-Appearing One, because of this cause and condition, these great bodhisattvas would turn away from virtuous friends, be absorbed by evil friends, and fall into the stage of voice-hearer or self-enlightened one.

“Well-Appearing One, if these great bodhisattvas can return to correct mindfulness, sincerely repent and regret what they did, stay with virtuous friends frequently, and make offerings respectfully to esteem and acclaim them, then they will be able to cultivate and learn the fathomless prajñā paramitā step by step, even after

they have drifted in birth and death for a long time. It is likely that they will be able to realize and attain the unsurpassed, perfect, and universal bodhi. Well-Appearing One, but if these great bodhisattvas do not return to correct mindfulness, repent and regret what they did, stay with virtuous friends, and make offerings respectfully to esteem and acclaim them, then they will remain subject to cycles of birth and death. As a result, they will fall into the stage of voice-hearer or self-enlightened one even if they practice virtuous actions diligently afterward.

“Well-Appearing One, as a bhikṣu, the voice-hearer pursuer, commits one of the four grievous sins, he is no more a sramana or the son of Sakya, nor can he attain the stream-entry effect, once-return effect, or nonreturn effect. Some bodhisattvas are attached to reputations, once hearing the lies from demons that they will attain Buddhahood, they become arrogant and slander and disdain other great bodhisattvas. The sin these bodhisattvas commit is more serious than the four grievous sins by many times. In addition, Well-Appearing One, this sin is even more serious than the five uninterrupted sins of bodhisattva by immeasurable times. Why? Well-Appearing One, these great bodhisattvas actually have not achieved any superior merits and virtues. Once they become arrogant upon hearing the demons’ deceptive words that they will become Buddhas, their sins are more serious than the five uninterrupted sins. Well-Appearing One, if the great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should be alert to and aware of the subtle demonic hindrances, such as false names and so forth, when they work diligently toward the unsurpassed, perfect, and universal bodhi.

“Furthermore, Well-Appearing One, a great bodhisattva has practiced getting far away and lives as a recluse in mountains, forests, expansive and dry marshes, and wilderness area, and meditate and contemplate in quiet woodlands. In the meantime, an evil demon said to this bodhisattva with respect and admiration, ‘Excellent, great

bodhisattva, you are able to cultivate such a real getting far away. All the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will admire and acclaim you. Heavenly Emperor Indra and all heavenly deities will always protect, esteem, and make offerings to you. You should stay here at all times and don't move elsewhere.' You must know, Well-Appearing One, I will not especially admire and acclaim the great bodhisattvas who go to stay in quiet forests, wilderness, or mountains and meditate there to cultivate the so-called getting far away."

At that time, Well-Appearing One asked the Buddha, "World-Honored One, the Buddha does not admire a practitioner living in a quiet forest, in wilderness or mountains to sit and contemplate without bedding, known as getting-far-away cultivation. What kinds of getting-far-away cultivation should great bodhisattvas practice? Please teach us about the superior getting-far-away cultivation for great bodhisattvas."

The Buddha replied, "Well-Appearing One, whether great bodhisattvas live in mountains, forests, vast dry swamps, wilderness, and any other quiet places, or live in crowded and noisy cities, villages, and capitals, what really matters is they can get far away from negative karmas of vexations and the intentions in accord with voice-hearers and self-enlightened ones. If they can cultivate diligently prajna paramita and the rest of superior merits and virtues, they indeed practice real getting far away for bodhisattvas.

(The Buddha taught about real getting far away for great bodhisattvas.)

"Well-Appearing One, such cultivation of getting far away is not only accepted but also admired by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

"Well-Appearing One, this is the getting far away that various great bodhisattvas should cultivate and learn constantly. They should practice correct

contemplation, the dharma of getting far away diligently day and night. This is named getting-far-away cultivation for bodhisattvas.

“Well-Appearing One, this getting-far-away cultivation does not involve any intention of pursuing voice-hearer or self-enlightened one, or any negative karma of vexations. It stays away from various kinds of noise and chaos; it is pure in the final analysis and assist bodhisattvas to quickly attain the unsurpassed, perfect, and universal bodhi, bringing benefits and happiness to sentient beings in the endless future uninterruptedly and inexhaustibly.

(The explained the fully pure getting far away for bodhisattva path.)

“Well-Appearing One, the way the evil demons admire to live as a recluse in mountains, forests, expansive and dry swamps, wilderness, or other quiet locations to meditate and remain sitting without lying down when sleeping is not the real getting far away for bodhisattvas. Why? During this process of getting far away, noise and restlessness, negative karma of vexations, and the intentions in accord with the voice-hearers and self-enlightened ones remain, as a result, the practitioners still cannot believe in, cultivate, and learn diligently and assiduously the fathomless prajna paramita to fulfill the perfect knowledge of all perfect knowledge.

“Well-Appearing One, some great bodhisattvas have cultivated and learned getting away as the demons praise. When conceit arises due to impure minds, they will disdain, look down on, and slander the great bodhisattvas, who reside in cities or crowded villages and possess pure minds without doing negative actions or holding intentions for pursuing the path of voice-hearer or self-enlightened one. These great bodhisattvas have cultivated and learned assiduously giving, pure precept, forbearance, diligence, meditation, and prajna paramitas diligently; dwelled firmly in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned

phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; dwelled firmly in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; and dwelled firmly in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They have cultivated and learned assiduously 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 four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. After fulfilling these worldly merits and virtues, they continue to cultivate and learn assiduously the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and the six supernatural powers; the dharani gates and the samadhi gates; 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, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They will further dignify and purify Buddha lands and assist sentient beings to mature. Although they live in noisy and restless environment, their minds stay in tranquility, and they practice the real getting away at all times. These are the great bodhisattvas the arrogant ones have disdained, slandered, and insulted with

contempt.

(The Buddha taught Well-Appearing One how great bodhisattvas should practice the real getting away.)

“Well-Appearing One, these arrogant great bodhisattvas have been far away from prajna paramita, and have no expedient skillfulness. They live in wilderness as expansive as one hundred yojanas, where there are no fierce beasts, snakes, scorpions, or robbers, but ghosts, devas, rakshasas (the malignant spirits) are staying and wandering. These great bodhisattvas have stayed in the quiet places for one year, five years, ten years, one hundred years, one thousand years, hundreds of years, thousands of years, or koti nayuta years and said that they are cultivating the getting-far-away actions although actually they are not. They do not understand what getting far away really means; they are not like other great bodhisattvas who live in noisiness with tranquil minds. The latter ones are far away from the negative karma of vexations and the intention in accord with voice-hearers or self-enlightened ones; they are aspiring wholeheartedly to the unsurpassed, perfect, and universal bodhi. The arrogant great bodhisattvas, on the other hand, have lived in wilderness for a very long time, but have never gotten rid of the intentions correspondent with voice-hearer or self-enlightened one. They are deeply imbued with the paths of voice-hearer and self-enlightened one and become indulged in relevant activities. Although they have long cultivated the so-called getting far away, the Buddhas are not satisfied.

“Well-Appearing One, these great bodhisattvas have not achieved the getting far away that I admire; they even are not close to it. Why? They do not like the real getting far away; they love the unreal one of voice-hearer or self-enlightened one instead.

“Well-Appearing One, when great bodhisattvas cultivate the unreal getting far away, demons will acclaim delightedly, ‘Great bodhisattvas, excellent, excellent! You

really can cultivate the genuine getting far away that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones admire. You have cultivated and learned this getting far away diligently and attentively so you will attain the unsurpassed, perfect, and universal bodhi soon.’

“Well-Appearing One, because these great bodhisattvas favor the practice of getting far away based on two vehicles and regard it as superior, they look down on, disdain, and slander those who are pursuing the bodhisattva vehicle or the monks who live in noisy cities but can adapt well to maintain their minds in tranquility, and criticize, ‘They cannot cultivate getting-far-away actions because they live in noise and chaos with a restless mind.’ Well-Appearing One, these great bodhisattvas have disdained and slandered the great bodhisattvas who practice the genuine getting far away that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones admire. They argue that the great bodhisattvas living in noise and chaos will not have tranquil minds, while those living in quiet places will have tranquil minds. What they admire is disapproved by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Well-Appearing One, these great bodhisattvas should stay in close connection with and make offerings respectfully to other great bodhisattvas as they do to a grand master, but they choose to treat them with contempt. They should stay far away from evil friends, but they choose to make offerings and pay respect to evil friends as they do to a grand master.

“Well-Appearing One, these great bodhisattvas have stayed far away from prajna paramita and expedient skillfulness, so various differentiations and attachments arise in their delusions. Why? They think, ‘I have cultivated and learned genuine getting far away, so the nonhumans admire me, protect me, and keep me in mind. Who will respect and protect those who live in cities with restless minds?’ Because of this cause and condition, their arrogance grows, and when they disdain and slander

other great bodhisattvas, their vexations and negative karmas also increase. Well-Appearing One, in comparison to the real faraway great bodhisattvas, these fake faraway bodhisattvas are the candala (the violent and rude of very low class), who have polluted all bodhisattvas. They appear in the form of bodhisattva, but they are thieves in reality and have deceived all heavenly beings, human beings, asuras, and so forth. They are wrapped in the robes of sramana, but with the intention of a robber. All bodhisattva-vehicle practitioners should stay away from them, and should not make offerings to esteem or acclaim them. Why? They are arrogant; they look like a bodhisattva, while they have a lot of defiled vexations inside. Therefore, Well-Appearing One, if great bodhisattvas are not willing to abandon the unsurpassed, perfect, and universal bodhi; if they are deeply dedicated to pursuing the perfect knowledge of all perfect knowledge and attaining the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to all sentient beings, they should not stay with these fake bodhisattvas, or make offerings to esteem and acclaim these evil ones.

(The Buddha warned that if great bodhisattvas stay away from prajna paramita, their minds will be bound up in delusions caused by attachment and differentiation.)

“You must know, Well-Appearing One, great bodhisattvas should diligently practice their own business and karmas, but should not be attached to birth and death and the three realms. To those evil robbers and candala, they should have empathy with loving-kindness, compassion, joy, and equanimity. They will think, ‘I must not do as those evil ones do. If I get lost and do something wrong, I should wake up and stop it immediately.’ Therefore, Well-Appearing One, in order to realize the unsurpassed, perfect, and universal bodhi, the great bodhisattvas should be always in alert and awake and get to know various demonic hindrances. They should progress diligently and stay far away from the faults that those arrogant great bodhisattvas do,

and work hard to pursue the unsurpassed, perfect, and universal bodhi.

“Furthermore, Well-Appearing One, if great bodhisattvas would like to foster aspiration toward realizing the unsurpassed, perfect, and universal bodhi, they should always stay with, make offerings respectfully to esteem and acclaim the real, superior, and virtuous friends.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are the real, superior, and virtuous friends for great bodhisattvas?”

The Buddha replied, “Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are the real, superior, and virtuous friends. All great bodhisattvas are also the real, superior, and virtuous friends. If the voice-hearers and the rest of virtuous people can teach, explain, analyze, and manifest the dharma in accordance with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to make it understandable, you must know that they are also the real, superior, and virtuous friends for great bodhisattvas.

(The Buddha described the real virtuous friends whom great bodhisattvas should always stay with and make offerings respectfully to esteem and praise.)

“You must know, Well-Appearing One, giving paramita is the real, superior, and virtuous friend for great bodhisattvas; pure precept, forbearance, diligence, meditation, and prajna paramitas are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the four bases of mindfulness are the real, superior, and virtuous friends for great bodhisattvas; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the four meditations are the realm, superior, and virtuous friends for great bodhisattvas; the four immeasurable minds and four formless concentrations are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know that, Well-Appearing One, the eight liberations are the real, superior, and virtuous friends for great bodhisattvas; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know that, Well-Appearing One, the liberation gate of emptiness is the real, superior, and virtuous friend for great bodhisattvas; the liberation gates of formlessness and nonaspiration are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the stage of ecstasy is the real, superior, and virtuous friend for great bodhisattvas; the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the five eyes are the real, superior, and virtuous friends for great bodhisattvas; the six supernatural powers are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the samadhi gates are the real, superior, and virtuous friends for great bodhisattvas; the dharani gates are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the Buddha’s ten abilities are the real, superior, and virtuous friends for great bodhisattvas; the four kinds of fearlessness,

four unhindered understandings, great loving-kindness, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, staying in correct mindfulness is the real, superior, and virtuous friend for great bodhisattvas; dwelling in equanimity at all times is also the real, superior, and virtuous friend for great bodhisattvas.

“You must know, Well-Appearing One, permanent termination of negative disposition of vexations is the real, superior, and virtuous friend for great bodhisattvas.

“You must know, Well-Appearing One, the perfect knowledge of everything is the real, superior, and virtuous friend for great bodhisattvas; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, all great bodhisattva actions are the real, superior, and virtuous friends for great bodhisattvas; the unsurpassed, perfect and universal bodhi of the Buddhas is also the real, superior, and virtuous friend for great bodhisattvas.

“You must know, Well-Appearing One, the noble truth of suffering is the real, superior, and virtuous friend for great bodhisattvas; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, the nature of dependent arising of all dharmas is the real, superior, and virtuous friend for great bodhisattvas; the factors of dependent arising are also the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, internal emptiness is the real, superior,

and virtuous friend for great bodhisattvas; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, realness is the real, superior, and virtuous friend for great bodhisattvas; dharma realm, dharma nature, the nature of nonillusion, nature 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 the real, superior, and virtuous friends for great bodhisattvas.

“You must know, Well-Appearing One, giving paramita is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for various great bodhisattvas. Pure precept, forbearance, diligence, meditation, and prajna paramitas are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

(The Buddha listed more real virtuous friends for great bodhisattvas. He further taught about the superior virtuous dharmas serving as the guiding teacher, brilliant torch, and so forth, and the father and mother for various great bodhisattvas.)

“You must know, Well-Appearing One, the four bases of mindfulness are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the four meditations are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the four immeasurable minds and four formless concentrations are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the eight liberations are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the liberation gate of emptiness is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the liberation gates of formlessness and nonaspiration are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the stage of ecstasy is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the five eyes are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the six supernatural powers are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the samadhi gates are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the dharani gates are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the Buddha’s ten abilities are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; 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 the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, staying in correct mindfulness is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; dwelling in equanimity at all times is also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, permanent elimination of negative

disposition of vexations is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the perfect knowledge of everything is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know that, Well-Appearing One, all great bodhisattva actions are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas. The unsurpassed, perfect and universal bodhi of the Buddhas is also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the noble truth of suffering is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the noble truths of the cause of suffering, the cessation of suffering, and the path for the

cessation of suffering are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, the nature of dependent arising of all dharmas is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; the factors of dependent arising are also the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, internal emptiness is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“You must know, Well-Appearing One, realness is the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas; dharma realm, dharma nature, the nature of nonillusion, nature 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 the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for great bodhisattvas.

“Why? Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had adopted giving paramita, pure-precept paramita, and so forth, and the realm of the inconceivable as the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will adopt giving paramita, pure-precept paramita, and so forth, and the realm of the inconceivable as the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions at present are conducting and establishing all sentient beings in peace; they are teaching and explaining the subtle and exquisite dharma to sentient beings and are also adopting giving paramita, pure-precept paramita, and so forth, and the realm of the inconceivable as the guiding teacher, brilliant torch, illuminating lamp, explanation

and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother. Why? Well-Appearing One, it is because the Buddhas in the past, future, and present are born from giving paramita, pure-precept paramita, and so forth, and the realm of the inconceivable.

“Therefore, Well-Appearing One, if great bodhisattvas are enthusiastic to aspire to the realization of the unsurpassed, perfect and universal bodhi, assist sentient beings to mature, and dignify and purify Buddha lands, they should learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; 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 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 liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and the six supernatural powers; the samadhi gates and the dharani gates; 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; permanent elimination of negative disposition of vexations; the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; all great bodhisattva actions; the unsurpassed, perfect, and universal bodhi of the Buddhas; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the

cessation of suffering; the nature of dependent arising of all dharmas and the factors of dependent arising; 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 Buddha said that great bodhisattvas should learn all these superior dharmas if they want enthusiastically to realize the unsurpassed bodhi, assist sentient beings to mature, and dignify and purify Buddha lands.)

“Well-Appearing One, as great bodhisattvas have learned giving paramita, pure-precept paramita, and so forth, and the realm of the inconceivable, they should further adopt the four approaches of absorption to get along with sentient beings to guide them. What are the four approaches? They are unconditioned giving, speaking good and kind words, doing actions beneficial for others, and getting along with others in harmony and empathy. Well-Appearing One, I have contemplated their meanings, and will say, ‘Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and so forth, and the realm of the inconceivable are the guiding teacher, brilliant torch, illuminating lamp, explanation and awakening, knowledge and wisdom, rescue and protection, abode and house, continent and island, objective and destination, and father and mother for all great bodhisattvas.’ Therefore, Well-

Appearing One, great bodhisattvas should learn prajna paramita if they would like to act without following the words other than the Buddha's, dwell without following the words other than the Buddha's, solve the doubts of all sentient beings, satisfy all sentient beings' wishes, dignify and purify Buddha lands, and assist sentient beings to mature. Why? Well-Appearing One, in the fathomless sutras of prajna paramita, all dharma forms that great bodhisattvas should learn are comprehensively taught. All great bodhisattvas should cultivate and learn them diligently and tirelessly."

(The Buddha concluded that great bodhisattvas should adopt four approaches of absorption to get along with sentient beings. He again emphasized the importance of learning and cultivating prajna paramita.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what are the forms that prajna paramita adopts? How should great bodhisattvas cultivate and learn them?"

The Buddha replied, "Well-Appearing One, prajna paramita adopts emptiness, nonattachment, and formlessness as forms. Why? Well-Appearing One, in the fathomless forms of prajna paramita, all dharmas and their forms are unattainable and nonexistent.'

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, based on what cause and condition do we say that all dharmas have same exquisite forms as prajna paramita?"

The Buddha replied, "Well-Appearing One, it is based on certain cause and condition to say that all dharmas possess many exquisite forms as prajna paramita. Why? Well-Appearing One, prajna paramita adopts empty nature as form, so do all dharmas. Prajna paramita adopts getting far away as form, so do all dharmas. Well-Appearing One, it is based on this cause and condition to say that all dharmas possess many exquisite forms as the fathomless prajna paramita. It is because the self-natures

of all dharmas are empty and apart from various forms.”

(The Buddha explained to Well-Appearing One various dharmas possess same exquisite forms as prajna paramita because the self-natures of various dharmas are empty and apart from the forms.)

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, if the self-natures of all dharmas are empty and apart from various forms, then all dharmas should also be empty and apart from various forms. If this is the case, how can we establish sentient beings as contaminated and purified?

“World-Honored One, neither empty-nature dharma nor faraway dharma has contamination and the purification.

“World-Honored One, neither empty-nature dharma nor faraway dharma can realize and attain the unsurpassed, perfect, and universal bodhi.

“World-Honored One, no dharma is attainable either in empty-nature dharma or faraway dharma.

“World-Honored One, no great bodhisattva can realize and attain the unsurpassed, perfect, and universal bodhi either in empty-nature dharma or in faraway dharma.

“World-Honored One, how can I understand the very profound essential meanings that the Buddha teaches?”

At that time, the Buddha said to the long-lived sage Well-Appearing One, “Well-Appearing One, what do you think about this? Have sentient beings been long attached to the ‘I’ and the associated images?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. Sentient beings have been attached to the ‘I’ and the associated images for a very long time.”

The Buddha asked, “Well-Appearing One, what do you think about this? Are

the ‘I’ and the associated images that the mind grasps empty and faraway?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. The ‘I’ and the associated beings that the mind grasps are empty and faraway.”

The Buddha asked again, “Well-Appearing One, what do you think about this? Do sentient beings drift in birth and death just because they are attached to the ‘I’ and the associated images?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. The sentient beings have drifted in birth and death only because they are attached to the ‘I’ and the associated images.”

The Buddha said, “Well-Appearing One, if the sentient beings have drifted in birth and death because they are contaminated, it turns out that contamination is attainable. Well-Appearing One, if the sentient beings have no intention to grasp the ‘I’ and the associated images, there will be no contamination. If there is no contamination, there will be no reincarnation in birth and death. Because of the reincarnation in birth and death, the contaminated dharmas exist. If contamination exists, purification should also be existent. Therefore, Well-Appearing One, we must know that although the self-nature of sentient beings is empty and faraway, contamination and purification are attainable.”

(The sentient beings produce contamination and purification because they are attached to birth and death.)

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Chapter 53

Learning Well

Section 4

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, if great bodhisattvas practice this way, they will not practice matter, or feeling, thinking, action, and consciousness.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the eye sphere, or the ear, nose, tongue, body, and conscious spheres.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the sight sphere, or the sound, smell, taste, touch, and mental-image spheres.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the eye realm, or the ear, nose, tongue, body, and conscious realms.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the sight realm, or the sound, smell, taste, touch, and mental-image realms.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the eye consciousness realm, or the ear consciousness, nose consciousness,

tongue consciousness, body consciousness, and conscious consciousness realms.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the eye contact, or the ear, nose, tongue, body, and conscious contacts.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the feelings produced by eye contact, or the feelings produced by ear, nose, tongue, body, and conscious contacts.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the earth realm, or the water, fire, wind, space, and consciousness realms.

“World-Honored One, if great bodhisattvas practice this way, they will not practice ignorance, or action, consciousness, name and form, six sense spheres, contact, reception craving, grasping, existence, birth, old age, and death.

“World-Honored One, if great bodhisattvas practice this way, they will not practice giving paramita, or pure precept, forbearance, diligence, meditation, and prajna paramitas.

“World-Honored One, if great bodhisattvas practice this way, they will 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.

“World-Honored One, if great bodhisattvas practice this way, they will 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.

“World-Honored One, if great bodhisattvas practice this way, they will 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.

“World-Honored One, if great bodhisattvas practice this way, they will 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.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the four meditations, or the four immeasurable minds and four formless concentrations.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the eight liberations, or the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the liberation gate of emptiness, or the liberation gates of formlessness and nonaspiration.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the five eyes or the six supernatural powers.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the samadhi gates or the dharani gates.

“World-Honored One, if great bodhisattvas practice this way, they will 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.

“World-Honored One, if great bodhisattvas practice this way, they will not practice staying in correct mindfulness or dwelling in equanimity at all times.

“World-Honored One, if great bodhisattvas practice this way, they will not practice stream-entry effect, or once-return effect, nonreturn effect, and arhat effect.

“World-Honored One, if great bodhisattvas practice this way, they will not practice self-enlightenment bodhi.

“World-Honored One, if great bodhisattvas practice this way, they will not practice the perfect knowledge of everything, or the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“Why? World-Honored One, in all dharmas, the one who practices, the one to be practiced, the time of practice, the place where practice happens, and the cause of practice are all unattainable.

“World-Honored One, if great bodhisattvas can practice this way, they will never be subjugated by all heavenly beings, human beings, asuras, and so forth of the world; they rather can subjugate all heavenly beings, human beings, asuras, and so forth of the world.

“World-Honored One, if great bodhisattvas can practice this way, they will never be subjugated by all voice-hearers and self-enlightened ones; rather, they can subjugate all voice-hearers and self-enlightened ones. Why? World-Honored One, it is because these great bodhisattvas have dwelled firmly in an unmovable position; namely, they have dwelled firmly in bodhisattva stage of nonarising. World-Honored One, these great bodhisattvas have dwelled in the perfect knowledge of all perfect knowledge at all times and can never be defeated.

“World-Honored One, when practicing this way, the great bodhisattvas are very close to the perfect knowledge of all perfect knowledge; they will realize and attain the unsurpassed, perfect, and universal bodhi before long.”

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

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvīpa and Pūrvavideha are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally

toward the unsurpassed, perfect, and universal bodhi. What do you think about this? will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvīpa, Pūrvavideha, and Aparagodaniya are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to

dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the four continents are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the small thousand-world are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of

Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the medium thousand-world are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen,

and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the large threefold thousand-world are reborn as human beings, and after that they all realize the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlemen, gentlewomen, and so forth have for the rest of their lives made the most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; they will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth obtain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them

expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvīpa and Pūrvavideha are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze,

and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvipa, Purvavideha, and Aparagodaniya are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the four continents are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived

along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a small thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and

countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a medium thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the large threefold thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the path of the ten virtuous karmas. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much,

Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvīpa and Pūrvavideha are reborn as human beings

simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvipa, Purvavideha, and Aparagodaniya are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the four continents are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a small

thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?"

Well-Appearing One replied, "Very much, World-Honored One; very much, Well-Gone One."

The Buddha said, "Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

"Furthermore, Well-Appearing One, suppose that all sentient beings in a medium thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?"

Well-Appearing One replied, "Very much, World-Honored One; very much,

Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the large threefold thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues gained by these good gentlemen, gentlewomen, and so forth will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa are reborn as human beings simultaneously. In the

meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvipa and the continent of Purvavideha are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen,

and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa, Pūrvavideha, and Aparagodaniya are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the four continents are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen,

and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a small thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits

and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a medium thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the large threefold thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the four effects of voice-hearer. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvīpa and Pūrvavideha are reborn as human beings

simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvīpa, Pūrvavideha, and Aparagodaniya are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the four continents are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a small thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and

so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a medium thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits

and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the large threefold thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have taught them expediently to dwell peacefully in the self-enlightenment bodhi. These good gentlemen, gentlewomen, and so forth have further transferred the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.”

(The dialogue between the Buddha and Well-Appearing One shows that the merits and virtues caused by teaching many sentient beings to cultivate the superior virtuous dharmas other than prajna paramita or dwell in voice-hearer effects and self-enlightenment bodhi will be much less than publicly lecturing on prajna paramita in expedient and skillful way to make it understandable.)

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Chapter 53

Learning Well

Section 5

(In the First Assembly)

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continent of Jambudvīpa are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and cultivate great bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze,

and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvipa and Purvavideha are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and cultivate great bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the continents of Jambudvipa, Purvavideha, and Aparagodaniya are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and

cultivate great bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the four continents are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and cultivate great bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen,

and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a small thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and cultivate great bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in a medium thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and cultivate great bodhisattva actions to

realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

“Furthermore, Well-Appearing One, suppose that all sentient beings in the large threefold thousand-world are reborn as human beings simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth have inspired them expediently to aspire to the unsurpassed enlightenment and cultivate great bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi. These good gentlemen, gentlewomen, and so forth further transfer the virtuous roots thus produced along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. What do you think about this? Will these good gentlemen, gentlewomen, and so forth gain much bliss because of this cause and condition?”

Well-Appearing One replied, “Very much, World-Honored One; very much, Well-Gone One.”

The Buddha said, “Well-Appearing One, if good gentlemen, gentlewomen, and so forth lecture publicly on the fathomless prajna paramita and organize, analyze,

and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, then the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

(The Buddha emphasized that great bodhisattvas should put more efforts on organizing and explicating the ideas of prajna paramita and giving lectures publicly so sentient beings are able to understand prajna paramita easily and dwell well in it.)

“You must know, Well-Appearing One, these great bodhisattvas will assist sentient beings to cross the river and reach the blessed other shore owing to their strengthened powers of diligence. Why? These great bodhisattvas have worked diligently on the correct dharma and their powers continue to increase, no other sentient beings can catch up except the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Why? When great bodhisattvas cultivate prajna paramita, they have seen that various sentient beings have no benefits and happiness, so their minds of great loving-kindness are activated. They have seen that various sentient beings are weak and in suffering, so their minds of great compassion are activated. They have seen that various sentient beings have gained benefits and happiness, so their minds of great joy arise. They have seen that various sentient beings are apart from the natures and forms, so their minds of great equanimity arise. Although these great bodhisattvas have great loving-kindness, great compassion, great joy, and great equanimity and treat all sentient beings equally, they are not attached to them.

“Well-Appearing One, the great bodhisattvas have practiced the fathomless prajna paramita and thus attained the great brilliance of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Although they have not realized the perfect knowledge of all perfect knowledge, they have achieved

nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, so they are able to assist sentient beings to reach the blessed land in other shore. These great bodhisattvas are worthy of the offerings, such as all kinds of clothes, food, drinks, beds, chairs, medicines, and other living supplies. They have always stayed in a mind correspondent with prajna paramita; this is the way through which they have returned the favor with gratitude to givers, so they are able to keep a close relationship with the perfect knowledge of all perfect knowledge. Therefore, Well-Appearing One, if great bodhisattvas would like to really repay the favors and trusts granted by kings, high-ranking officials, and the rest of sentient beings; if they would like to show a really virtuous way for sentient beings; if they would like to become a great brilliant illumination for sentient beings; if they would like to liberate all sentient beings from the prisons of the three realms; and if they would like to bring pure dharma eye to sentient beings, they should always dwell peacefully in a mind correspondent with the fathomless prajna paramita.

(The Buddha said to Well-Appearing One that great bodhisattvas should always stay in a mind correspondent with prajna paramita if they would like to bring all kinds of benefits and happiness to sentient beings. This is also the best way to return the favors granted on them by the Buddha and others.)

“Well-Appearing One, the great bodhisattvas dwelling peacefully in a mind correspondent with prajna paramita will always lecture on prajna paramita and the dharmas in accordance with prajna paramita. After that, they will further reflect reasonably on the dharmas correspondent with prajna paramita.

“Well-Appearing One, the great bodhisattvas have constantly dwelled in an intention correspondent with prajna paramita; no other intentions will be allowed to arise in their minds. Well-Appearing One, these great bodhisattvas have worked diligently day and night to dwell peacefully and firmly in an intention correspondent

with prajna paramita without interruption. Well-Appearing One, a man was used to have no jewels. One day he got one, and enjoyed and treasured it very much. But later he lost it and became extremely painful, and thought, ‘It is such a great pity! When can I have the lost jewel again?’ This thought remained in his mind at all times. You must know, Well-Appearing One, so do the great bodhisattvas who have worked diligently and dwelled peacefully in a mind correspondent with prajna paramita. If they stay away from the intention correspondent with prajna paramita, they will also lose the intention correspondent with the perfect knowledge of all perfect knowledge.”

(Once great bodhisattvas have possessed the fathomless prajna paramita, they will not lose it.)

Chapter 54

Termination of Differentiation

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the self-natures of all intentions are far away; the self-natures of all intentions are empty. So are all dharmas; their self-natures are far away and empty. In faraway and empty self-natures, great bodhisattvas, prajna paramita, the perfect knowledge of all perfect knowledge, and all intentions are unattainable. What should great bodhisattvas do so that they will not stay far away from the intentions correspondent with prajna paramita and correspondent with the perfect knowledge of

all perfect knowledge?”

The Buddha replied, “Well-Appearing One, If great bodhisattvas realize that the self-natures of all dharmas and the self-natures of all intentions are empty and far away, and realize that such emptiness and farawayness are not made by voice-hearers, self-enlightened ones, bodhisattvas, Thus-Comers, or the rest of sentient beings; if they also realize that dharma dwelling, dharma concentration, dharma nature, dharma realm, the nature of nonillusion, nature of changelessness, realness, and reality of all dharmas dwell as they have always done, then the great bodhisattvas will not be apart from the intentions correspondent with prajna paramita and the perfect knowledge of all perfect knowledge. Why? The self-natures of the fathomless prajna paramita, the perfect knowledge of all perfect knowledge, and all intentions are far away and empty. Such emptiness and farawayness do not increase or decrease. To correctly and fully understand this truth is called not apart from the intentions correspondent with prajna paramita and the perfect knowledge of all perfect knowledge.”

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if the self-nature of the fathomless prajna paramita is also empty and far away, how can great bodhisattvas cultivate and realize the nature of equality of prajna paramita and realize and attain the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas cultivate and realize the nature of equality of prajna paramita, the Buddha dharmas will not increase or decrease, nor dharma dwelling, dharma concentration, dharma realm, the nature of nonillusion, nature of changelessness, realness, and reality of all dharmas. Why? The fathomless prajna paramita is not one, two, three, four, or many. Well-Appearing One, if great bodhisattvas are not shocked, scared, frightened, sinking, drowned, and hesitant when hearing the fathomless prajna paramita, they must have

cultivated the fathomless prajna paramita and attained its fundamental meaning, and have dwelled peacefully in the bodhisattva stage of nonregression.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, can one practice the fathomless prajna paramita with its empty, nonexistent, not at ease, and not solid nature?”

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

“World-Honored One, World-Honored One, can one practice the fathomless prajna paramita apart from its empty, nonexistent, not as ease, and not solid nature?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the fathomless prajna paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the fathomless prajna paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice emptiness with the empty nature?”

“No, Well-Appearing One.”

“World-Honored One, can one practice emptiness apart from the empty nature?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with matter?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from matter?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with feeling, thinking, action, and consciousness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from feeling, thinking, action, and consciousness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the eye sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the eye sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the ear, nose, tongue, body, and conscious spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the ear, nose, tongue, body, and conscious spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the sight sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the sight sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the sound, smell, taste, touch, and mental-image spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the sound, smell, taste, touch, and mental-image spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the eye realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the eye realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the ear, nose, tongue, body, and conscious realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the ear, nose, tongue, body, and conscious realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the sight realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the sight realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the sound, smell, taste, touch, and mental-image realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the sound, smell, taste, touch, and mental-image realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the eye consciousness realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the eye

consciousness realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the feelings produced by eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the feelings produced by eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the feelings produced by ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the feelings produced by ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the earth realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the earth realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the water, fire, wind, space, and consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the water, fire, wind, space, and consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with ignorance?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from ignorance?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with giving paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from giving paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with pure precept, forbearance, diligence, and meditation paramitas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from pure precept, forbearance, diligence, and meditation paramitas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with internal emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from internal emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of

unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with realness?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from realness?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with dharma realm, dharma nature, the nature of nonillusion, nature 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, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of

equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the noble truth of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the noble truth of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the four meditations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the four meditations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the four immeasurable minds and four formless concentrations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the four immeasurable minds and four formless concentrations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the eight liberations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the eight liberations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the four bases of mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the four bases of mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the liberation gate of emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the liberation gate of emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the liberation gates of formlessness and nonaspiration?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the liberation gates of formlessness and nonaspiration?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the stage of ecstasy?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the stage of ecstasy?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient

wisdom, and dharma cloud?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the five eyes?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the five eyes?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the six supernatural powers?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the six supernatural powers?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the Buddha’s ten abilities?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the Buddha’s ten abilities?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with 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, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with staying in correct mindfulness?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from staying in correct mindfulness?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with dwelling in equanimity at all times?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from dwelling in equanimity at all times?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with the perfect knowledge of everything?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the perfect knowledge of everything?"

"No, Well-Appearing One."

“World-Honored One, can one practice prajna paramita with the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with all dharani gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from all dharani gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with all samadhi gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from all samadhi gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with stream-entry effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from stream-entry effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with once-return effect, nonreturn effect, and arhat effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from once-return effect, nonreturn effect, and arhat effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with self-enlightenment bodhi?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from self-enlightenment bodhi?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with all great bodhisattva actions?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from all great bodhisattva actions?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the unsurpassed, perfect, and universal bodhi of the Buddhas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the unsurpassed, perfect, and universal bodhi of the Buddhas?”

“No, Well-Appearing One.”

(The Buddha taught Well-Appearing One that one cannot practice prajna paramita with or apart from its empty nature. One cannot practice prajna paramita with or apart from the dharma, such as the five aggregates, six inner spheres, six outer spheres, and so forth, and the six fundamental components of the world. One cannot practice

prajna paramita with or apart from various superior correct dharmas, such as the six paramitas, the four noble truths, the thirty-seven aids to enlightenment, and so forth, and the voice-hearer effects, self-eblightenment bodhi, great bodhisattva actions, and the unsurpassed bodhi.)

“World-Honored One, can one practice prajna paramita with empty, nonexistent, not at ease, and not solid nature of matter?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of matter?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of feeling, thinking, action, and consciousness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of feeling, thinking, action, and consciousness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the eye sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the eye sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the ear, nose, tongue, body, and

conscious spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the ear, nose, tongue, body, and conscious spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the sight sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the sight sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the sound, smell, taste, touch, and mental-image spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the sound, smell, taste, touch, and mental-image spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the eye realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the eye realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the ear, nose, tongue, body, and conscious realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the ear, nose, tongue, body, and conscious realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the sight realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the sight realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the sound, smell, taste, touch, and mental-image realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the sound, smell, taste, touch, and mental-image realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the eye consciousness realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty,

nonexistent, not at ease, and not solid nature of the eye consciousness realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the feelings produced by eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the feelings produced by eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the feelings produced by ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the feelings produced by ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the earth realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the earth realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the water, fire, wind, space, and consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the water, fire, wind, space, and consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of ignorance?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of ignorance?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of giving paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of giving paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of pure precept, forbearance, diligence, meditation, and prajna paramitas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of pure precept, forbearance, diligence, meditation, and prajna paramitas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of internal emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of internal emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of external emptiness, internal-external

emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of realness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of realness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at easy, and not solid natures of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the noble truth of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the noble truth of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the four meditations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the four meditations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the four immeasurable minds and four formless concentrations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the four immeasurable minds and

four formless concentrations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the eight liberations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the eight liberations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the four bases of mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the four bases of mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the liberation gate of emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the liberation gate of emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the liberation gates of formlessness and nonaspiration?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the liberation gates of formlessness and nonaspiration?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the stage of ecstasy?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the stage of ecstasy?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud?”

“No, Well-Appearing One.”

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Chapter 54

Termination of Differentiation

Section 2

(In the First Assembly)

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the five eyes?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the five eyes?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the six supernatural powers?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the six supernatural powers?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty,

nonexistent, not at ease, and not solid natures of the Buddha's ten abilities?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the Buddha's ten abilities?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of staying in correct mindfulness?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of staying in correct mindfulness?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of dwelling in equanimity at all times?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of dwelling in equanimity at all times?"

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the perfect knowledge of everything?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the perfect knowledge of everything?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of all dharani gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of all dharani gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of all samadhi gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of all samadhi gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the stream-entry effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the stream-entry effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of the once-return effect, nonreturn effect, and arhat effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of the once-return effect, nonreturn effect, and arhat effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the self-enlightenment bodhi?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the self-enlightenment bodhi?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid natures of all great bodhisattva actions?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid natures of all great bodhisattva actions?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the empty, nonexistent, not at ease, and not solid nature of the unsurpassed, perfect, and universal bodhi of the Buddhas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the empty, nonexistent, not at ease, and not solid nature of the unsurpassed, perfect, and universal bodhi of the Buddhas?”

“No, Well-Appearing One.”

(The Buddha replied to Well-Appearing One that one cannot practice prajna paramita with or apart from the empty, nonexistent, not at ease, and not solid natures of various dharmas.)

“World-Honored One, can one practice prajna paramita with the 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 of matter?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of matter?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of feeling, thinking, action, and consciousness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of feeling, thinking, action, and consciousness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the eye sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the eye sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the ear, nose, tongue, body, and conscious spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the ear, nose, tongue, body, and conscious spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the sight sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the realness, dharma realm, dharma nature, nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of the sight sphere?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the sound, smell, taste, touch, and mental-image spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the

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 of the sound, smell, taste, touch, and mental-image spheres?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the eye realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the eye realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the ear, nose, tongue, body, and conscious realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the ear, nose, tongue, body, and conscious realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the sight realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the sight realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the sound, smell, taste, touch, and mental-image realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the sound, smell, taste, touch, and mental-image realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the eye consciousness realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the eye consciousness realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the feelings produced by eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the feelings produced by eye contact?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the feelings produced by ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the feelings produced by ear, nose, tongue, body, and conscious contacts?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the earth realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the earth realm?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the water, fire, wind, space, and consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the water, fire, wind, space, and consciousness realms?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of ignorance?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of ignorance?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the realness, dharma realm, dharma nature, the nature of no-illusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of giving paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of giving paramita?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of pure precept, forbearance, diligence, meditation, and prajna paramitas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of pure precept, forbearance, diligence, meditation, and prajna paramitas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of internal emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of internal emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 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?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 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?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the noble truth of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the noble truth of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the noble truths of the cause of suffering, the cessation of suffering, and the path

for the cessation of suffering?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the four meditations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the four meditations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the four immeasurable minds and four formless concentrations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the four immeasurable minds and four formless concentrations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the eight liberations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the eight liberations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the four bases of mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the four bases of mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the liberation gate of emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the liberation gate of emptiness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the liberation gates of formlessness and nonaspiration?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the liberation gates of formlessness and nonaspiration?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the stage of ecstasy?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the stage of ecstasy?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the five eyes?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the five eyes?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the six supernatural powers?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the six supernatural powers?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the Buddha's ten abilities?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the 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 of the Buddha's ten abilities?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita with the 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 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?"

"No, Well-Appearing One."

"World-Honored One, can one practice prajna paramita apart from the 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 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?"

"No, Well-Appearing One."

“World-Honored One, can one practice prajna paramita with the 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 of staying in correct mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of staying in correct mindfulness?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of dwelling in equanimity at all times?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of dwelling in equanimity at all times?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the perfect knowledge of everything?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the perfect knowledge of everything?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of all dharani gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of all dharani gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of all samadhi gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of all samadhi gates?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the stream-entry effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the stream-entry effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the once-return effect, nonreturn effect, and arhat effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the once-return effect, nonreturn effect, and arhat effect?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the self-enlightenment bodhi?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the

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 of the self-enlightenment bodhi?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of all great bodhisattva actions?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of all great bodhisattva actions?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita with the 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 of the unsurpassed, perfect, and universal bodhi of the Buddhas?”

“No, Well-Appearing One.”

“World-Honored One, can one practice prajna paramita apart from the 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 of the unsurpassed, perfect, and universal bodhi of the Buddhas?”

“No, Well-Appearing One.”

(The Buddha replied to Well-Appearing One that one cannot practice prajna paramita with or apart from the realness of various dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas cannot practice prajna paramita, how can great bodhisattvas practice prajna paramita?”

The Buddha said, “Do you see any dharma that can practice prajna paramita?”

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

The Buddha asked, “Do you see that prajna paramita is the locus where the great bodhisattvas practice?”

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

The Buddha asked Well-Appearing One, “Are the dharmas that you do not see attainable?”

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

The Buddha asked Well-Appearing One, “Do the unattainable dharmas arise and extinguish?”

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

The Buddha said to Well-Appearing One, “The real nature of the dharmas is the forbearance of nonarising for great bodhisattvas. If great bodhisattvas achieve this forbearance of nonarising, they will be conferred by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, if great bodhisattvas cultivate diligently and tirelessly the superior merits and virtues 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, it is unreasonable to say that they will not realize and attain the unsurpassed, perfect, and universal bodhi, the perfect knowledge of all perfect knowledge, and the exquisite and subtle knowledge of the great vehicle. Why? Well-Appearing One, these great bodhisattvas must have achieved the forbearance of nonarising; they will never regress or diminish until realizing and attaining the unsurpassed, perfect, and universal bodhi."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, can great bodhisattvas be conferred the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas because of the nature of nonarising of all dharmas?"

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

"World-Honored One, can great bodhisattvas be conferred the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas because of the nature of arising of all dharmas?"

"No, Well-Appearing One."

"World-Honored One, can great bodhisattvas be conferred the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas because of the nature of arising and nonarising of all dharmas?"

"No, Well-Appearing One."

"World-Honored One, can great bodhisattvas be conferred the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas because of the nature of neither arising nor nonarising of all dharmas?"

"No, Well-Appearing One."

In the meantime, the long-lived sage Well-Appearing One asked the Buddha,

“World-Honored One, how can great bodhisattvas be conferred by the Buddha the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas?”

The Buddha said to Well-Appearing One, “have you seen any dharma that can be conferred by the Buddha the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas?”

Well-Appearing One replied, “No, World-Honored One, I have not seen any dharma that can be conferred by the Buddha the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas, nor do I see any dharma that can realize the unsurpassed, perfect, and universal bodhi of the Buddhas, the one who can realize, the place of realization, the time of realization happens, or the cause of realization. All these are unattainable.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. Well-Appearing One, if great bodhisattvas do not intend to attain dharmas, they will not think, ‘I will be able to realize and attain the unsurpassed, perfect, and universal bodhi. I can realize and attain the unsurpassed, perfect, and universal bodhi with this method. I can realize and attain the unsurpassed, perfect, and universal bodhi in this place and at this time.’ Why? Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they should not have all these differentiations. Why? Well-Appearing One, it is because the fathomless prajna paramita has no differentiation.”

(The Buddha concluded that because prajna paramita is free from differentiation, great bodhisattvas should cultivate prajna paramita and other superior virtuous dharmas without differentiation if they would like to realize and attain the unsurpassed bodhi.)

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Chapter 55

Skillful and Expedient Learning

Section 1

(In the First Assembly)

At that time, Heavenly Emperor Indra said to the Buddha, “World-Honored One, prajna paramita is very profound. It is very difficult to see and become awakened to prajna paramita. Prajna paramita is beyond one’s imagination and reflection. It is so subtle and mystic that only the wise and intelligent ones are able to realize. Why? It is because all phenomena are apart from differentiation in the final analysis. Worl-Honored One, if sentient beings love to listen to, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, cultivate accordingly, and lecture correctly for others on prajna paramita with very pure, not mixed minds and the associated images until attaining the unsurpassed, perfect, and universal bodhi,

they definitely will achieve many virtuous roots.”

The Buddha said to Heavenly Emperor Indra, “It is as you say, Kausika. If sentient beings love to listen to, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, cultivate accordingly, and lecture correctly for others on it with pure and not mixed minds and the associated images until attaining the unsurpassed, perfect, and universal bodhi, they definitely will achieve broad and great virtuous roots. Kausika, suppose that the sentient beings in this continent of Jambudvīpa have all achieved numberless merits and virtues caused by the cultivation of the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. In the meantime, some good gentlemen, gentlewomen, and so forth love to listen to, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, cultivate accordingly, and lecture correctly for others on the fathomless sutras of prajna paramita, then the blessings accumulated by these good gentlemen, gentlewomen, and so forth will be more than the former ones by one hundred, one thousand, one hundred thousand, one koti, one hundred kotis, one thousand kotis, one hundred thousand kotis, one nayuta, one hundred nayutas, one thousand nayutas, one hundred thousand nayutas, or one upanisadam times, and even beyond one’s calculation, counting, estimation, and imagination.”

At that time, a bhikṣu (monk) in the assembly said to Heavenly Emperor Indra, “Kausika, if good gentlemen, gentlewomen, and so forth are absorbed in the very profound sutras of prajna paramita with concentrative minds and love to hear, listen to, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, cultivate as they are taught, and lecture for others on them without getting involved in other thoughts until attaining the unsurpassed, perfect, and universal bodhi, then the merits and virtues gained by these good gentlemen, gentlewomen, and so forth will be more than those gained by the sentient beings in the continent of Jambudvīpa who

have cultivated the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers.”

Heavenly Emperor Indra said, “At the moment when these good gentlemen, gentlewomen, and so forth initiate a mind correspondent with the perfect knowledge of all perfect knowledge, the merits and virtues thus produced will be more than those gained by all sentient beings in the continent of Jambudvīpa through the cultivation of the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, and five supernatural power by numberless hundreds of thousands of times, not to mention if they can listen to, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, cultivate accordingly, and lecture for others on the profound sutras of the fathomless prajñā paramitā without getting involved in any thought other than this one until attaining the unsurpassed, perfect, and universal bodhi.

“You must know, bhikṣu, the merits, virtues, and wisdom that these good gentlemen, gentlewomen, and so forth obtain will be not only more than the merits and virtues gained by the sentient beings in the continent of Jambudvīpa through the cultivation of the path of the ten virtuous karmas and so forth, but also more than the merits and virtues acquired by all heavenly beings, human beings, asuras and so forth in the worlds. Why? It is because these good gentlemen, gentlewomen and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be not only more than the merits and virtues acquired by the heavenly beings, human beings, asuras and so forth in the worlds, but also more than those obtained by all stream-enterers, once-returners, nonreturners, arhats, and self-enlightened ones. Why? It is because these good

gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be not only more than the merits and virtues acquired by all stream-enterers, once-returners, nonreturners, arhats, and self-enlightened ones, but also more than those obtained by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita in the cultivation of giving, pure precept, forbearance, diligence, and meditation paramitas. Why? It is because these good gentlemen, gentlewomen, and so forth will realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, emptiness of selfless self-nature. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate the four meditations, four immeasurable minds, and four formless concentrations. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they 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. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate the liberation gates of emptiness, formlessness, and nonaspiration. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these

good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate the five eyes and six supernatural powers. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they 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. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues

acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate staying in correct mindfulness and dwelling in equanimity at all times. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate all dharani gates and all samadhi gates. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhiksu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they contemplate conditions and dependent origination. Why? It is because these good gentlemen, gentlewomen, and so forth will

be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they dignify and purify Buddha lands and assist sentient beings to mature. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“You must know, bhikṣu, the merits, virtues, and wisdom gained by these good gentlemen, gentlewomen, and so forth will be more than the merits and virtues acquired by the great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when they cultivate prajna paramita. Why? It is because these good gentlemen, gentlewomen, and so forth will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly to bring boundless benefits and happiness to all sentient beings.

“Furthermore, bhikṣu, you must know that these good gentlemen, gentlewomen, and so forth are great bodhisattvas.

(In this conversation, Heavenly Emperor Indra and the monk in the assembly agreed that the great bodhisattvas who can practice expedient skillfulness of prajna paramita will gain much more benefits, virtues, and wisdom than those who cultivate various superior correct dharma apart from expedient skillfulness by numberless times. It is because the former ones will realize and attain the unsurpassed bodhi quickly to bring boundless benefits and happiness to sentient beings soon. They are real great bodhisattvas.)

“You must know, bhikṣu, because these great bodhisattvas have cultivated the fathomless prajna paramita as the Buddha teaches, they will not be subjugated by all heavenly beings, human beings, asuras, and so forth, as well as the voice-hearers, self-enlightened ones, and bodhisattvas.

“You must know, bhikṣu, because these great bodhisattvas have cultivated the fathomless prajna paramita as the Buddha teaches, they will inherit Buddha seeds, support and protect them, and keep them continuing.

“You must know, bhikṣu, because these great bodhisattvas have cultivated the fathomless prajna paramita as the Buddha teaches, they will never stay far away from the truly superior, virtuous friends, such as the bodhisattvas and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

“You must know, bhikṣu, because these great bodhisattvas have cultivated the fathomless prajna paramita as the Buddha teaches, they will before long sit on the throne of the exquisite bodhi, subjugate demonic armies, realize and attain the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and relieve sentient beings from severe suffering of birth and death.

“You must know, bhikṣu, because these great bodhisattvas have cultivated the fathomless prajna paramita following the Buddha’s teachings, they always learn the dharmas that the great bodhisattvas should learn; they do not learn what voice-hearers

and self-enlightened ones practice.

“You must know, bhikṣu, these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattvas should learn, the four great kings as the world protectors will lead their followers to these great bodhisattvas’ places. They will make offerings respectfully to esteem and acclaim the great bodhisattvas and say, ‘Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly. Just like the four great kings, the world protectors, who had in the past made four bowls as offerings to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, so will we also make the four bowls as offerings to you.’

“You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattvas should learn, we the Heavenly Emperor and the heavenly beings of the Heaven of Thirty-Three Smaller Heavens will come to the great bodhisattvas’ places, make offerings respectfully to esteem and acclaim them, and say, ‘Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.’

“You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattva should learn, King Suyāma of the Heaven of Yama will lead his followers to the great

bodhisattvas' places, make offerings respectfully to esteem and acclaim them, and say, 'Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.'

"You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajñā paramitā and always learn the dharma that great bodhisattva should learn, the heavenly king of the Heaven of Tusita will lead his followers to the great bodhisattvas' places, make offerings respectfully to esteem and acclaim them, and say, 'Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.'

"You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajñā paramitā and always learn the dharma that great bodhisattva should learn, the heavenly king of the Heaven of Enjoying Self-Made Changes will lead his followers to the great bodhisattvas' places, make offerings respectfully to esteem and acclaim them, and say, 'Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma

wheel and deliver numberless sentient beings.’

“You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattva should learn, the heavenly king of the Heaven of Enjoying Other-Made Changes will lead his followers to the great bodhisattvas’ places, make offerings respectfully to esteem and acclaim them, and say, ‘Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.’

“You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattva should learn, the lord of the realm of Saha, the Great King Brahma, will lead the heavenly beings in the Heaven of Brahma Followers, Heaven of Brahma Associates, and Heaven of Brahma Family to the great bodhisattvas’ places, make offerings respectfully to esteem and acclaim them, and say, ‘Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.’

“You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattva should learn, the lord of the Heaven of Extremely Great Brightness and Purity will lead his heavenly beings along with those from the Heaven of Light, Heaven of

Lesser Light, and Heaven of Infinite Light to the great bodhisattvas' places, make offerings respectfully to esteem and acclaim them, and say, 'Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.'

"You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattva should learn, the lord of the Heaven of Universal Purity will lead the heavenly beings of the Heaven of Purity, Heaven of Lesser Purity, and Heaven of Infinite Purity to the great bodhisattvas' places, make offerings respectfully to esteem and acclaim them, and say, 'Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.'

"You must know, bhikṣu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharma that great bodhisattva should learn, the lord of the Heaven of Extensive Rewards will lead his heavenly beings along with those from the Heaven of Expansion, Heaven of Lesser Expansion, and Heaven of Infinite Expansion to the great bodhisattvas' places, make offerings respectfully to esteem and acclaim them, and say, 'Very good, great bodhisattvas, please learn diligently the dharma that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way,

you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.’

“You must know, bhiksu, because these great bodhisattvas have practiced the fathomless prajna paramita and always learn the dharmas that great bodhisattva should learn, the lord of the Heaven of Ultimate Form will lead his heavenly beings along with those from the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, and Heaven of Good Sight to the great bodhisattvas’ places, make offerings respectfully to esteem and acclaim them, and say, ‘Very good, great bodhisattvas, please learn diligently the dharmas that great bodhisattvas should learn, but do not learn what voice-hearers and self-enlightened ones practice. If you can do this way, you will sit firmly on the throne of the exquisite bodhi and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so you will be able to turn the wonderful dharma wheel and deliver numberless sentient beings.’

“You must know, bhiksu, because these great bodhisattvas have cultivated the fathomless prajna paramita as the Buddha teaches, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, great bodhisattvas, devas, dragons, asuras, and so forth will always stay with them and protect them. Because of this cause and condition, these great bodhisattvas will be rid of all kinds of perils, disasters, illness, worries, and pains in body and mind.

(Heavenly Emperor Indra said to this monk that if great bodhisattvas learn the dharmas that great bodhisattvas should learn, but not the dharmas of voice-hearer vehicle and self-enlightened one vehicle, then all heavenly beings and other correct-dharma protectors will make offerings and pay homage to them, and protect them, so that they will not be harmed by disasters, illness, and pains.)

“You must know, bhiksu, because these great bodhisattvas have cultivated the

fathomless prajna paramita as the Buddha teaches, and because the Buddhas, bodhisattvas, devas, dragons, asuras, and so forth have always protected and kept them in mind, all kinds of illnesses in the world caused by the disorder of various fundamental elements, including the diseases of eye, ear, nose, tongue, body, and limbs, the pains in body, heart, chest, head, tooth, waist, back, stomach, and limbs and joints, and the rest of the four hundred and four kinds of illness will never happen to them except they have to experience in present life the retribution caused by negative karmas from previous lives, which bring them less suffering than expected.

“You must know that, bhiksu, because these great bodhisattvas have cultivated the fathomless prajna paramita as the Buddha teaches, they will acquire such merits and virtues in present life and immeasurable and boundless merits and virtues in the future.”

(These great bodhisattvas will be protected by the Buddhas and other bodhisattvas.)

At that time, the long-lived sage Ananda thought to himself, “Today Heavenly Emperor Indra has spoken of and admired the superior merits and virtues of the fathomless prajna paramita. Is it due to his own talent of debate? Or is it because of the authoritative and mighty supernatural powers of the Thus-Come?”

The Heavenly Emperor could read Ananda’s mind, so said to him, “I have spoken of and admired the superior merits and virtues of the fathomless prajna paramita with the support of the Thus-Come’s authoritative and mighty supernatural powers.”

At that time, the Buddha said to Ananda, “Today Heavenly Emperor Indra has spoken of and admired the rare and unique merits and virtues of the fathomless prajna paramita not because of his own talent of debate, but because of the Thus-Come’s supernatural powers. Why? Human beings and heavenly beings cannot know the unusual merits and virtues of the fathomless prajna paramita.

“You must know, Ananda, as great bodhisattvas learn, reflect on, and cultivate the fathomless prajna paramita, all evil demons in this large threefold thousand-world wonder, ‘Will these great bodhisattvas regress to realize stream-entry effect, once-return effect, nonreturn effect, or arhat effect? Will they continue to pursue the unsurpassed, perfect, and universal bodhi?’

“Ananda, if the great bodhisattvas choose to stay with the fathomless prajna paramita, the evil demons will be extremely worried and painful; they will be trembling and shaking in body and mind as if they were shot by poison arrows. Furthermore, Ananda, when the great bodhisattvas practice the fathomless prajna paramita, the demons will make various transformed horrible things, such as knives, swords, evil beasts, poisonous snakes, or fierce fires that explode with red hot flames overwhelming from all directions to scare these bodhisattvas, hoping that they will get lost in the pursuit of great bodhi, regress in cultivation, and lose concentrative mind to frustrate and hinder them from the realization and attainment of the unsurpassed, perfect, and universal bodhi.”

(The Buddha cautioned that great bodhisattvas seeking profound prajna paramita may encounter obstacles from devils, though this does not affect all of them.)

At that time, the venerable sage Ananda respectfully inquired of the Buddha, “World-Honored One, do all great bodhisattvas encounter obstacles from devils while practicing the profound prajna paramita, or are there instances in which such hindrances do not occur?”

The Buddha replied, “Not all great bodhisattvas will be hindered by evil demons when practicing the fathomless prajna paramita. Some will be hindered, and some not.”

The long-lived sage Ananda asked the Buddha again, “World-Honored One, what kinds of great bodhisattvas will be hindered by evil demons when practicing the

fathomless prajna paramita, and who will not be hindered?”

The Buddha replied to Ananda, “Some great bodhisattvas in their previous lives did not believe in or understand the fathomless prajna paramita upon hearing it; they rather slandered it. These same great bodhisattvas, when practicing the fathomless prajna paramita in present life, will be disturbed and harassed by evil demons. If great bodhisattvas heard the fathomless prajna paramita in past lives, deeply believed in and understood it, and did not slander it, then they will not be disturbed or harassed by evil demons while practicing the fathomless prajna paramita in present life.

(The Buddha continued to teach Ananda who will be and who will not be hindered by demons.)

“Furthermore, Ananda, upon hearing the fathomless prajna paramita in past lives, some great bodhisattvas hesitated and wondered if the fathomless prajna paramita really existed, then they will be disturbed or harassed by evil demons when practicing the fathomless prajna paramita in present life. If great bodhisattvas heard the fathomless prajna paramita in their past lives and were not hesitant and skeptical, but definitely believed that the fathomless prajna paramita was existent, then in present life they will not be disturbed or harassed by evil demons when practicing the fathomless prajna paramita.

“Furthermore, Ananda, some great bodhisattvas have stayed away from virtuous friends and are absorbed by not virtuous ones, so they do not hear the fathomless prajna paramita. Because they do not hear the fathomless prajna paramita, they cannot understand it, and thus cannot cultivate it. Because they do not cultivate it, they cannot realize and attain the fathomless prajna paramita as it really is. These great bodhisattvas will be disturbed or harassed by evil demons when practicing the fathomless prajna paramita. Some great bodhisattvas have always stayed with the

virtuous friends and are not absorbed by not virtuous friends, so they enjoy listening to the fathomless prajna paramita. Because of this reason, they can understand it. Because they understand prajna paramita, they are able to cultivate it. Because they cultivate it, they are able to realize and attain the fathomless prajna paramita as it really is. These great bodhisattvas will not encounter disturbance or harassment from evil demons when they practice the fathomless prajna paramita.

“Furthermore, Ananda, if great bodhisattvas stay far away from prajna paramita and accept and admire fake dharma, they will be disturbed and harassed by evil demons when practicing the fathomless prajna paramita. If great bodhisattvas stay closely with prajna paramita and do not accept or admire fake dharma, they will not be disturbed and harassed by evil demons when practicing the fathomless prajna paramita.

“Furthermore, Ananda, if great bodhisattvas stay far away from prajna paramita and slander and argue against genuine exquisite dharma, the demons will think, ‘These bodhisattvas are my comrades. Because they slander and argue against real exquisite dharma, immeasurable good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle will follow and ape them, thus also slander and argue against the real exquisite dharma. Because of this cause and condition, my wish will be fulfilled.’ Although these good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle are determined to diligently cultivate virtuous dharmas, they themselves will fall into the stage of voice-hearer or self-enlightened; they will also make others fall into these stages. Ananda, you must know that these great bodhisattvas will be disturbed and harassed by evil demons when practicing the fathomless prajna paramita. Some great bodhisattvas have stayed closely with prajna paramita. They not only believe in, accept, and admire real exquisite dharma themselves, but also assist immeasurable good gentlemen, gentlewomen, and so forth

dwelling in the bodhisattva vehicle to accept, believe in, and admire real exquisite dharma. The evil demons then will be very worried. Even if these good gentlemen, gentlewomen, and so forth do not diligently cultivate virtuous dharmas, they will not fall into the stage of voice-hearer or self-enlightened one, nor allow others to do so. They definitely will realize and attain the unsurpassed, perfect, and universal bodhi. You must know, Ananda, these great bodhisattvas will not be disturbed and harassed by evil demons when they practice the fathomless prajna paramita.

“Furthermore, Ananda, upon hearing the fathomless sutras of prajna paramita, some great bodhisattvas think, ‘Prajna paramita is extremely profound; it is too difficult to see and be awakened to. What is the use for me to lecture on, hear, accept, embrace, read, recite, reflect on, cultivate diligently and attentively, write, and disseminate it? I cannot figure out and understand its origin and ultimate meaning, let alone those less smart ones.’ As numberless good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle hear this, they will be frightened and scared, and will regress from the pursuit of the unsurpassed, perfect, and universal bodhi. You must know, Ananda, these great bodhisattvas will be disturbed and harassed by evil demons when practicing the fathomless prajna paramita. If great bodhisattvas hear the teachings of the fathomless sutras of prajna paramita and say, ‘Prajna paramita is very profound; it is too difficult to see and be awakened to. If we do not lecture on, hear, accept, embrace, read, recite, reflect on, cultivate diligently and attentively, write, and disseminate it, there will be no way to realize and attain the unsurpassed, perfect, and universal bodhi.’ When immeasurable good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle hear this, they will rejoice, jump, and dance. They thus will be determined to hear, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, cultivate diligently, lecture for others on, write, and disseminate it. They will realize the unsurpassed, perfect, and universal bodhi quickly. You must

know, Ananda, these great bodhisattvas will not be disturbed and harassed by evil demons when practicing the fathomless prajna paramita.

“Furthermore, Ananda, some great bodhisattvas are proud of the merits and virtues they possess and think that they can rely on them, so they look down on other great bodhisattvas, and say, ‘I can cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, but you cannot. I can dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, but you cannot. I can dwell peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, but you cannot. I can dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, but you cannot. I can cultivate the four meditations, four immeasurable minds, and four formless concentrations, but you cannot. I can cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, but you cannot. I can 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, but you cannot. I can cultivate the liberation gates of emptiness, formlessness, and nonaspiration, but you cannot. I can cultivate the ten stages of

bodhisattva, but you cannot. I can dignify and purify Buddha lands and assist sentient beings to mature, but you cannot. I can contemplate and investigate the twelve links of dependent arising from two directions, but you cannot. I can cultivate the five eyes and six supernatural powers, but you cannot. I can 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, but you cannot. I can cultivate samatha and vipasyana, but you cannot. I can cultivate staying in correct mindfulness and dwelling in equanimity at all times, but you cannot. I can cultivate dharani gates and samadhi gates, but you cannot. I can cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, but you cannot. I can contemplate and investigate particular forms and common forms of all dharmas, but you cannot. I can cultivate all great bodhisattva actions, but you cannot. I can cultivate the unsurpassed, perfect, and universal bodhi of the Buddhas, but you cannot.' The demons are happy to see this, so they jump and dance, and say, 'These great bodhisattvas are my good companions. They will continue to reincarnate in birth and death in endless future.' Ananda, you must know that these great bodhisattvas will be disturbed and harassed by evil demons when they practice the fathomless prajna paramita. Some great bodhisattvas do not think that their merits and virtuous roots are powerful enough for them to rely on, and do not look down on others bodhisattvas. Although they have cultivated various virtuous dharmas diligently, they are not attached to the forms of these virtuous dharmas. Ananda, you must know that these great bodhisattvas will not be disturbed and harassed by evil demons when they practice the fathomless prajna paramita.

(Some bodhisattvas are arrogant and some are not. The former ones may encounter demonic hindrances.)

“Furthermore, Ananda, some great bodhisattvas are proud that they are popular and well known, so they look down on other bodhisattvas. They overestimate themselves and treat others with contempt. They do not possess the behaviors and characteristics of nonregressive great bodhisattvas, but they boast about themselves and insult others, ‘You do not have the name of a bodhisattva, but I do.’ Because of their arrogance, they despise and slander others. When seeing this, the demons think, ‘These bodhisattvas are going to fill our palaces. They will lead more sentient beings to hells, the realm of animal, or the realm of ghosts.’ The demons then transfer some supernatural powers to these bodhisattvas to strengthen their abilities of debate, so they can attract more sentient beings to believe demons’ statement. These sentient beings will produce more vexations because of upside-down thinking; their actions of body, speech, and mind will bring about undesirable effects of decay and destruction. Because of this cause and condition, the population of three bad destinies increases and demons’ palaces and lands are filled with sentient beings. The demons now rejoice and jump and dance because they can do whatever they like. Ananda, you must know that these great bodhisattvas will be disturbed and harassed by evil demons when they practice the fathomless prajna paramita. Conversely, if great bodhisattvas do not rely on reputation, do not look down on the bodhisattvas who have diligently cultivated virtuous roots, do not overstate their own merits and virtues and disdain and slander others, and are aware of all kinds of demonic tricks and hindrances, then Ananda, you must know that these great bodhisattvas will not be disturbed or harassed by evil demons when they practice the fathomless prajna paramita.

“Furthermore, Ananda, upon seeing that great bodhisattvas and voice-hearer path practitioners argue against, slander, and insult each other, or great bodhisattvas and self-enlightenment bodhi practitioners argue against, slander, and insult each

other, the evil demons think, ‘These good gentlemen have been far away from the unsurpassed, perfect, and universal bodhi, but they are getting close to hells, the realm of animals, or the realm of ghosts. Why? The path of bodhi has no argument, insult, and slander, while hells, the realm of animals, and the realm of ghosts have many arguments, insults, and slanders.’ After having this thought, the demons rejoiced, jumped, and danced. You must know, Ananda, these great bodhisattvas will be disturbed and harassed by evil demons when they practice the fathomless prajna paramita. If, on the other hand, the great bodhisattvas do not argue, slander, and insult with the voice-hearer path practitioners or the self-enlightenment bodhi practitioners; rather, they expediently guide these two kinds of practitioners to pursue the great vehicle or encourage them to cultivate the virtuous dharmas of their own vehicles, then these great bodhisattvas will not be disturbed and harassed by demons when they practice the fathomless prajna paramita.

“Furthermore, Ananda, upon seeing that great bodhisattvas and good gentlemen, gentlewomen, and so forth pursuing the unsurpassed, perfect, and universal bodhi argue against, slander, and insult each other, the evil demons think, ‘These two groups of bodhisattvas have been far away from the unsurpassed, perfect, and universal bodhi, but they are getting close to hells, the realm of animals, and the realm of ghosts. Why? The path of bodhi has no argument, insult, or slander, while hells, the realm of animals, and the realm of ghosts have many arguments, insults, and slanders.’ After having this thought, the demons rejoiced, jumped, and danced. You must know, Ananda, these great bodhisattvas will be disturbed and harassed by evil demons when they practice the fathomless prajna paramita. If, on the other hand, the great bodhisattvas do not argue, slander, and insult with the good gentlemen, gentlewomen, and so forth who are pursuing the unsurpassed, perfect, and universal bodhi; rather, they encourage and teach each other to diligently cultivate virtuous

dharma to realize and attain the perfect knowledge of all perfect knowledge quickly, then these great bodhisattvas will not be disturbed and harassed by the demons when they practice the fathomless prajna paramita.

“You must know, Ananda, if the bodhisattvas, who have not been conferred the prophecy of nonregression, slander and insult the bodhisattvas, who have been conferred the prophecy of nonregression, the former ones will regress in cultivating superior virtuous actions. Consequently, they are unable to stay with virtuous friends, while instead suffer severely in birth and death for a long time, even for many kalpas. If they feel regretful and sincerely repent of their wrongdoings, and their pursuit of great bodhi endures, they should cultivate superior actions with more efforts until the merits and virtues they lost can be compensated.”

At that time, the long-lived sage Ananda asked the Buddha, “World-Honored One, how long will the great bodhisattvas drift and suffer in birth and death because of their negative minds? Is it possible to be relieved halfway? How many kalpas of diligent work will these great bodhisattvas spend to make up for the superior actions lost? Is it possible for them to return to their previous position?”

The Buddha replied to Ananda, “I have taught the ways for bodhisattvas, self-enlightened ones, and voice-hearers to repent of wrongdoings and make compensation. Ananda, if the great bodhisattvas who have not been conferred the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi do harm to the great bodhisattvas who have been conferred the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and argue against, disdain, slander, and insult them, and after that, they have no shame and their hatred continues, then there will be no relief for them halfway; they will have to drift in many kalpas in suffering of birth and death without staying with virtuous friends. If they do not fully abandon the pursuit of great bodhi, they will have to

diligently cultivate superior actions for many kalpas to make up for the merits and virtues they lost. If the great bodhisattvas who have not been conferred the prophecy of nonregression do harm to the great bodhisattvas who have been conferred the prophecy of nonregression by arguing against, slandering, and insulting them, while after that, they have shame and their hatred discontinues, and further repent of their wrong actions and think, ‘I have already obtained the human body that is very difficult to obtain, how can I do things so wrong to lose great virtuous benefits? I should bring benefits to all sentient beings, how can I do things contrary to this? I should serve all sentient beings as a servant, how can I disdain, slander, and insult them? I should now accept beating and scolding by all sentient beings, how can I fight back with violent words and actions? I should harmonize all sentient beings to make them respect and love each other, how can I argue with them with rude and vicious words? I should be patient to serve as roads or bridges for all sentient beings and let them tread on me every day, how can I insult them instead? I should aspire to the unsurpassed, perfect, and universal bodhi to relieve all sentient beings from the severe suffering in birth and death so they can attain ultimate peace and happiness in nirvana, how can I bring them painfulness instead? I should act as an idiot, dumb, deaf, or blind, and from now on until endless future I should treat all sentient beings without differentiation. If they want to cut my head, hands, feet, and so forth off, I will not have a tiny thought of hatred, so that my aspiration to the unsurpassed, perfect, and universal enlightenment will not be ruined and my pursuit of the perfect knowledge of all perfect knowledge will not be hindered.’ You must know, Ananda, these great bodhisattvas can be relieved halfway by repenting of their sins and making up for the loss of the virtuous merits; they will not need to reincarnate in birth and death for kalpas, and will not be disturbed and harassed by demons when practicing the fathomless prajna paramita.

(The Buddha taught how great bodhisattvas repent with sincere determination and humility to return to the right path of cultivating prajna paramita.)

“You must know, Ananda, great bodhisattvas should not have connection with the practitioners of voice-hearer vehicle or self-enlightenment vehicle. If they have had connection, they should not live with them. If they have lived with them, they should not discuss with them when making decision. Why? If they discuss with them when making decision, it is very likely that they will burst out arguing angrily and speaking rude and vicious words, but a great bodhisattva should not be angry or speak rude and vicious words. Why? Great bodhisattvas should think, ‘I am pursuing the unsurpassed, perfect, and universal bodhi in order to relieve sentient beings from suffering of birth and death and bring ultimate benefits, happiness, and peace to them. How can I elicit and bring evil things to them?’ You must know, Ananda, if sentient beings have anger and hatred toward sentient beings and speak harshly to them, their pursuit of the perfect knowledge of all perfect knowledge will be hindered, and boundless dharmas of superior actions will be ruined. Therefore, if great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, they should not treat sentient beings with anger and hatred, or speak harshly to them.”

(The Buddha taught about the harmful results produced by hatred and anger.)

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Chapter 55

Skillful and Expedient Learning

Section 2

(In the First Assembly)

At that time, Ananda asked the Buddha, “World-Honored One, how should bodhisattvas behave when they live with other bodhisattvas?”

The Buddha replied to Ananda, “They should view other bodhisattvas as their teachers when they live together. Why? They should think, ‘They are my genuine virtuous friends and good companions, who ride the same ship with me. We are learning same dharmas in the same place and at the same time. I should learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as other bodhisattvas do. I should 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 as other bodhisattvas do. I should 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 as other bodhisattvas do. I should learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as other bodhisattvas do. I should learn the four meditations, four immeasurable minds, and four formless concentrations as other bodhisattvas do. I should learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as other bodhisattvas do. I should 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 as other bodhisattvas do. I should learn the liberation gates of emptiness, formlessness, and nonaspiration as other bodhisattvas do. I should learn the ten stages of bodhisattva as other bodhisattvas do. I should learn the five eyes and six supernatural powers as other bodhisattvas do. I should 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 as other bodhisattvas do. I should learn staying in correct mindfulness and dwelling in equanimity at all times as other bodhisattvas do. I should learn the dharani gates and samadhi gates as other bodhisattvas do. I should learn to

dignify and purify Buddha lands and assist sentient beings to mature as other bodhisattvas do. I also should learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as other bodhisattvas do.'

"They should further think, 'These bodhisattvas have taught me the path of the great bodhi; they are not only my real, virtuous company, but also my teacher. If they dwell in polluted thoughts and stay far away from the mindfulness in accordance with the perfect knowledge of all perfect knowledge, I will not learn from them. If they stay far away from polluted thoughts and stay close to the perfect knowledge of all perfect knowledge, I will learn from them.' You must know, Ananda, if great bodhisattvas can learn this way, their nutrition for attaining the bodhi will be well prepared soon. If great bodhisattvas can learn this way, they are learning with equality.'

(Responding to Ananda's question, the Buddha said that great bodhisattvas should treat other great bodhisattvas equally, viewing them as companies and virtuous friends.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the nature of equality for great bodhisattvas? Why are great bodhisattvas learning this way called learning with equality?"

The Buddha replied, "Well-Appearing One, internal emptiness is the nature of equality for great bodhisattvas; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 the natures of equality for great bodhisattva. If great bodhisattvas learn from emptiness, they are called learning with equality. Because of this learning, they will be able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of matter and the emptiness of the self-nature of matter are the nature of equality for great bodhisattvas; the emptiness of feeling, thinking, action, and consciousness and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, they are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the eye sphere and the emptiness of its self-nature are the nature of equality for great bodhisattva; the emptiness of the ear, nose, tongue, body, and conscious spheres and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the sight sphere and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the sound, smell, taste, touch, and mental-image spheres and the emptiness of their self-natures are also the nature of equality for great bodhisattva. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the eye realm and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the ear, nose, tongue, body, and conscious realms and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the sight realm and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the sound, smell, taste, touch, and mental-image realms and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the eye consciousness realm and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the eye contact and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the ear, nose, tongue, body, and conscious contacts and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great

bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the feelings produced by eye contact and the emptiness of their self-natures are the nature of equality for great bodhisattvas; the emptiness of the feelings produced by ear, nose, tongue, body, and conscious contacts and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the earth realm and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the water, fire, wind, space, and consciousness realms and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of ignorance and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of giving paramita and the

emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of pure precept, forbearance, diligence, meditation, and prajna paramitas and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of internal emptiness and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness 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 and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of realness and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness 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 and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning

with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the noble truth of suffering and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the noble truth of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the four meditations and the emptiness of their self-natures are the nature of equality for great bodhisattvas; the emptiness of the four immeasurable minds and four formless concentrations and the emptiness of their self-natures are also the nature of equality for great bodhisattva. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the eight liberations and the emptiness of their self-natures are the nature of equality for great bodhisattvas; the emptiness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the four bases of mindfulness and the emptiness of their self-natures are the nature of equality for great

bodhisattvas; the emptiness of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the liberation gate of emptiness and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the liberation gates of formlessness and nonaspiration and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the stage of ecstasy and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the five eyes and the emptiness of their self-natures are the nature of equality for great bodhisattvas; the emptiness of the six supernatural powers and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from

this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the Buddha’s ten abilities and the emptiness of their self-natures are the nature of equality for great bodhisattvas; the emptiness 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 and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of staying in correct mindfulness and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of dwelling in equanimity at all times and the emptiness of its self-nature are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the perfect knowledge of everything and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of all dharani gates and the

emptiness of their self-natures are the nature of equality for great bodhisattvas; the emptiness of all samadhi gates and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the stream-entry effect and the emptiness of its self-nature are the nature of equality for great bodhisattvas; the emptiness of the once-return effect, nonreturn effect, and arhat effect and the emptiness of their self-natures are also the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the self-enlightenment bodhi and the emptiness of its self-nature are the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of all great bodhisattva actions and the emptiness of their self-natures are the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are able to realize the unsurpassed, perfect, and universal bodhi quickly.

“Furthermore, Well-Appearing One, the emptiness of the unsurpassed, perfect, and universal bodhi of the Buddhas and the emptiness of its self-nature are the nature of equality for great bodhisattvas. The great bodhisattvas learning from this emptiness are called learning with equality. Because of this learning, the great bodhisattvas are

able to realize the unsurpassed, perfect, and universal bodhi quickly.”

(Responding to Well-Appearing One’s question, the Buddha said that the emptiness of various dharmas, such as the five aggregates, six inner spheres, and so forth, various superior correct dharmas, and the effects of three vehicles, as well as the emptiness of the self-natures of all these dharmas are the nature of equality for great bodhisattvas. If great bodhisattvas learn from this emptiness, they are called learning with equality.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of matter, do they learn the perfect knowledge

of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn

for the sake of the original tranquility of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of

the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear, nose, tongue, body, and conscious realms, do they learning the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye realm, do they

learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sound, smell, taste, touch and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect

knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear consciousness, nose

consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge?

If great bodhisattvas learn for the sake of the nonarising of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge?

If great bodhisattvas learn for the sake of the nonextinction of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge?

If great bodhisattvas learn for the sake of the original tranquility of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear, nose, tongue, body,

and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the feelings produced by eye contact, do they learn the perfect knowledge of all

perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect

knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learning the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect

knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the water, fire, wind, space and conscious realms, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of action,

consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, reception, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of giving

paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion 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, do they learn the perfect knowledge of

all perfect knowledge? If great bodhisattvas learn for the sake of the departure of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they

learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion 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, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of dharma realm, dharma

nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the perfect knowledge of everything, do they learn

the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four

meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of

the extinction of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge?"

(Well-Appearing One asked Buddha that if great bodhisattvas learn for the sake of the exhaustion, departure, extinction, nonarising, nonextinction, original tranquility, and self-nature nirvana of various dharmas, including the five aggregates, six fundamental

components, and various superior holy dharmas, do they learn the perfect knowledge of all perfect knowledge?)

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Chapter 55

Skillful and Expedient Learning

Section 3

(In the First Assembly)

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, do they learn the perfect knowledge of all

perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the

four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the

original tranquility of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of exhaustion of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the stage of freedom from defilement, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If

great bodhisattvas learn for the sake of the nonextinction of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn

for the sake of the nonarising of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the Buddha’s ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion 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, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the Buddha’s ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of

Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the Buddha's ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the Buddha's ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the Buddha's ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the Buddha's ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the Buddha's ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four kinds of fearlessness, four unhindered understandings, and so forth,

and eighteen distinctive features of Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great

bodhisattvas learn for the sake of the nirvana self-nature of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the

nonextinction of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of all samadhi

gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the stream-

entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the

original tranquility of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect

knowledge? If great bodhisattvas learn for the sake of the nonarising of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of sentient beings, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of bodhisattvas, do they learn the perfect knowledge of all perfect

knowledge? If great bodhisattvas learn for the sake of the departure of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge?

“World-Honored One, if great bodhisattvas learn for the sake of the exhaustion of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of Thus-Comers, do they learn the perfect knowledge of all perfect knowledge?”

The Buddha said, “Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of matter, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of feeling, thinking, action, and consciousness, do they learn the perfect knowledge of all perfect knowledge?’

Well-Appearing One, what do you think about this? Does the realness of matter exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of feeling, thinking, action, and consciousness exhaust, extinguish, and terminate?”

Well-Appearing One replied, “No, World-honored One; no, Well-Gone One.”

The Buddha continued to say, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. Realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear, nose, tongue, body, and conscious spheres, do they

learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear, nose, tongue, body, and conscious spheres, do they learn the perfect knowledge of all perfect knowledge?’ Well-Apparent One, what do you think about this? Does the realness of the eye sphere exhaust, extinguish, and terminate?”

Well-Apparent One replied, “No, World-Honored One; no, Well-Gone One.”

The Buddha asked, “Well-Apparent One, what do you think about this? Does the realness of the ear, nose, tongue, body, and conscious spheres exhaust, extinguish, and terminate?”

Well-Apparent One replied, “No, World-Honored One; no, Well-Gone One.”

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for

the sake of the original tranquility of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sight sphere, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sound, smell, taste, touch, and mental-image spheres, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the sight sphere exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the sound, smell, taste, touch, and mental-image spheres exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the

ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear, nose, tongue, body, and conscious realms, do they learn the perfect knowledge of all perfect knowledge?’ Well-
 Appearing One, what do you think about this? Does the realness of the eye realm exhaust, extinguish, and terminate?’”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the ear, nose, tongue, body, and conscious realms exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for

the sake of the nonarising of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sight realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the sound, smell, taste, touch, and mental-image realms, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the sight realm exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the sound, smell, taste, touch, and mental-image realms exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor

can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and

conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye consciousness realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the eye consciousness realm exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the ear, nose, tongue,

body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the eye contact exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the ear, nose, tongue, body, and conscious contacts exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the

feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the feelings produced by eye contact, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the feelings produced by ear, nose, tongue, body, and conscious contacts, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the feelings produced by eye contact exhaust, extinguish, and terminate?’

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the water, fire, wind, space, and consciousness realms,

do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the earth realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the water, fire, wind, space, and consciousness realms, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the earth realm exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the water, fire, wind, space, and consciousness realms exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the

sake of the original tranquility of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of ignorance, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the self-nature of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of ignorance exhaust, extinguish, and terminate?’

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death exhaust, extinguish, and terminate?’

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.”

Fascicle 340

Chapter 55

Skillful and Expedient Learning

Section 4

(In the First Assembly)

The Buddha said, “Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of pure precept, forbearance, diligence, meditation, and prajna

paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of pure precept, forbearance, diligence, meditation, and prajna paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of giving paramita, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of pure precept, forbearance, diligence, meditation, and prajna paramitas, do they learn the perfect

knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of giving paramita exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of pure precept, forbearance, diligence, meditation, and prajna paramitas exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion 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, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of

the departure of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of internal emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, do they learn the perfect knowledge of all perfect knowledge?’

Well-Appearing One, what do you think about this? Does the realness of internal emptiness exhaust, extinguish, and terminate?”

Well-Appearing One replied, “No, World-Honored One; no, Well-Gone One!”

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion 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, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of

realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of realness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of dharma realm, dharma nature, and so forth, and the realm of the inconceivable, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of realness exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of dharma realm, dharma nature, and so forth, and the realm of the inconceivable exhaust, extinguish, and terminate?”

Well-Appearing One replied: “No, World-honored One; no, Well-Gone One.”

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the

noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the noble truth of suffering, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, do they learn the perfect knowledge of all perfect knowledge?' Well-Appearing One, what do you think about this? Does the realness of the noble truth of suffering exhaust, extinguish, and terminate?"

Well-Appearing One replied, "No, World-Honored One; no, Well-Gone One."

The Buddha asked, "Well-Appearing One, what do you think about this? Does the realness of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering exhaust, extinguish, and terminate?"

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the

four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four meditations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four immeasurable minds and four formless concentrations, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the four meditations exhaust, extinguish, and terminate?’”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the four immeasurable minds and four formless concentrations exhaust, extinguish, and terminate?’”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your question, ‘If great bodhisattvas learn for the sake of the exhaustion of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original

tranquility of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eight liberations, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the eight liberations exhaust, extinguish, and terminate?”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the four correct endeavors, four bases of power, five roots, five powers,

seven factors for enlightenment, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four bases of mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the

four correct endeavors, four bases of power, and so forth, and noble eightfold path, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the four bases of mindfulness exhaust, extinguish, and terminate?’”

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

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the four correct endeavors, four bases of power, and so forth, and noble eightfold path exhaust, extinguish, and terminate?’”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, and terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of exhaustion of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the

extinction of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the liberation gate of emptiness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the liberation gates of formlessness and nonaspiration, do they learn the perfect knowledge of all perfect knowledge?’ Well-Apparent One, what do you think about this? Does the realness of the liberation gate of emptiness exhaust, extinguish, and terminate?’

Well-Apparent One replied, “No, World-Honored One; no, Well-Gone One.”

The Buddha asked, “Well-Appearing One, what do you think about this? Does the realness of the liberation gates of formlessness and nonaspiration exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If

great bodhisattvas learn for the sake of the nonarising of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the stage of ecstasy, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud, do they learn the perfect knowledge of all perfect knowledge?' Well-Appearing One, what do you think about this? Does the realness of the stage of ecstasy exhaust, extinguish, and terminate?"

Well-Appearing One replied, "No, World-Honored One; no, Well-Gone One."

The Buddha asked, "Well-Appearing One, what do you think about this? Does the realness of the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud exhaust, extinguish, and terminate?"

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the five eyes, do they learn the perfect

knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the five eyes, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the six supernatural powers, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the five eyes exhaust, extinguish, and terminate?”

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

The Buddha asked again, “Well-Appearing One, what do you think about this? Does the realness of the six supernatural powers exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the Buddha’s ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion 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, do they learn the perfect

knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the
 departure of the Buddha's ten abilities, do they learn the perfect knowledge of all
 perfect knowledge? If great bodhisattvas learn for the sake of the departure of the four
 kinds of fearlessness, four unhindered understandings, and so forth, and eighteen
 distinctive features of Buddha's wisdom and power, do they learn the perfect
 knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the
 extinction of the Buddha's ten abilities, do they learn the perfect knowledge of all
 perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the
 four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen
 distinctive features of Buddha's wisdom and power, do they learn the perfect
 knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the
 nonarising of the Buddha's ten abilities, do they learn the perfect knowledge of all
 perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the
 four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen
 distinctive features of Buddha's wisdom and power, do they learn the perfect
 knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the
 nonextinction of the Buddha's ten abilities, do they learn the perfect knowledge of all
 perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the
 four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen
 distinctive features of Buddha's wisdom and power, do they learn the perfect
 knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the
 original tranquility of the Buddha's ten abilities, do they learn the perfect knowledge
 of all perfect knowledge? If great bodhisattvas learn for the sake of the original
 tranquility of the four kinds of fearlessness, four unhindered understandings, and so
 forth, and eighteen distinctive features of Buddha's wisdom and power, do they learn
 the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the

sake of the nirvana self-nature of the Buddha's ten abilities, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, do they learn the perfect knowledge of all perfect knowledge?' Well-Appearing One, what do you think about this? Does the realness of the Buddha's ten abilities exhaust, extinguish, and terminate?"

Well-Appearing One replied, "No, World-Honored One; no, Well-Gone One."

The Buddha asked again, "Well-Appearing One, what do you think about this? Does the realness of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power exhaust, extinguish, and terminate?"

Well-Appearing One replied, "No, World-Honored One; no, Well-Gone One."

The Buddha said, "Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

"Well-Appearing One, as to your questions, 'If great bodhisattvas learn for the sake of the exhaustion of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of

staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of staying in correct mindfulness, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of dwelling in equanimity at all times, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of staying in correct mindfulness exhaust, extinguish, and terminate?’”

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

The Buddha asked again, “Well-Appearing One, what do you think about this? Does the realness of dwelling in equanimity at all times exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the perfect

knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the perfect knowledge of everything, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the perfect knowledge of everything exhaust, extinguish, and terminate?”

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

The Buddha asked again, “Well-Appearing One, what do you think about this? Does the realness of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of all

samadhi gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of all dharani gates, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of all samadhi gates, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of all dharani gates exhaust, extinguish, and terminate?”

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

The Buddha asked again, “Well-Appearing One, what do you think about this? Does the realness of all samadhi gates exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the exhaustion of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all

perfect knowledge? If great bodhisattvas learn for the sake of the extinction of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of stream-entry effect, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of once-return effect, nonreturn effect, and arhat effect, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of stream-entry effect exhaust, extinguish, and terminate?”

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

The Buddha asked again, “Well-Appearing One, what do you think about this? Does the realness of once-return effect, nonreturn effect, and arhat effect exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of self-enlightenment bodhi, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the self-enlightenment bodhi exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of all great bodhisattva actions, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of all great bodhisattva actions exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of the unsurpassed, perfect, and universal bodhi of the Buddhas, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of sentient beings, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of sentient beings, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of sentient beings exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor

can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.

“Well-Appearing One, as to your questions, ‘If great bodhisattvas learn for the sake of the exhaustion of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the departure of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the extinction of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonarising of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nonextinction of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the original tranquility of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of the nirvana self-nature of bodhisattvas, do they learn the perfect knowledge of all perfect knowledge?’ Well-Appearing One, what do you think about this? Does the realness of bodhisattvas exhaust, extinguish, and terminate?”

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

The Buddha said, “Well-Appearing One, if great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, realness does not exhaust, extinguish, or terminate, nor can it be realized. If great bodhisattvas learn realness this way, they do learn the perfect knowledge of all perfect knowledge.”

(Replying to Well-Appearing One’s questions, the Buddha said that the realness of all dharmas are without exhaustion, extinction, and termination; realness cannot be

realized either. If great bodhisattvas can learn realness as it really is, they do learn the perfect knowledge of all perfect knowledge. This implies that all dharmas do not arise or extinguish. Therefore, as great bodhisattvas cultivate toward realizing the perfect knowledge, they should not think whether various dharmas arise or not arise, extinguish or not extinguish, and so forth.)