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The Great Prajna Paramita Sutra

Volume 18

(Fascicles 341-360)

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

Master Xuanzang

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Fascicle 341

Chapter 55

Skillful and Expedient Learning

Section 5

(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 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?’ Well-Appearing One, what do you think about this? Does the realness of Thus-Comers 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 in 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 in this way, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. If they learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. If great bodhisattvas learn internal emptiness, external emptiness, and so forth, and emptiness of selfless selfness, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do 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. If great bodhisattvas learn realness, dharma realm, and so forth, and the realm of the inconceivable, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. If great bodhisattvas learn the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the four meditations, four immeasurable minds, and four formless concentrations. If great bodhisattvas learn the four meditations, four immeasurable minds, and four formless concentrations, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. If great bodhisattvas learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do 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. If great bodhisattvas learn the four bases of mindfulness, four correct endeavors,

and so forth, and noble eightfold path, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the liberation gates of emptiness, formlessness, and nonaspiration. If great bodhisattvas learn the liberation gates of emptiness, formlessness, and nonaspiration, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn 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. If great bodhisattvas learn the stage of ecstasy, the stage of freedom from defilements, and so forth, and stage of dharma cloud, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the five eyes and the six supernatural powers. If great bodhisattvas learn the five eyes and the six supernatural powers, they do learn the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do 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. If great bodhisattvas learn the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn staying in correct mindfulness and dwelling in equanimity at all times. If great bodhisattvas learn staying in correct mindfulness and dwelling in equanimity at all times, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. If great bodhisattvas learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn all dharani gates and all samadhi gates. If great bodhisattvas learn all dharani gates and all samadhi gates, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn all great bodhisattva actions. If great bodhisattvas learn all great bodhisattva actions, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the unsurpassed, perfect, and universal bodhi of the Buddhas. If great bodhisattvas learn the unsurpassed, perfect, and universal bodhi of the Buddhas, they do learn the perfect knowledge of all perfect knowledge.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will reach the perfect other shore of all kinds of learning. If great bodhisattvas

learn in this way, no heavenly demons or other-path practitioners will be able to do harm to them. If great bodhisattvas learn in this way, they will reach the bodhisattva stage of nonregression very soon. If great bodhisattvas learn in this way, they will go where all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have gone. If great bodhisattvas learn in this way, they will protect the dharma without doing anything upside down. If great bodhisattvas learn in this way, they will be able to get away from darkness. If great bodhisattvas learn in this way, they do learn the way of dignifying and purifying their own Buddha lands. If great bodhisattvas learn in this way, they do learn the way of assisting sentient beings to mature. If great bodhisattvas learn in this way, they will be able to dignify and purify Buddha lands as they should do. If great bodhisattvas learn in this way, they will be able to assist sentient beings to mature as they should do. If great bodhisattvas learn in this way, they will treat all with great loving-kindness and compassion. If great bodhisattvas learn in this way, they do learn the subtle and exquisite twelve categories in three steps for turnings the dharma wheel. If great bodhisattvas learn in this way, they do learn to relieve all sentient beings and guide them to the realm of nirvana without remainder. If great bodhisattvas learn in this way, they do learn the exquisite actions to make Buddha seeds never discontinue. If great bodhisattvas learn in this way, they do learn to open the gate of sweet nectar wide for sentient beings as the Buddhas have done. If great bodhisattvas learn in this way, they do learn to establish immeasurable, countless, and boundless sentient beings in the dharma of the three vehicles. If great bodhisattvas learn in this way, they do learn to demonstrate to all sentient beings the ultimate, tranquil unconditioned realm; they do learn the perfect knowledge of all perfect knowledge that inferior sentient beings are unable to learn. If great bodhisattvas learn in this way, they will be able to relieve all sentient beings

from birth, old age, illness, and death and allow them to cultivate and learn diligently what they should do.

(The Buddha taught Well-Appearing One that if great bodhisattvas can learn all superior virtuous dharmas based on the realization that the realness of all dharmas does not exhaust, extinguish, or terminate, nor can it be realized, then they do learn various superior dharmas. Because they can truly learn these superior dharmas, they do learn the perfect knowledge of all perfect knowledge. If they can do this, they will greatly benefit themselves and bring great benefits to all sentient beings.)

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will not fall in hells, the realm of animals, and the realm of ghosts. If great bodhisattvas learn in this way, they will not be reborn in borderlands or reborn as ones with shallow mind. If great bodhisattvas learn in this way, they will not be reborn in a family of candāla, pulkasa, poverty, or low class or in a livelihood not in accord with the precepts. If great bodhisattvas learn in this way, they will not be reborn as deaf, blind, or dumb; they will not be reborn with contracted hands and feet, incomplete limbs, bent back, epilepsy, or any filthy and ugly boils. If great bodhisattvas learn in this way, they will always have perfect family and associates in all future lives to come; they will have perfect appearances and physical features, speak solemnly and with authority, and will be respected and loved by people. If great bodhisattvas learn in this way, they will stay away from killing, stealing, adultery, lying, harsh speech, divisive speech, and filthy and nonsensical speech; they will stay away from greed, anger, and incorrect views. If great bodhisattvas learn in this way, they will not accept and absorb deluded incorrect dharmas, earn living by means of incorrect ways, and accept and absorb those who are used to violate precepts, embrace incorrect views, and slander correct dharma. If great bodhisattvas learn in this way, they will not be

reborn in the heaven of longevity in which pleasures abundant while wisdom is rare. Why? These great bodhisattvas have already achieved the powers of skillful expediency, and because of these powers, they are able to enter the meditations, the immeasurable mind, and the formless concentration frequently without being dominated by their powers when they are reborn. Being absorbed by the fathomless prajna paramita, they have attained skillful expediency and therefore are able to enter and get out of various concentrations freely without being dominated by their forces to be reborn in the heaven of longevity, they thus will not discard the cultivation of great bodhisattva actions.

"Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will attain the purity 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 definitely will not fall into the stage of voice-hearer or self-enlightened one."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if the original natures of all dharmas are pure, why do great bodhisattvas regain purity in various dharmas?"

The Buddha replied to Well-Appearing One. "You are right when you say that the original natures of all dharmas are pure. In the purity of the original self-natures of all dharmas, the great bodhisattvas diligently cultivate the fathomless prajna paramita and thoroughly understand it as it really is. They thus become free from sinking and stagnation and stay far away from attachment to all vexations. They thus are named regaining purity.

(The Buddha explained what is regaining purity made by great bodhisattvas.)

"Furthermore, Well-Appearing One, although the original natures of all dharmas are pure, the ordinary sentient beings do not know or see the truth, nor are they awakened to the truth. In order to assist the ordinary sentient beings to know, see, and become awakened to the truth, great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; 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; 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; and dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The great bodhisattvas also cultivate the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the 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 Buddha's ten

abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

"Well-Appearing One, as the great bodhisattvas learn the purity of the self-natures of all dharmas in this way, they will gain purity in immeasurable, countless, and boundless Buddha dharmas, such as 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. They will not fall into the stage of voice-hearer or self-enlightened one. They will know the characteristics and differences of the minds and behaviors of all sentient beings so well and so fully, so that they are able to reach the other shore of skillful expediency and assist sentient beings to realize and attain the purity of the self-natures of all dharmas.

(Although the original natures of all dharmas are pure, ordinary sentient beings cannot realize this truth. Great bodhisattvas thus learn and cultivate various Buddha dharmas to assist ordinary sentient beings to help them become enlightened.)

"You must know, Well-Appearing One, on this vast earth, gold, silver, and other jewels are buried in only very few spots, while sands, rocks, and rubbles can be found everywhere. The same are sentient beings; very few of them are dedicated to learning the fathomless prajna paramita, while many are only interested in the path of voice-hearer or the path of self-enlightened one.

"Well-Appearing One, you must know, in the realm of human beings, very few are dedicated to cultivating the actions leading to wheel-turning king, while much more of them are interested in the karmas leading to small kings. So are sentient beings. Very few of them are dedicated to cultivating the path of the perfect knowledge of all perfect knowledge, while many are interested in the path of voice-hearer or self-enlightened one.

"You must know, Well-Appearing One, many bodhisattvas are pursuing the unsurpassed, perfect, and universal bodhi, but only very few of them will attain the unsurpassed, perfect, and universal bodhi; most of them fall into the stage of voice-hearer or self-enlightened one.

"You must know, Well-Appearing One, the good gentlemen, gentlewomen, and so forth dwelling in bodhisattva vehicle definitely will be able to enter the stage of nonregression if they do not stay far away from the skillful expediency of the fathomless prajna paramita. If they stay far away from the skillful expediency of the fathomless prajna paramita, they certainly will regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, if great bodhisattvas would like to reach the bodhisattva stage of nonregression and become one of the nonregressive bodhisattvas, they should diligently cultivate and learn the skillful expediency of the fathomless prajna paramita.

(The Buddha said that many bodhisattvas are pursuing the unsurpassed bodhi, but only very few of them do not fall into the vehicle of voice-hearer or self-enlightened one. The great bodhisattvas who stay with the skillful expediency of prajna paramita will not regress and fall into the two small vehicles.)

"Furthermore, Well-Appearing One, if great bodhisattvas cultivate the expedient skillfulness of the fathomless prajna paramita in this way, they will never allow a mind correspondent with greed and stinginess, precept violation, anger and hatred, tiredness and laziness, restlessness, and wisdom abuse to arise. They will not allow a mind correspondent with greed, anger, ignorance, and arrogance, a mind correspondent without self-restraint, or a mind with fallacy and mistakes to arise. They will not allow a mind attached to the forms of matter, feeling, thinking, action, and consciousness to arise. They will not allow a mind attached to the forms of the eye, ear, nose, tongue, body, and conscious spheres to arise. They will not allow a mind attached to the forms of the sight, sound, smell, taste, touch, and mental-image spheres to arise. They will not allow a mind attached to the forms of the eye, ear, nose, tongue, body, and conscious realms to arise. They will not allow a mind attached to the forms of the sight, sound, smell, taste, touch, and mental-image realms to arise. They will not allow a mind attached to the forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms to arise. They will not allow a mind attached to the forms of the eye, ear, nose, tongue, body, and conscious contacts to arise. They will not allow a mind attached to the forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts to arise. They will not allow a mind attached to the forms of the earth, water, fire, wind, space, and consciousness realms to arise. They will not allow a mind attached to the forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death to arise. They will not allow a mind attached to the forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to arise. They will not allow a mind attached to the forms of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space,

emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature to arise. They will not allow a mind attached to the forms of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable to arise. They will not allow a mind attached to the forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering to arise. They will not allow a mind attached to the forms of the four meditations, four immeasurable minds, and four formless concentrations to arise. They will not allow a mind attached to the forms of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations to arise. They will not allow a mind attached to the forms of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path to arise. They will not allow a mind attached to the forms of the liberation gates of emptiness, formlessness, and nonaspiration to arise. They will not allow a mind attached to the forms 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 to arise. They will not allow a mind attached to the forms of the five eyes and six supernatural powers to arise. They will not allow a mind attached to the forms of the Buddha’s ten abilities, four kinds of fearlessness, four

unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power to arise. They will not allow a mind attached to the forms of staying in correct mindfulness and dwelling in equanimity at all times to arise. They will not allow a mind attached to the forms of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena to arise. They will not allow a mind attached to the forms of all dharani gates and all samadhi gates to arise. They will not allow a mind attached to the forms of stream-entry effect, once-return effect, nonreturn effect, and arhat effect to arise. They will not allow a mind attached to the forms of all great bodhisattva actions to arise. They will not allow a mind attached to the forms of the unsurpassed, perfect, and universal bodhi of the Buddhas to arise.

(The Buddha further taught that if great bodhisattvas can stay on cultivating and learning expedient skillfulness of fathomless prajna paramita, they will not let the minds correspondent with negative karmas and the minds attached to the forms of various superior dharmas arise; both negative karmas and even attachment to positive karmas are not allowed.)

"Why? Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they do not see any dharma attainable. Because no dharma is attainable, the mind of attachment to the forms of matter and so forth will not arise.

"Furthermore, Well-Appearing One, if great bodhisattvas cultivate and learn the fathomless prajna paramita in this way, they will be able to absorb, assemble, and guide all paramitas. Why? In the fathomless prajna paramita, all paramitas are contained. Well-Appearing One, in the incorrect view of regarding one's body as real

and permanent, sixty-two incorrect views are contained; similarly, the fathomless prajna paramita contains all paramitas. Well-Appearing One, it is like a dying person, whose fundamental root of life extinguishes preceding all other roots. So does the fathomless prajna paramita, which disappears preceding all other paramitas. Therefore, Well-Appearing One, if great bodhisattvas would like to go to the ultimate other shore of all paramitas, they should cultivate and learn diligently the fathomless prajna paramita.

(All paramitas are contained in prajna paramita, which is the essential core of all paramitas.)

"You must know, Well-Appearing One, if great bodhisattvas cultivate and learn the fathomless prajna paramita in this way, they will be the uppermost ones among all sentient beings. Why? Well-Appearing One, these great bodhisattvas can cultivate and learn the unsurpassed dharma.

"Furthermore, Well-Appearing One, what do you think about this? Are sentient beings in the large threefold thousand-world many?"

Well-Appearing One replied, "They are many, World-Honored one; they are many, Well-Gone One. The sentient beings in the continent of Jambudvipa are countless, let alone the ones in the large threefold thousand-world."

The Buddha said, "Well-Appearing One, suppose that the sentient beings in the large threefold thousand-world are born as human beings and realize the unsurpassed, perfect, and universal bodhi simultaneously. In the meantime, some good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle make most wonderful clothing, drinks, food, beds, bedding, medicines, and other living

supplies as offerings respectfully to esteem and acclaim all these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Will these good gentlemen, gentlewomen, and so forth be much blessed because of this cause and condition?"

Well-Appearing One replied, "They will be very much blessed, World-Honored One; they will be very much blessed, Well-Gone One."

The Buddha said, "Well-Appearing One, if the good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle can hear, listen to, accept, embrace, read, recite, write, reflect on, cultivate and learn the fathomless prajna paramita, then the blessings gained by them will be much more than the former ones by numberless and countless times. Why? Well-Appearing One, the fathomless prajna paramita has great justice and benefits; it enables great bodhisattvas to elicit the unsurpassed, perfect, and universal bodhi quickly; it is more powerful than all virtuous roots acquired by them previously. Therefore, Well-Appearing One, if great bodhisattvas would like to become the uppermost ones among all sentient beings, they should learn the fathomless prajna paramita. If great bodhisattvas would like to universally benefit all sentient beings, become the leaders of all sentient beings, and benefit them by serving as rescuers, protectors, refuges, homes, eyes, bright lights, correct path, and nirvana for those in need, they should learn this fathomless prajna paramita. If great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, practice at the same spiritual level of the Buddhas, play where the Buddhas play, roar as the great lion of the Thus-Comer roars, beat the unsurpassed dharma drum of the Buddhas, strike the unsurpassed dharma bell of the Buddhas, blow the unsurpassed dharma shell of the Buddhas, ascend to sit on the unsurpassed dharma throne of the Buddhas, lecture on the unsurpassed dharma meanings of the Buddhas, remove the

net of puzzles of all sentient beings, enter the dharma realm of nectar of the Buddhas, and receive and enjoy the subtle and exquisite dharma pleasure of the Buddhas, they should learn this fathomless prajna paramita.

(The Buddha said that great bodhisattvas should learn the fathomless prajna paramita if they would like to achieve such broad, great, and wonderful things to universally benefit sentient beings.)

"Furthermore, Well-Appearing One, if great bodhisattvas cultivate and learn the fathomless prajna paramita in this way, all merits, virtues, and virtuous roots beyond their imagination will come true."

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, when great bodhisattvas cultivate and learn the fathomless prajna paramita, can they also obtain the merits, virtues, and virtuous roots belonging to voice-hearers and self-enlightened ones?"

The Buddha replied, "Well-Appearing One, these great bodhisattvas can also acquire the merits, virtues, and virtuous roots belonging to voice-hearers and self-enlightened ones, but they will not dwell in or be attached to them. After correct contemplation and investigation based on superior knowledge and views, the great bodhisattvas will go beyond the level of voice-hearer and self-enlightened one easily and enter onto the bodhisattva path of nonarising. All merits, virtues, and virtuous roots will come true for these great bodhisattvas.

(In addition to the merits and virtues belonging to bodhisattva vehicle, great bodhisattvas can also acquire the merits and virtues belonging to voice-hearers or self-enlightened ones without dwelling in them; they will rather go beyond them.)

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will get very close to the perfect knowledge of all perfect knowledge and realize the unsurpassed, perfect, and universal bodhi before long.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will be able to serve as a genuine field of bliss for all heavenly beings, human beings, asuras, and so forth in the worlds.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will transcend the fields of bliss for sramanas, celibacy practitioners, voice-hearers, and self-enlightened ones of the world, and will realize and attain the perfect knowledge of all perfect knowledge soon.

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will never abandon or stay away from prajna paramita wherever they are reborn; they will practice prajna paramita constantly.

“Furthermore, Well-Appearing One, if great bodhisattvas cultivate and learn the fathomless prajna paramita in this way, you must know that they must have attained nonregression in the pursuit of the perfect knowledge of all perfect knowledge and have stayed far away from the stages of voice-hearer and self-enlightened one; they are very close to the unsurpassed, perfect, and universal bodhi.

(The Buddha emphasized that many other merits and virtues will be gained by the great bodhisattvas who can cultivate and learn prajna paramita based on expedient skillfulness.)

"Furthermore, Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita and think, 'This is prajna paramita. This is the time of cultivating prajna paramita. This is the place of cultivating prajna paramita. I can cultivate the fathomless prajna paramita. Because of the fathomless prajna paramita, I can abandon what should be abandoned and realize and attain the perfect knowledge of all perfect knowledge.' If they practice the fathomless prajna paramita in this way, they do not practice the fathomless prajna paramita, nor do they really understand the fathomless prajna paramita. The great bodhisattvas should not think, 'This is prajna paramita. This is the time when prajna paramita is cultivated. This is the place where prajna paramita is cultivated. It is prajna paramita that one should learn and cultivate to get far away from vexations and obstacles. This is the unsurpassed, perfect, and universal bodhi realized by prajna paramita.' But they should think, 'This is not prajna paramita. This is not the time when prajna paramita is cultivated. This is not the place where prajna paramita is cultivated. This is not the one who cultivates prajna paramita. It is not because of prajna paramita that one can get rid of vexations and obstacles. Why? It is because all dharmas dwell in realness, dharma realm, and reality; they are not different.' If they practice in this way, they do practice prajna paramita."

(The Buddha provided guidance on distinguishing authentic prajna paramita practice from the inauthentic.)

Chapter 56

The Similes of Aspiration

Section 1

(In the First Assembly)

At that time, Heavenly Emperor Indra thought to himself, “If great bodhisattvas practice prajna paramita through the cultivation of meditation, diligence, forbearance, pure precept, and giving paramitas, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas 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 transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas 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, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate the four meditations, four immeasurable minds, and four formless concentrations, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas

cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If 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, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If 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, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate the five eyes and six supernatural powers, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If 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, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate staying in correct mindfulness and dwelling in equanimity at all times, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena, they will transcend all sentient beings, not to mention if

they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate all dharani gates and all samadhi gates, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate all great bodhisattva actions, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas cultivate the unsurpassed, perfect, and universal bodhi, they will transcend all sentient beings, not to mention if they can attain the unsurpassed, perfect, and universal bodhi.

"If sentient beings hear the name of the perfect knowledge of all perfect knowledge and thus can develop a deep belief in and understanding of it, they will gain many virtuous benefits and longest lifespan in human world, not to mention if they can initiate an aspiration to the unsurpassed, perfect, and universal enlightenment or can consistently hear the fathomless sutras of prajna paramita. If sentient beings can aspire to the unsurpassed, perfect, and universal enlightenment and hear the fathomless sutras of prajna paramita, other sentient beings will also be inspired by them to do so; the merits and virtues thus gained by them will be much more than those gained by heavenly beings, human beings, asuras, and so forth of the world."

The World-Honored One knew what Heavenly Emperor Indra thought, so he said, "Kausika, it is as you think."

Meanwhile, Heavenly Emperor Indra was so delighted, so he spread exquisite and fragrant heavenly flowers around the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and the great bodhisattvas. He made vows, "If good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle aspire to the pursuit of the unsurpassed, perfect, and universal bodhi, I will assist them

with all my virtuous roots and merits so they will quickly fulfill the pursuit of the unsurpassed Buddha dharma, the perfect knowledge of all perfect knowledge, the natural human dharma, the real flawless dharma, and the dharmas they would like to hear. If they decide to pursue the vehicle of voice-hearer or self-enlightened one, their wishes will also be fulfilled quickly."

After making these vows, he said to the Buddha, "World-Honored One, if good gentlemen, gentlewomen, and so forth dwelling in the bodhisattva vehicle have aspired to the pursuit of the unsurpassed, perfect, and universal bodhi, I will never allow a thought of letting them regress in the pursuit of the great bodhi to arise, or allow a thought of letting them disgusted of and thus stay far away from the unsurpassed, perfect, and universal bodhi and regress to the stage of voice-hearer or self-enlightened one to arise.

"World-Honored One, if great bodhisattvas have very keen interest in the unsurpassed, perfect, and universal bodhi, I wish their aspiration will become doubly intense so they will realize the unsurpassed, perfect, and universal bodhi soon. I wish these great bodhisattvas, after seeing various kinds of suffering in birth and death, would like to bring benefits and happiness to all heavenly beings, human beings, asuras, and so forth of the world and take a solid great vow, 'I have already delivered myself and ferried over the great ocean of birth and death, so I should further work diligently to rescue those who have not be ferried. I have already untied myself from the bondage of birth and death, so I should work hard to liberate those who are not liberated yet. I have already calmed myself down in the terrors of birth and death, so I should also work hard to soothe those who are not in rest. I have already realized the ultimate nirvana, so I should also work hard to assist those who have not yet realized nirvana.'

"World-Honored One, if good gentlemen, gentlewomen, and so forth joyfully participate in the merits and virtues of the novice bodhisattvas who have just begun to develop their aspiration, how much will these good gentlemen, gentlewomen, and so forth be blessed? If they do the same to the bodhisattvas who have held the aspiration for a long time, how much will these good gentlemen, gentlewomen, and so forth be blessed? If they do the same to the great bodhisattvas of nonregression, how much will these good gentlemen, gentlewomen, and so forth be blessed? If they do the same to the bodhisattvas who have reached the final phase before becoming a Buddha, how much will these good gentlemen, gentlewomen, and so forth be blessed?"

At that time, the Buddha replied to Heavenly Emperor Indra, "Kausika, the realm of the four continents is measurable, but the bliss caused by joyful participation is immeasurable. Furthermore, Kausika, the realm of the small thousand-world is measurable, but the bliss caused by joyful participation is immeasurable. Furthermore, Kausika, the realm of the medium thousand-world is measurable, but the bliss caused by joyful participation is immeasurable. Furthermore, Kausika, the realm of the large threefold thousand-world is measurable, but the bliss caused by joyful participation is immeasurable. Furthermore, Kausika, if we turn the entire large threefold thousand-world into an ocean, break a hair into one hundred small pieces, and use each of its points to dip the water of the ocean, we can measure how many drops of water there are in the ocean, but the bliss caused by joyful participation is immeasurable. Why? Kausika, it is because the bliss gained by these good gentlemen, gentlewomen, and so forth is boundless."

(The Buddha explained to Heavenly Emperor Indra that the bliss of joyful participation is immeasurable.)

In the meantime, Heavenly Emperor Indra said to the Buddha again, “World-Honored One, if sentient beings do not joyfully take a part in the superior merits, virtues, and virtuous roots of the bodhisattvas, we must know that these sentient beings are captivated and bewitched by demons; they are demons’ associates, or they were once in the realm of demons and then reborn in human world in present life. Why? As great bodhisattvas are pursuing the unsurpassed, perfect, and universal bodhi, all demonic armies, palaces, and their followers will be defeated and ruined if sentient beings joyfully join these great bodhisattvas and transfer all merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. World-Honored One, if sentient beings deeply respect and love the three gems of the Buddha, the dharma, and the sangha, they should joyfully take part in the merits, virtues, and virtuous roots of great bodhisattvas and transfer these merits and so forth toward the unsurpassed, perfect, and universal bodhi without thinking that they are one, two, or many. If they can do in this way, they will realize the unsurpassed, perfect, and universal bodhi quickly to deliver sentient beings and destroy demons’ followers.”

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, if good gentlemen, gentlewomen, and so forth extremely joyfully participate in the merits, virtues, and virtuous roots of bodhisattvas and further transfer them toward the unsurpassed, perfect, and universal bodhi, then these good gentlemen, gentlewomen, and so forth will be able to realize the unsurpassed, perfect, and universal bodhi quickly. They will fulfill various bodhisattva actions quickly and make offerings to all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. They will always encounter virtuous friends and hear the profound sutras of prajna paramita constantly. Because these good gentlemen,

gentlewomen, and so forth have achieved such merits, virtues, and virtuous roots, all heavenly beings, human beings, asuras, and so forth will always make offerings respectfully to esteem and acclaim them. These good gentlemen, gentlewomen and so forth will not see ugly sights, hear unpleasant sounds, smell bad odors, eat tasteless food, touch uncomfortable matters, or think about unreasonable dharmas. They will not stay far away from the Buddhas, the World-Honored Ones. Rather, they will travel from one Buddha land to the other to visit with Buddhas, plant virtuous roots, assist sentient beings to mature, and dignify and purify Buddha lands. Why? Kausika, these good gentlemen, gentlewomen, and so forth will be able to joyfully participate in and transfer the merits, virtues, and virtuous roots of novice great bodhisattvas toward the unsurpassed, perfect, and universal bodhi. They will joyfully participate in and transfer the merits, virtues, and virtuous roots accumulated by numberless, countless, and boundless great bodhisattvas, who have achieved the first stage, the second stage, and so forth, and the tenth stage, toward the unsurpassed, perfect, and universal bodhi. They will also joyfully participate in and transfer the merits, virtues, and virtuous roots accumulated by numberless, countless, and boundless great bodhisattvas who have reached the last phase before becoming a Buddha toward the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, the virtuous roots of these good gentlemen, gentlewomen, and so forth will increase. They will approach the unsurpassed, perfect, and universal bodhi quickly. After realizing and attaining the unsurpassed great bodhi, they will deliver numberless, countless, and boundless sentient beings and then enter nirvana without remainder.

(The Buddha further explained how good gentlepersons who participate in the merits and virtues of great bodhisattvas will greatly benefit in their cultivation and thus progress quickly toward the unsurpassed bodhi.)

"Therefore, Kausika, when good gentlemen, gentlewomen, and so forth joyfully participate in the merits, virtues, and virtuous roots of novice bodhisattvas and transfer the merits and so forth toward the unsurpassed, perfect, and universal bodhi, they should not be attached to the thinking that they are with the mind or apart from the mind. When they joyfully participate in the merits, virtues, and virtuous roots of the great bodhisattvas, who have aspired to the great bodhi for a long time, who have achieved nonregression, or who have reached the last phase of cultivation before becoming a Buddha, and transfer the merits and so forth toward the unsurpassed, perfect, and universal bodhi, they should not be attached to the thinking that they are with mind or apart from the mind. Without being attached to their joyful participation and transference, they will realize the unsurpassed, perfect, and universal bodhi quickly, so that they can deliver heavenly beings, human beings, asuras, and so forth and assist them to get rid of birth and death and attain the happiness of nirvana."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas realize the unsurpassed, perfect, and universal bodhi with an illusion-like mind?"

The Buddha replied by asking, "Well-Appearing One, what do you think about this? Have you seen the illusion-like mind of great bodhisattvas?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. I have never seen illusions or illusion-like mind."

The Buddha asked, "Well-Appearing One, what do you think about this? If there is no illusion or illusion-like mind, can the illusion-like mind realize the unsurpassed, perfect, and universal bodhi?"

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One, I have never seen any mind that is like illusions or not like illusions, not to mention the illusion-like mind that can realize the unsurpassed, perfect, and universal bodhi!”

The Buddha asked again, “Well-Appearing One, what do you think about this? If a dharma is apart from illusions and apart from illusion-like mind, can this dharma realize the unsurpassed, perfect, and universal bodhi?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. I have never seen any dharma that is apart from illusion or apart from illusion-like mind, not to mention the dharma apart from illusion or apart from illusion-like mind can realize the unsurpassed, perfect and universal bodhi.

“World-Honored One, as I have never seen the dharma with or apart from the mind, how can I say what dharmas are existent and what are nonexistent? All dharmas will be apart in the final analysis. If all dharmas are apart in the final analysis, we should not establish that the dharmas are existent or nonexistent. If we cannot establish the dharmas as existent or nonexistent, we should not say that one can realize the unsurpassed, perfect, and universal bodhi because no nonexistent dharma can realize the bodhi. Why? All dharmas are without nature; they are unattainable, and without contamination and purity. Why?

“World-Honored One, prajna paramita is apart in the final analysis, and meditation, diligence, forbearance, pure precept, and giving paramitas are also apart in the final analysis.

“World-Honored One, internal emptiness is apart in the final analysis, 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 apart in the final analysis.

"World-Honored One, realness is apart in the final analysis, 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 apart in the final analysis.

"World-Honored One, the noble truth of suffering is apart in the final analysis, and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also apart in the final analysis.

"World-Honored One, the four meditations are apart in the final analysis, and the four immeasurable minds and four formless concentrations are also apart in the final analysis.

"World-Honored One, the eight liberations are apart in the final analysis, and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also apart in the final analysis.

"World-Honored One, the four bases of mindfulness are apart in the final analysis, and the four correct endeavors, four bases of power, five roots, five powers,

seven factors for enlightenment, and noble eightfold path are also apart in the final analysis.

"World-Honored One, the liberation gate of emptiness is apart in the final analysis, and the liberation gates of formlessness and nonaspiration are also apart in the final analysis.

"World-Honored One, the stage of ecstasy is apart in the final analysis, 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 are also apart in the final analysis.

"World-Honored One, the five eyes are apart in the final analysis, and the six supernatural powers are also apart in the final analysis.

"World-Honored One, the Buddha's ten abilities are apart in the final analysis, 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 apart in the final analysis.

"World-Honored One, staying in correct mindfulness is apart in the final analysis, and dwelling in equanimity at all times is also apart in the final analysis.

"World-Honored One, the perfect knowledge of everything is apart in the final analysis, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also apart in the final analysis.

"World-Honored One, all dharani gates are apart in the final analysis, and all samadhi gates are also apart in the final analysis.

"World-Honored One, all great bodhisattva actions are apart in the final analysis.

"World-Honored One, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart in the final analysis.

"World-Honored One, the perfect knowledge of all perfect knowledge is apart in the final analysis.

"World-Honored One, if the dharmas are apart in the final analysis, they should not be cultivated, cast off, or activated. The fathomless prajna paramita is apart in the final analysis, so it should not elicit and activate all dharmas.

"World-Honored One, if the fathomless prajna paramita is apart in the final analysis, how can we say that great bodhisattvas can realize and attain the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita? World-Honored One, if the unsurpassed, perfect, and universal bodhi of the Buddhas is apart in the final analysis, how can a dharma apart attain a dharma apart? Therefore, it is unreasonable to say that prajna paramita will realize and attain the unsurpassed, perfect, and universal bodhi."

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Chapter 56

The Similes of Aspiration

Section 2

(In the First Assembly)

The Buddha said, “Well-Appearing One, excellent, excellent. It is as you say.

“Well-Appearing One, prajna paramita is apart in the final analysis; meditation, diligence, forbearance, pure precept, and giving paramitas are also apart in the final analysis.

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

“Well-Appearing One, realness is apart in the final analysis; dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are also apart in the final analysis.

“Well-Appearing One, the noble truth of suffering is apart in the final analysis; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also apart in the final analysis.

“Well-Appearing One, the four meditations are apart in the final analysis; the four immeasurable minds and four formless concentrations are also apart in the final analysis.

“Well-Appearing One, the eight liberations are apart in the final analysis; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also apart in the final analysis.

“Well-Appearing One, the four bases of mindfulness are apart in the final analysis; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also apart in the final analysis.

“Well-Appearing One, the liberation gate of emptiness is apart in the final analysis; the liberation gates of formlessness and nonaspiration are also apart in the final analysis.

“Well-Appearing One, the stage of ecstasy is apart in the final analysis; 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 apart in the final analysis.

“Well-Appearing One, the five eyes are apart in the final analysis; the six supernatural powers are also apart in the final analysis.

“Well-Appearing One, the Buddha’s ten abilities are apart in the final analysis; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are also apart in the final analysis.

“Well-Appearing One, staying in correct mindfulness is apart in the final analysis; dwelling in equanimity at all times is also apart in the final analysis.

“Well-Appearing One, the perfect knowledge of everything is apart in the final

analysis; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also apart in the final analysis.

"Well-Appearing One, all dharani gates are apart in the final analysis; all samadhi gates are also apart in the final analysis.

"Well-Appearing One, all great bodhisattva actions are apart in the final analysis.

"Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart in the final analysis.

"Well-Appearing One, the perfect knowledge of all perfect knowledge is apart in the final analysis.

"Well-Appearing One, because prajna, meditation, diligence, forbearance, pure precept, and giving paramitas are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, because 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 apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, because 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 apart in the final analysis, great bodhisattvas

are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the four meditations, four immeasurable minds, and four formless concentrations are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because 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 apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the liberation gates of emptiness, formlessness, and nonaspiration are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because 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 are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the five eyes and the six supernatural powers are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed,

perfect, and universal bodhi.

“Well-Appearing One, because 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 apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because staying in correct mindfulness and dwelling in equanimity at all times are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because all dharani gates and all samadhi gates are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because all great bodhisattva actions are apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, because the perfect knowledge of all perfect knowledge is apart in the final analysis, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.

(The Buddha taught that all dharmas, including the six paramitas, twenty kinds of

emptiness, realness, all bodhisattva actions, and so forth, as well as the unsurpassed bodhi of the Buddhas and the perfect knowledge of all perfect knowledge, are apart in the final analysis. Because the dharmas are apart in the final analysis, great bodhisattvas can attain the unsurpassed, perfect, and universal bodhi.)

"Furthermore, Well-Appearing One, if prajna paramita is not apart in the final analysis, it should not be prajna paramita; if meditation, diligence, forbearance, pure precept, and giving paramitas are not apart in the final analysis, they should not be meditation, diligence, forbearance, pure precept, and giving paramitas.

"Well-Appearing One, if internal emptiness is not apart in the final analysis, it should not be internal emptiness; if external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not apart in the final analysis, they should not be external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

"Well-Appearing One, if realness is not apart in the final analysis, it should not be realness; if dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are not apart in the final analysis, they should not be dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

"Well-Appearing One, if the noble truth of suffering is not apart in the final

analysis, it should not be the noble truth of suffering; if the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not apart in the final analysis, they should not be 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 four meditations are not apart in the final analysis, they should not be the four meditations; if the four immeasurable minds and four formless concentrations are not apart in the final analysis, they should not be the four immeasurable minds and four formless concentrations.

"Well-Appearing One, if the eight liberations are not apart in the final analysis, they should not be the eight liberations; if the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not apart in the final analysis, they should not be the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, if the four bases of mindfulness are not apart in the final analysis, they should not be the four bases of mindfulness; if the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not apart in the final analysis, they should not be the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

"Well-Appearing One, if the liberation gate of emptiness is not apart in the final analysis, it should not be the liberation gate of emptiness; if the liberation gates of formlessness and nonaspiration are not apart in the final analysis, they should not be the liberation gates of formlessness and nonaspiration.

"Well-Appearing One, if the stage of ecstasy is not apart in the final analysis, it should not be the stage of ecstasy; if 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 not apart in the final analysis, they should not be 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 five eyes are not apart in the final analysis, they should not be the five eyes; if the six supernatural powers are not apart in the final analysis, they should not be the six supernatural powers.

"Well-Appearing One, if the Buddha's ten abilities are not apart in the final analysis, they should not be the Buddha's ten abilities; if the four kinds of fearlessness, four unhindered understandings, great loving kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are not apart in the final analysis, they should not be 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 staying in correct mindfulness is not apart in the final analysis, it should not be staying in correct mindfulness; if dwelling in equanimity at all times is not apart in the final analysis, it should not be dwelling in equanimity at all times.

"Well-Appearing One, if the perfect knowledge of everything is not apart in the final analysis, it should not be the perfect knowledge of everything; if the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not apart in the final analysis, they should not be the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

"Well-Appearing One, if all dharani gates are not apart in the final analysis, they should not be all dharani gates; if all samadhi gates are not apart in the final analysis, they should not be all samadhi gates.

"Well-Appearing One, if all great bodhisattva actions are not apart in the final

analysis, they should not be all great bodhisattva actions.

“Well-Appearing One, if the unsurpassed, perfect, and universal bodhi of the Buddhas is not apart in the final analysis, it should not be the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, if the perfect knowledge of all perfect knowledge is not apart in the final analysis, it should not be the perfect knowledge of all perfect knowledge.

(The Buddha taught that if the six paramitas are not apart in the final analysis, they should not be the six paramitas. So are the rest of superior holy dharmas.)

“Well-Appearing One, as prajna paramita is apart in the final analysis, it is called prajna paramita; as meditation, diligence, forbearance, pure precept, and giving paramitas are apart in the final analysis, they are called meditation, diligence, forbearance, pure precept, and giving paramitas.

“Well-Appearing One, as internal emptiness is apart in the final analysis, it is called internal emptiness; as external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 apart in the final analysis, they are called external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, as realness is apart in the final analysis, it is called realness; as dharma realm, dharma nature, the nature of nonillusion, nature 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 apart in the final analysis, they are called dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

"Well-Appearing One, as the noble truth of suffering is apart in the final analysis, it is called the noble truth of suffering; as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart in the final analysis, they are called the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"Well-Appearing One, as the four meditations are apart in the final analysis, they are called the four meditations; as the four immeasurable minds and four formless concentrations are apart in the final analysis, they are called the four immeasurable minds and four formless concentrations.

"Well-Appearing One, as the eight liberations are apart in the final analysis, they are called the eight liberations; as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart in the final analysis, they are called the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, as the four bases of mindfulness are apart in the final analysis, they are called the four bases of mindfulness; as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are apart in the final analysis, they are called the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

"Well-Appearing One, as the liberation gate of emptiness is apart in the final analysis, it is called the liberation gate of emptiness; as the liberation gates of formlessness and nonaspiration are apart in the final analysis, they are called the liberation gates of formlessness and nonaspiration.

“Well-Appearing One, as the stage of ecstasy is apart in the final analysis, it is called the stage of ecstasy; as 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 apart in the final analysis, they are called the stage of freedom from defilements, the stage of emitting light, and so forth, and the stage of dharma cloud.

“Well-Appearing One, as the five eyes are apart in the final analysis, they are called the five eyes; as the six supernatural powers are apart in the final analysis, they are called the six supernatural powers.

“Well-Appearing One, as the Buddha’s ten abilities are apart in the final analysis, they are called the Buddha’s ten abilities; as 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 apart in the final analysis, they are called the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, as staying in correct mindfulness is apart in the final analysis, it is called staying in correct mindfulness; as dwelling in equanimity at all times is apart in the final analysis, it is called dwelling in equanimity at all times.

“Well-Appearing One, as the perfect knowledge of everything is apart in the final analysis, it is called the perfect knowledge of everything; as the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart in the final analysis, they are called the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, as all dharani gates are apart in the final analysis, they are called all dharani gates; as all samadhi gates are apart in the final analysis, they

are called all samadhi gates.

"Well-Appearing One, as all great bodhisattva actions are apart in the final analysis, they are called all great bodhisattva actions.

"Well-Appearing One, as the unsurpassed, perfect, and universal bodhi of the Buddhas is apart in the final analysis, it is called the unsurpassed, perfect, and universal bodhi of the Buddhas.

"Well-Appearing One, as the perfect knowledge of all perfect knowledge is apart in the final analysis, it is called the perfect knowledge of all perfect knowledge. (The Buddha further said that as the six paramitas are apart in the final analysis, they are called giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. So are the rest of the superior Buddha dharmas.)

"Therefore, Well-Appearing One, great bodhisattvas cannot realize the unsurpassed, perfect and universal bodhi without relying on prajna paramita. As the dharma apart cannot attain the dharma apart, the unsurpassed, perfect, and universal bodhi cannot be attained without relying on the fathomless prajna paramita. If great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should cultivate and learn diligently the fathomless prajna paramita."
(Great bodhisattvas cannot attain the unsurpassed bodhi without prajna paramita.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, the meanings of the dharmas that great bodhisattvas practice are extremely profound."

The Buddha said, "Well-Appearing One, it is as you say. The meanings of the dharmas practiced by great bodhisattvas are extremely profound. You must know, Well-Appearing One, great bodhisattvas can do very difficult things. Although they practice based on the extremely profound meanings of the dharmas, they choose not to realize and attain the stage of voice-hearer or self-enlightened one."

At that time, Well-Appearing One said to the Buddha, “World-Honored One, according to my understanding of Buddha’s teachings, what great bodhisattvas practice is not difficult. Why? The meanings of the dharmas that great bodhisattvas realize and attain are unattainable, so the realization of prajna paramita, the dharmas realized, the one who realizes, the place of realization, and the time of realization are all unattainable. World-Honored One, great bodhisattvas have contemplated all dharmas as unattainable. Therefore, what meanings of dharmas and prajna paramita can be realized? How can we establish the dharmas realized, the one who realizes, and the place and time of realization? If this is the case, how can we realize and attain the unsurpassed, perfect, and universal bodhi if we are attached to all these unattainable dharmas? If the unsurpassed, perfect, and universal bodhi cannot be realized and attained, how can the dharmas of voice-hearer and self-enlightened one be realized and attained? World-Honored One, to practice in this way is named practicing nonattainment. If great bodhisattvas can practice based on nonattainment, they will not encounter darkness and hindrances in all dharmas.

(Well-Appearing One explained why the meanings of dharmas are not difficult to understand.)

“World-Honored One, if great bodhisattvas’ minds are not sinking and drowned and they are not worried, regretful, shocked, and scared upon hearing these words, they do practice prajna paramita. World-Honored One, they will not see various phenomena if they practice in this way. They will not see whether they are practicing or not practicing; they will not see they are practicing prajna paramita; they will not see they are realizing the unsurpassed, perfect, and universal bodhi; and they will not see the place where realization and the time when realization occurs.

“World-Honored One, if great bodhisattvas practice the fathomless prajna paramita, they will not think, ‘I am staying far away from the stage of voice-hearer or

self-enlightened one. I am very close to the unsurpassed, perfect, and universal bodhi.'

"World-Honored One, empty space does not think, 'I am far away from or close to this dharma.' Why? Empty space is unmovable and without differentiation. So the great bodhisattvas, when practicing the fathomless prajna paramita, will not think, 'I am far away from the stage of voice-hearer or self-enlightened one, but I am close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the fathomless prajna paramita does not differentiate.

"World-Honored One, the transformed one does not think, 'The real thing is far away from me, while the illusion and magic master are very close to me. The magician's followers are nearby or distant.' Why? It is because the transformed one does not differentiate among all dharmas. So do the great bodhisattvas. When they practice the fathomless prajna paramita, they do not think, 'I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am very close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

"World-Honored One, reflected images do not think, 'I am close to reality or distant from other things.' Why? It is because reflected images do not differentiate among all dharmas. So do great bodhisattvas. When practicing the fathomless prajna paramita, they do not think, 'I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am very close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

(Great bodhisattvas do not differentiate among all dharmas when cultivating Buddha dharmas based on prajna paramita.)

"World-Honored One, when great bodhisattva practice the fathomless prajna

paramita, they have no fondness or dislike. Why? The self-nature of the fathomless prajna paramita and the self-nature of fondness or dislike for all dharmas are unattainable.

"World-Honored One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have no fondness or dislike for all dharmas, so do great bodhisattvas when they practice the fathomless prajna paramita. Why? The Buddhas and bodhisattvas have terminated all kinds of fondness and dislike.

"World-Honored One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have permanently terminated all delusions and differentiations. So do great bodhisattvas; when they practice the fathomless prajna paramita, they have overcome and terminated all delusions and differentiations. Why? The Buddhas and bodhisattvas do not differentiate among all dharmas.

"World-Honored One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not think, 'I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am close to the unsurpassed, perfect, and universal bodhi.' So, when great bodhisattvas practice the fathomless prajna paramita, they do not think, 'I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the Buddhas and bodhisattvas are free from differentiations.

"World-Honored One, the transformed ones made by Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not think, 'I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the transformed ones made by Buddhas do not differentiate. So do great bodhisattvas; when they practice the fathomless prajna paramita, they do not think, 'I am far away

from the stage of voice-hearer and the stage of self-enlightened one, while I am close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

"World-Honored One, the Thus-Comers made transformed ones to offer services on their behalf. The transformed ones would not think, 'I can perform such services.' Why? They did not differentiate when they performed the services. So does the fathomless prajna paramita. As great bodhisattvas diligently cultivate and learn the fathomless prajna paramita to accomplish what they intend to do, they do not differentiate between the dharmas. Why? The fathomless prajna paramita do not differentiate among the dharmas.

"World-Honored One, a skillful craftsperson or disciple made some art crafts, such as women, men, elephants, or horses to achieve some purposes. Although all these art crafts can move or operate, they do not differentiate between dharmas. Why? Crafts inherently do not differentiate. So does the fathomless prajna paramita, which can achieve many purposes, but after that, it does not differentiate between them. Why? The fathomless prajna paramita inherently does not differentiate."
(Prajna paramita inherently does not differentiate. Great bodhisattvas should not have differentiation among all dharmas when they practice prajna paramita.)

At that time, the long-lived sage Sariputra asked the long-lived sage Well-Appearing One, "Well-Appearing One, does only prajna paramita not differentiate among all dharmas? Do meditation, diligence, forbearance, pure precept, and giving paramitas not differentiate among all dharmas either?"

Well-Appearing One replied, "Sariputra, prajna paramita is not the only paramita that does not differentiate among all dharmas; the other five paramitas do not differentiate among all dharmas either."

Sariputra asked Well-Appearing One again, "Well-Appearing One, does matter

not differentiate among all dharmas? Do feeling, thinking, action, and consciousness not differentiate among all dharmas either?

"Well-Appearing One, does the eye sphere not differentiate among all dharmas? Do the ear, nose, tongue, body, and conscious spheres not differentiate among all dharmas either?

"Well-Appearing One, does the sight sphere not differentiate among all dharmas? Do the sound, smell, taste, touch, and mental-image spheres not differentiate among all dharmas either?

"Well-Appearing One, does the eye realm not differentiate among all dharmas? Do the ear, nose, tongue, body, and conscious realms not differentiate among all dharmas either?

"Well-Appearing One, does the sight realm not differentiate among all dharmas? Do the sound, smell, taste, touch, and mental-image realms not differentiate among all dharmas either?

"Well-Appearing One, does the eye consciousness realm not differentiate among all dharmas? Do the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms not differentiate among all dharmas either?

"Well-Appearing One, does the eye contact not differentiate among all dharmas? Do the ear, nose, tongue, body, and conscious contacts not differentiate among all dharmas either?

"Well-Appearing One, do the feelings produced by eye contact not differentiate among all dharmas? Do the feelings produced by ear, nose, tongue, body, and conscious contacts not differentiate among all dharmas either?

"Well-Appearing One, does the earth realm not differentiate among all dharmas? Do the water, fire, wind, space, and consciousness realms not differentiate

among all dharmas?

“Well-Appearing One, does ignorance not differentiate among all dharmas? Do action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death not differentiate among all dharmas either?

“Well-Appearing One, does internal emptiness not differentiate among all dharmas? 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 not differentiate among all dharmas either?

“Well-Appearing One, does realness not differentiate among all dharmas? 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 not differentiate among all dharmas either?

“Well-Appearing One, does the noble truth of suffering not differentiate among all dharmas? Do the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering not differentiate among all dharmas either?

“Well-Appearing One, do the four meditations not differentiate among all dharmas? Do the four immeasurable minds and four formless concentrations not differentiate among all dharmas either?

“Well-Appearing One, do the eight liberations not differentiate among all dharmas? Do the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations not differentiate among all dharmas either?

“Well-Appearing One, do the four bases of mindfulness not differentiate among all dharmas? Do the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path not differentiate among all dharmas either?

“Well-Appearing One, does the liberation gate of emptiness not differentiate among all dharmas? Do the liberation gates of formlessness and nonaspiration not differentiate among all dharmas either?

“Well-Appearing One, does the stage of ecstasy not differentiate among all dharmas? Do 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 not differentiate among all dharmas either?

“Well-Appearing One, do the five eyes not differentiate among all dharmas? Do the six supernatural powers not differentiate among all dharmas either?

“Well-Appearing One, do the Buddha’s ten abilities not differentiate among all dharmas? 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 not differentiate among all dharmas either?

“Well-Appearing One, does staying in correct mindfulness not differentiate among all dharmas? Does dwelling in equanimity at all times not differentiate among all dharmas either?

“Well-Appearing One, does the perfect knowledge of everything not differentiate among all dharmas? Do the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena not differentiate among all dharmas either?

“Well-Appearing One, do all dharani gates not differentiate among all dharmas? Do all samadhi gates not differentiate among all dharmas either?

“Well-Appearing One, does stream-entry effect not differentiate among all dharmas? Do once-return effect, nonreturn effect, and arhat effect not differentiate among all dharmas either?

“Well-Appearing One, do all great bodhisattva actions not differentiate among all dharmas? Does the unsurpassed, perfect, and universal bodhi of Buddhas not differentiate among all dharmas either?

“Well-Appearing One, does conditioned realm not differentiate among all dharmas? Does unconditioned realm not differentiate among all dharmas either?”

Well-Appearing One replied, “Sariputra, matter does not differentiate among dharmas; feeling, thinking, action, and consciousness do not differentiate among dharmas either.

“Sariputra, the eye sphere does not differentiate among dharmas; the ear, nose, tongue, body, and conscious spheres do not differentiate among dharmas either.

“Sariputra, the sight sphere does not differentiate among dharmas; the sound, smell, taste, touch, and mental-image spheres do not differentiate among dharmas either.

“Sariputra, the eye realm does not differentiate among dharmas; the ear, nose, tongue, body, and conscious realms do not differentiate among dharmas either.

“Sariputra, the sight realm does not differentiate among dharmas; the sound, smell, taste, touch, and mental-image realms do not differentiate among dharmas

either.

“Sariputra, the eye consciousness realm does not differentiate among dharmas; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not differentiate among dharmas either.

“Sariputra, the eye contact does not differentiate among dharmas; the ear, nose, tongue, body, and conscious contacts do not differentiate among dharmas either.

“Sariputra, the feelings produced by eye contact do not differentiate among dharmas; the feelings produced by ear, nose, tongue, body, and conscious contacts do not differentiate among dharmas either.

“Sariputra, the earth realm does not differentiate among dharmas; the water, fire, wind, space, and consciousness realms do not differentiate among dharmas either.

“Sariputra, ignorance does not differentiate among dharmas; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death do not differentiate among dharmas either.

“Sariputra, internal emptiness does not differentiate among dharmas; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not differentiate among dharmas either.

“Sariputra, realness does not differentiate among dharmas; dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable do not differentiate among dharmas either.

“Sariputra, the noble truth of suffering does not differentiate among dharmas; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not differentiate among dharmas either.

“Sariputra, the four meditations do not differentiate among dharmas; the four immeasurable minds and four formless concentrations do not differentiate among dharmas either.

“Sariputra, the eight liberations do not differentiate among dharmas; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not differentiate among dharmas either.

“Sariputra, the four bases of mindfulness do not differentiate among dharmas; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not differentiate among dharmas either.

“Sariputra, the liberation gate of emptiness does not differentiate among dharmas; the liberation gates of formlessness and nonaspiration do not differentiate among dharmas either.

“Sariputra, the stage of ecstasy does not differentiate among dharmas; 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 not differentiate among dharmas either.

“Sariputra, the five eyes do not differentiate among dharmas; the six

supernatural powers do not differentiate among dharmas either.

"Sariputra, the Buddha's ten abilities do not differentiate among dharmas; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power do not differentiate among dharmas either.

"Sariputra, staying in correct mindfulness does not differentiate among dharmas; dwelling in equanimity at all times does not differentiate among dharmas either.

"Sariputra, the perfect knowledge of everything does not differentiate among dharmas; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena do not differentiate among dharmas either.

"Sariputra, all dharani gates do not differentiate among dharmas; all samadhi gates do not differentiate among dharmas either.

"Sariputra, stream-entry effect does not differentiate among dharmas; once-return effect, nonreturn effect, and arhat effect do not differentiate among dharmas either.

"Sariputra, all great bodhisattva actions do not differentiate among dharmas; the unsurpassed, perfect, and universal bodhi of Buddhas does not differentiate among dharmas either.

"Sariputra, conditioned realm does not differentiate among dharmas; unconditioned realm does not differentiate among dharmas either."

(Well-Appearing One replied to Sariputra that not only prajna paramita does not differentiate among all dharmas, but also the other five paramitas and the rest of dharmas, such as the five aggregates, inner spheres, outer spheres, as well as various kinds of emptiness, realness, voice-hearer effects, bodhisattva actions, and the unsurpassed bodhi do not differentiate among all dharmas either.)

Sariputra asked, “Well-Appearing One, if all dharmas are without differences, why are there differences among hells, the realm of animals, the realm of ghosts, the human realm, and the heavenly realm? How are there different stages of stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, bodhisattva, and Buddha?”

(Sariputra further asked: Given this fact, why are there different realms of sentient beings, different stages of cultivation for voice-hearers and bodhisattvas, and so forth?)

Well-Appearing One replied, “Sariputra, because of the upside-down causes and conditions and the vexations derived, sentient beings create various karmas of body, speech, and mind, and thus receive mainly the desires-caused effects that mature in different ways at different times. The five destinies, namely hells, animals, hungry ghosts, human beings, and heavenly beings are established accordingly. You also asked why the different stages of the holy effects are established. Sariputra, it is because of nondifferentiation, the stream-enterer and the effect of stream-enterer are established, the once-returner and the effect of once-returner are established, the nonreturner and the effect of nonreturner are established, the arhat and the effect of arhat are established, the great bodhisattva and the great bodhisattva actions are established, and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and the unsurpassed, perfect, and universal bodhi of the Buddhas are established.

“Sariputra, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past were established because of nondifferentiation or the termination of differentiation. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will be established because of nondifferentiation or the termination of differentiation. All

Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the Buddha Worlds of the ten directions in the present are also established because of nondifferentiation or the termination of differentiation. Sariputra, because of this cause and condition, we must know that the dharmas are free from differentiation based on realness, dharma realm, and so forth, and the realm of the inconceivable that are without differentiation.

"Sariputra, great bodhisattvas should practice the fathomless prajna paramita without the forms of differentiation. If they can practice the fathomless prajna paramita without the forms of differentiation, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi, which is without the forms of differentiation, that they have pursued."

(Well-Appearing One replied that it is because of nondifferentiation that all holy effects are achieved. That is why the Buddha-dharmas practitioners should cultivate correct dharmas diligently apart from differentiation.)

Chapter 57

Praising Nonsolidity

Section 1

(In the First Assembly)

At that time, Sariputra asked Well-Appearing One, "When great bodhisattvas practice the fathomless prajna paramita, do they practice solid or nonsolid dharmas?"

Well-Appearing One replied, "When great bodhisattvas practice the fathomless prajna paramita, they practice nonsolid dharmas instead of solid dharmas. Why?

“Sariputra, it is because prajna, meditation, diligence, forbearance, pure precept, and giving paramitas are not solid.

“Sariputra, it is because 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 not solid.

“Sariputra, it is because 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 not solid.

“Sariputra, it is because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not solid.

“Sariputra, it is because the four meditations, four immeasurable minds, and four formless concentrations are not solid.

“Sariputra, it is because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not solid.

“Sariputra, it is because 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 not solid.

“Sariputra, it is because the liberation gates of emptiness, formlessness, and nonaspiration are not solid.

“Sariputra, it is because 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 are not solid.

“Sariputra, it is because the five eyes and the six supernatural powers are not solid.

“Sariputra, it is because 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 not solid.

“Sariputra, it is because staying in correct mindfulness and dwelling in equanimity at all times are not solid.

“Sariputra, it is because the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are not solid.

“Sariputra, it is because all dharani gates and all samadhi gates are not solid.

“Sariputra, it is because all great bodhisattva actions are not solid; the unsurpassed, perfect and universal bodhi of Buddhas is not solid either.

“Sariputra, it is because the perfect knowledge of all perfect knowledge is not solid. Why? Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in prajna paramita, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in meditation, diligence, forbearance, pure precept, and giving paramitas, not to mention they see any solid dharma attainable.

“Sariputra, when great bodhisattvas practice fathomless prajna paramita, they do not see any nonsolid dharma attainable in internal emptiness, not to mention they

see any solid dharma attainable. They do not see any nonsolid dharma attainable 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, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in realness, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable 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, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the noble truth of suffering, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the four meditations, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in the four immeasurable minds and four formless concentrations, not to mention they

see any solid dharma attainable.

“Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the eight liberations, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, not to mention they see any solid dharma attainable.

“Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the four bases of mindfulness, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, not to mention they see any solid dharma attainable.

“Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the liberation gate of emptiness, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in the liberation gates of formlessness and nonaspiration, not to mention they see any solid dharma attainable.

“Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the stage of ecstasy, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in 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, not to mention they see any solid dharma attainable.

“Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the five eyes, not to mention they

see any solid dharma attainable. They do not see any nonsolid dharma attainable in the six supernatural powers, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the Buddha's ten abilities, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in 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, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in staying in correct mindfulness, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in dwelling in equanimity at all times, not to mention they see any solid dharma attainable.

"Sariputra, when great practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the perfect knowledge of everything, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in all dharani gates, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma attainable in all samadhi gates, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattvas practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in all great bodhisattva actions, not to mention they see any solid dharma attainable. They do not see any nonsolid dharma

attainable in the unsurpassed, perfect, and universal bodhi of Buddhas, not to mention they see any solid dharma attainable.

"Sariputra, when great bodhisattva practice the fathomless prajna paramita, they do not see any nonsolid dharma attainable in the perfect knowledge of all perfect knowledge, not to mention they see any solid dharma attainable."

At that time, numberless heavenly sons from the realm of desire and the realm of form thought, "If good gentlemen, gentlewomen, and so forth can initiate an aspiration toward the unsurpassed, perfect, and universal enlightenment and practice justice actions as taught by the fathomless prajna paramita without realizing reality and thus will not fall into the stage of voice-hearer or self-enlightened one, then these good gentlemen, gentlewomen, and so forth are very rare and unique because they can do difficult things, so we should pay homage to them."

At that time, Well-Appearing One knew what various heavenly sons were thinking, so said to them, "These good gentlemen, gentlewomen, and so forth do not realize reality and will not fall into the stage of voice-hearer or self-enlightened one, they are not very rare, but what they are doing is not very difficult. Knowing that all dharmas and sentient beings are unattainable, the great bodhisattvas still aspire to the unsurpassed, perfect, and universal enlightenment. They wear the armors of merits and virtues, swear to deliver numberless and countless sentient beings and let them enter the realm of nirvana without remainder. These great bodhisattvas are rare and unique; they really can do very difficult things.

"You must know, heavenly sons, knowing that sentient beings are unattainable, the great bodhisattvas still initiate an aspiration toward the unsurpassed, perfect, and universal enlightenment. They wear the armors of merits and virtues to tame sentient beings as taming empty space. Why? Heavenly sons, empty space is apart, empty, not solid, and nonexistent, so all sentient beings are also apart, empty,

not sold, and nonexistent. Because of this cause and condition, these great bodhisattvas are very rare; they can do very difficult things.

“You must know, heavenly sons, the great bodhisattvas have put on the armor of great compassion to tame all sentient beings. Because all sentient beings are nonexistent, the great bodhisattvas wear the armor and fight as if fighting for empty space.

“You must know, heavenly sons, the great bodhisattvas have put on the armor of great compassion to bring benefits and happiness to all sentient beings while the sentient beings and the armor of great compassion are unattainable. Why? Heavenly sons, as the sentient beings are apart, you must know that the armor of great compassion is also apart. As the sentient beings are empty, you must know that the armor of great compassion is also empty. As the sentient beings are not solid, you must know that the armor of great compassion is not solid either. As the sentient beings are nonexistent, you must know that the armor of great compassion is also nonexistent.

“You must know, heavenly sons, even the task that the great bodhisattvas have intended to perform by taming and benefiting sentient beings is unattainable. Why? Heavenly sons, as the sentient beings are apart, you must know that the task of taming and benefiting the sentient beings is also apart. As the sentient beings are empty, you must know that the task of taming and benefiting the sentient beings is also empty. As the sentient beings are not solid, you must know that the task of taming and benefiting the sentient beings is not solid either. As the sentient beings are nonexistent, you must know that the task of taming and benefiting the sentient beings is also nonexistent.

“You must know, heavenly sons, the great bodhisattvas are also nonexistent. Why? Heavenly sons, as the sentient beings are apart, you must know that the great bodhisattvas are also apart. As the sentient beings are empty, you must know that the

great bodhisattvas are also empty. As the sentient beings are not solid, you must know that the great bodhisattvas are not solid either. As the sentient beings are nonexistent, you must know that the great bodhisattvas are also nonexistent.

"Heavenly sons, if great bodhisattvas are not sunk, drowned, shocked, frightened, worried, and regretful upon hearing all these things, you must know that they are practicing the fathomless prajna paramita."

(The "solid dharmas" means inexhaustible body, boundless lifespan, and endless property. But one's body is not inexhaustible, lifespan is not boundless, and property is never endless, so they are nonsolid. Realizing that all dharmas, including sentient beings, great bodhisattvas, and all dharmas, are empty, not solid, nonexistent, and unattainable, the great bodhisattvas still work hard to benefit and bring relief to all sentient beings, so they are rare and unique; they are undertaking very difficult things.)

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Chapter 57

Praising Nonsolidity

Section 2

(In the First Assembly)

“Why? Heavenly sons, because matter is apart, sentient beings are apart; because feeling, thinking, action, and consciousness are apart, sentient beings are apart.

“Heavenly sons, because the eye sphere is apart, sentient beings are apart; because the ear, nose, tongue, body, and conscious spheres are apart, sentient beings are apart.

“Heavenly sons, because the sight sphere is apart, sentient beings are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, sentient beings are apart.

“Heavenly sons, because the eye realm is apart, sentient beings are apart; because the ear, nose, tongue, body, and conscious realms are apart, sentient beings are apart.

“Heavenly sons, because the sight realm is apart, sentient beings are apart; because the sound, smell, taste, touch, and mental-image realms are apart, sentient beings are apart.

“Heavenly sons, because the eye consciousness realm is apart, sentient beings are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, sentient beings are apart.

“Heavenly sons, because the eye contact is apart, sentient beings are apart;

because the ear, nose, tongue, body, and conscious contacts are apart, sentient beings are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, sentient beings are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, sentient beings are apart.

“Heavenly sons, because the earth realm is apart, sentient beings are apart; because the water, fire, wind, space, and consciousness realms are apart, sentient beings are apart.

“Heavenly sons, because ignorance is apart, sentient beings are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, sentient beings are apart.

“Heavenly sons, because giving paramita is apart, sentient beings are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, sentient beings are apart.

“Heavenly sons, because internal emptiness is apart, sentient beings are apart; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are apart, sentient beings are apart.

“Heavenly sons, because realness is apart, sentient beings are apart; because dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling,

reality, the realm of empty space, and the realm of the inconceivable are apart, sentient beings are apart.

“Heavenly sons, because the noble truth of suffering is apart, sentient beings are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, sentient beings are apart.

“Heavenly sons, because the four meditations are apart, sentient beings are apart; because the four immeasurable minds and four formless concentrations are apart, sentient beings are apart.

“Heavenly sons, because the eight liberations are apart, sentient beings are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, sentient beings are apart.

“Heavenly sons, because the four bases of mindfulness are apart, sentient beings are apart; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are apart, sentient beings are apart.

“Heavenly sons, because the liberation gate of emptiness is apart, sentient beings are apart; because the liberation gates of formlessness and nonaspiration are apart, sentient beings are apart.

“Heavenly sons, because the stage of ecstasy is apart, sentient beings are apart; because the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, and dharma cloud are apart, sentient beings are apart.

“Heavenly sons, because the five eyes are apart, sentient beings are apart; because the six supernatural powers are apart, sentient beings are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, sentient beings are apart; because the four kinds of fearlessness, four unhindered understandings,

great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are apart, sentient beings are apart.

"Heavenly sons, because staying in correct mindfulness is apart, sentient beings are apart; because dwelling in equanimity at all times is apart, sentient beings are apart.

"Heavenly sons, because the perfect knowledge of everything is apart, sentient beings are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, sentient beings are apart.

"Heavenly sons, because all dharani gates are apart, sentient beings are apart; because all samadhi gates are apart, sentient beings are apart.

"Heavenly sons, because the stream-entry effect is apart, sentient beings are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, sentient beings are apart.

"Heavenly sons, because the self-enlightenment bodhi is apart, sentient beings are apart.

"Heavenly sons, because all great bodhisattva actions are apart, sentient beings are apart.

"Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, sentient beings are apart.

"Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, sentient beings are apart.

(Well-Appearing One further said to various heavenly sons that because various dharmas are apart, sentient beings are apart.)

"Furthermore, heavenly sons, because matter is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because feeling,

thinking, action, and consciousness are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because matter is apart, 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 apart; because feeling, thinking, action, and consciousness are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because matter is apart, 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 apart; because feeling, thinking, action, and consciousness are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because matter is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because feeling, thinking, action, and consciousness are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because matter is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because feeling, thinking, action, and consciousness are apart, the four meditations, four immeasurable

minds, and four formless concentrations are apart.

“Heavenly sons, because matter is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because feeling, thinking, action, and consciousness are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because matter is apart, 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 apart; because feeling, thinking, action, and consciousness are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because matter is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because feeling, thinking, action, and consciousness are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because matter is apart, 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 are apart; because feeling, thinking, action, and consciousness are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because matter is apart, the five eyes and six supernatural powers are apart; because feeling, thinking, action, and consciousness are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because matter is apart, 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 apart; because feeling, thinking, action, and consciousness are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because matter is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because feeling, thinking, action, and consciousness are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because matter is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because feeling, thinking, action, and consciousness are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because matter is apart, all dharani gates and all samadhi gates are apart; because feeling, thinking, action, and consciousness are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because matter is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because feeling, thinking, action, and consciousness are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

"Heavenly sons, because matter is apart, the self-enlightenment bodhi is apart; because feeling, thinking, action, and consciousness are apart, the self-enlightenment bodhi is apart.

"Heavenly sons, because matter is apart, all great bodhisattva actions are apart; because feeling, thinking, action, and consciousness are apart, all great bodhisattva actions are apart.

“Heavenly sons, because matter is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because feeling, thinking, action, and consciousness are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because matter is apart, the perfect knowledge of all perfect knowledge is apart; because feeling, thinking, action, and consciousness are apart, the perfect knowledge of all perfect knowledge is apart.

(Because the five aggregates are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the eye sphere is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the ear, nose, tongue, body, and conscious spheres are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the eye sphere is apart, 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 apart; because the ear, nose, tongue, body, and conscious spheres are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because the eye sphere is apart, 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 apart; because the ear, nose, tongue, body, and conscious spheres are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

“Heavenly sons, because the eye sphere is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the eye sphere is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, as they eye sphere is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the eye sphere is apart, 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 apart; because the ear, nose, tongue, body, and conscious spheres are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the eye sphere is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the eye sphere is apart, the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the eye sphere is apart, the five eyes and six supernatural powers are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the eye sphere is apart, 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 apart; because the ear, nose, tongue, body, and conscious spheres are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the eye sphere is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the ear, nose, tongue, body, and conscious spheres are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the eye sphere is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the eye sphere is apart, all dharani gates and all samadhi gates are apart; because the ear, nose, tongue, body, and conscious spheres

are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the eye sphere is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the ear, nose, tongue, body, and conscious spheres are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the eye sphere is apart, the self-enlightenment bodhi is apart; because the ear, nose, tongue, body, and conscious spheres are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the eye sphere is apart, all great bodhisattva actions are apart; because the ear, nose, tongue, body, and conscious spheres are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the eye sphere is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the ear, nose, tongue, body, and conscious spheres are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the eye sphere is apart, the perfect knowledge of all perfect knowledge is apart; because the ear, nose, tongue, body, and conscious spheres are apart, the perfect knowledge of all perfect knowledge is apart.

(Because the six inner spheres, namely the eye, ear, nose, tongue, body, and conscious spheres are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the sight sphere is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the sight sphere is apart, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space,

emptiness of ultimate truth, emptiness of space, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the sight sphere is apart, 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 apart; because the sound, smell, taste, touch, and mental-image spheres are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the sight sphere is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the sight sphere is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the sight sphere is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because the sight sphere is apart, 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 apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

"Heavenly sons, because the sight sphere is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because the sight sphere is apart, 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 are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the sight sphere is apart, the five eyes and six supernatural powers are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the sight sphere is apart, 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 apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the Buddha's ten abilities, four kinds of fearlessness,

and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the sight sphere is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the sight sphere is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because the sight sphere is apart, all dharani gates and all samadhi gates are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because the sight sphere is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

"Heavenly sons, because the sight sphere is apart, the self-enlightenment bodhi is apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the self-enlightenment bodhi is apart.

"Heavenly sons, because the sight sphere is apart, all great bodhisattva actions are apart; because the sound, smell, taste, touch, and mental-image spheres are apart, all great bodhisattva actions are apart.

"Heavenly sons, because the sight sphere is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the sound, smell, taste, touch,

and mental-image spheres are apart, the unsurpassed, perfect and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the sight sphere is apart, the perfect knowledge of all perfect knowledge is apart; because the sound, smell, taste, touch, and mental-image spheres are apart, the perfect knowledge of all perfect knowledge is apart. (Because the outer six spheres, namely the sight, sound, smell, taste, touch, and mental-image spheres are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the eye realm is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the ear, nose, tongue, body, and conscious realms are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the eye realm is apart, 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 apart; because the ear, nose, tongue, body, and conscious realms are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because the eye realm is apart, 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 apart; because the ear, nose,

tongue, body, and conscious realms are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

“Heavenly sons, because the eye realm is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the ear, nose, tongue, body, and conscious realms are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the eye realm is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the ear, nose, tongue, body, and conscious realms are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the eye realm is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the ear, nose, tongue, body, and conscious realms are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the eye realm is apart, 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 apart; because the ear, nose, tongue, body, and conscious realms are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the eye realm is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the ear, nose, tongue, body, and conscious realms are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the eye realm is apart, 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 are apart; because the ear, nose, tongue, body, and conscious realms are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the eye realm is apart, the five eyes and six supernatural powers are apart; because the ear, nose, tongue, body, and conscious realms are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the eye realm is apart, 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 apart; because the ear, nose, tongue, body, and conscious realms are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the eye realm is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the ear, nose, tongue, body, and conscious realms are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the eye realm is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the ear, nose, tongue, body, and conscious realms are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because the eye realm is apart, all dharani gates and all samadhi gates are apart; because the ear, nose, tongue, body, and conscious realms are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the eye realm is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the ear, nose, tongue, body, and conscious realms are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the eye realm is apart, the self-enlightenment bodhi is apart; because the ear, nose, tongue, body, and conscious realms are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the eye realm is apart, all great bodhisattva actions are apart; because the ear, nose, tongue, body, and conscious realms are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the eye realm is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the ear, nose, tongue, body, and conscious realms are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the eye realm is apart, the perfect knowledge of all perfect knowledge is apart; because the ear, nose, tongue, body, and conscious realms are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said to various heavenly sons that because the six inner realms are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the sight realm is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the sound, smell, taste, touch, and mental-image realms are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the sight realm is apart, 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, realm of selflessness, emptiness of self-nature, emptiness of selfless self-nature are apart; because the sound, smell, taste, touch, and mental-image realms are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the sight realm is apart, 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 apart; because the sound, smell, taste, touch, and mental-image realms are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the sight realm is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the sight realm is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the sight realm is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the eight liberations, eight vexation-overcoming meditations, nine

concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the sight realm is apart, 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 apart; because the sound, smell, taste, touch, and mental-image realms are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the sight realm is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the sight realm is apart, 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 are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the sight realm is apart, the five eyes and six supernatural powers are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the sight realm is apart, 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 apart; because the sound, smell, taste, touch, and mental-image realms are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the sight realm is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the sound, smell, taste, touch, and mental-image realms are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the sight realm is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the sight realm is apart, all dharani gates and all samadhi gates are apart; because the sound, smell, taste, touch, and mental-image realms are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the sight realm is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the sound, smell, taste, touch, and mental-image realms are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the sight realm is apart, the self-enlightenment bodhi is apart; because the sound, smell, taste, touch, and mental-image realms are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the sight realm is apart, all great bodhisattva actions are apart; because the sound, smell, taste, touch, and mental-image realms are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the sight realm is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the sound, smell, taste, touch, and mental-image realms are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the sight realm is apart, the perfect knowledge of all perfect knowledge is apart; because the sound, smell, taste, touch, and mental-image realms are apart, the perfect knowledge of all perfect knowledge is apart. (Because the six outer realms are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the eye consciousness realm is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the eye consciousness realm is apart, 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 apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because the eye consciousness realm is apart, 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 apart; because the ear consciousness, nose consciousness, tongue consciousness, body

consciousness, and conscious consciousness realms are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the eye consciousness realm is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the eye consciousness realm is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the eye consciousness realm is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because the eye consciousness realm is apart, 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 apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the eye consciousness realm is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the eye consciousness realm is apart, 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 are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the eye consciousness realm is apart, the five eyes and six supernatural powers are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the eye consciousness realm is apart, 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 apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the eye consciousness realm is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the ear

consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the eye consciousness realm is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the eye consciousness realm is apart, all dharani gates and all samadhi gates are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the eye consciousness realm is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the eye consciousness realm is apart, the self-enlightenment bodhi is apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the eye consciousness realm is apart, all great bodhisattva actions are apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are

apart, all great bodhisattva actions are apart.

“Heavenly sons, because the eye consciousness realm is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas are apart.

“Heavenly sons, because the eye consciousness realm is apart, the perfect knowledge of all perfect knowledge is apart; because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said to heavenly sons that because the six consciousness realms are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the eye contact is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the ear, nose, tongue, body, and conscious contacts are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the eye contact is apart, 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 apart; because the ear, nose, tongue, body, and conscious contacts are apart, internal emptiness, external

emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because the eye contact is apart, 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 are apart; because the ear, nose, tongue, body, and conscious contacts are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

“Heavenly sons, because the eye contact is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the eye contact is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the eye contact is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the eye contact is apart, 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 apart; because the ear, nose, tongue, body, and conscious contacts are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the eye contact is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the eye contact is apart, 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 are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the eye contact is apart, the five eyes and six supernatural powers are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the eye contact is apart, 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 apart; because the ear, nose, tongue, body, and conscious contacts are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the eye contact is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the ear, nose, tongue, body, and conscious contacts are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the eye contact is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the ear, nose, tongue, body, and conscious contacts are

apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the eye contact is apart, all dharani gates and all samadhi gates are apart; because the ear, nose, tongue, body, and conscious contacts are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the eye contact is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the ear, nose, tongue, body, and conscious contacts are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the eye contact is apart, the self-enlightenment bodhi is apart; because the ear, nose, tongue, body, and conscious contacts are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the eye contact is apart, all great bodhisattva actions are apart; because the ear, nose, tongue, body, and conscious contacts are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the eye contact is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the ear, nose, tongue, body, and conscious contacts are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the eye contact is apart, the perfect knowledge of all perfect knowledge is apart; because the ear, nose, tongue, body, and conscious contacts are apart, the perfect knowledge of all perfect knowledge is apart. (Well-Appearing One further said to heavenly sons that because the six contacts are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the feelings produced by eye contact are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas

are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the feelings produced by eye contact are apart, 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 apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the feelings produced by eye contact are apart, 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 apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the feelings produced by eye contact are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of

suffering are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, 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 apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, 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 are apart; because the feelings

produced by ear, nose, tongue, body, and conscious contacts are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the five eyes and six supernatural powers are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, 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 powers are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, all dharani gates and all samadhi gates are apart; because the feelings produced by ear,

nose, tongue, body, and conscious contacts are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the self-enlightenment bodhi is apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the feelings produced by eye contact are apart, all great bodhisattva actions are apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the feelings produced by eye contact are apart, the perfect knowledge of all perfect knowledge is apart; because the feelings produced by ear, nose, tongue, body, and conscious contacts are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One said that because the feelings produced by six contacts are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the earth realm is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the water, fire, wind, space, and consciousness realms are apart, giving, pure precept,

forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the earth realm is apart, 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 selfless, emptiness of self-nature, and emptiness of selfless self-nature are apart; because the water, fire, wind, space, and consciousness are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because the earth realm is apart, 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 apart; because the water, fire, wind, space, and consciousness realms are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

“Heavenly sons, because the earth realm is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the water, fire, wind, space, and consciousness realms are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the earth realm is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the water, fire, wind, space, and consciousness realms are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the earth realm is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the water, fire, wind, space, and consciousness realms are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the earth realm is apart, 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 apart; because the water, fire, wind, space, and consciousness realms are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.”

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Chapter 57

Praising Nonsolidity

Section 3

(In the First Assembly)

"Heavenly sons, because the earth realm is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the water, fire, wind, space, and consciousness realms are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because the earth realm is apart, 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 are apart; because the water, fire, wind, space, and consciousness realms are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the earth realm is apart, the five eyes and six supernatural powers are apart; because the water, fire, wind, space, and consciousness realms are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the earth realm is apart, 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 apart; because the water, fire, wind, space, and consciousness realms are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

“Heavenly sons, because the earth realm is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the water, fire, wind, space, and consciousness realms are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the earth realm is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the water, fire, wind, space, and consciousness realms are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the earth realm is apart, all dharani gates and all samadhi gates are apart; because the water, fire, wind, space, and consciousness realms are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the earth realm is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the water, fire, wind, space, and consciousness realms are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the earth realm is apart, the self-enlightenment bodhi is apart; because the water, fire, wind, space, and consciousness realms are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the earth realm is apart, all great bodhisattva actions are apart; because the water, fire, wind, space, and consciousness realms are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the earth realm is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the water, fire, wind, space, and consciousness realms are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the earth realm is apart, the perfect knowledge of all perfect knowledge is apart; because the water, fire, wind, space, and consciousness realms are apart, the perfect knowledge of all perfect knowledge is apart. (Well-Appearing One further said to heavenly sons that because the five fundamental components of the world, namely the earth, water, fire, wind, space, and consciousness realms, are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because ignorance is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because ignorance is apart, 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 apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because ignorance is apart, 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 apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because ignorance is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because ignorance is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because ignorance is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because ignorance is apart, 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 apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the four bases of mindfulness, four correct

endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because ignorance is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because ignorance is apart, 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 are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because ignorance is apart, the five eyes and six supernatural powers are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because ignorance is apart, 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 apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because ignorance is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because action, consciousness, name and

form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because ignorance is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because ignorance is apart, all dharani gates and all samadhi gates are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because ignorance is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because ignorance is apart, the self-enlightenment bodhi is apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, self-enlightenment bodhi is apart.

“Heavenly sons, because ignorance is apart, all great bodhisattva actions are apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, all great bodhisattva actions are apart.

“Heavenly sons, because ignorance is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because ignorance is apart, the perfect knowledge of all perfect knowledge is apart; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are apart, the perfect knowledge of all perfect knowledge is apart.
(Well-Appearing One added that because the twelve chains of dependent origination are apart, various superior virtuous dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because giving paramita is apart, 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 apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

“Heavenly sons, because giving paramita is apart, 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 apart; because pure precept,

forbearance, diligence, meditation, and prajna paramitas are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

“Heavenly sons, because giving paramita is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because giving paramita is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because giving paramita is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because giving paramita is apart, 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 apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because giving paramita is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the liberation gates

of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because giving paramita is apart, 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 are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because giving paramita is apart, the five eyes and six supernatural powers are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because giving paramita is apart, 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 apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because giving paramita is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because giving paramita is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the perfect knowledge of everything, perfect knowledge of

the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because giving paramita is apart, all dharani gates and all samadhi gates are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because giving paramita is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because giving paramita is apart, the self-enlightenment bodhi is apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because giving paramita is apart, all great bodhisattva actions are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, all great bodhisattva actions are apart.

“Heavenly sons, because giving paramita is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because giving paramita is apart, the perfect knowledge of all perfect knowledge is apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said that because the six paramitas are apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because internal emptiness is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because

external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because internal emptiness is apart, 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 apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because internal emptiness is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because internal emptiness is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because internal emptiness is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because internal emptiness is apart, 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 apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because internal emptiness is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because internal emptiness is apart, 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 are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because internal emptiness is apart, the five eyes and six supernatural powers are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the five eyes

and six supernatural powers are apart.

“Heavenly sons, because internal emptiness is apart, 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 apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because internal emptiness is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because internal emptiness is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because giving paramita is apart, all dharani gates and all samadhi gates are apart; because pure precept, forbearance, diligence, meditation, and prajna paramitas are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because internal emptiness is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat

effect are apart.

“Heavenly sons, because internal emptiness is apart, the self-enlightenment bodhi is apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because internal emptiness is apart, all great bodhisattva actions are apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, all great bodhisattva actions are apart.

“Heavenly sons, because internal emptiness is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because internal emptiness is apart, the perfect knowledge of all perfect knowledge is apart; because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further stated that because the twenty kinds of emptiness are apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because realness is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because 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 are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because realness is apart, internal emptiness, external emptiness, emptiness of emptiness, emptiness of space, emptiness of conditioned

phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because realness is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because realness is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because realness is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because realness is apart, 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 apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because realness is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because realness is apart, 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 are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because realness is apart, the five eyes and six supernatural powers are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because realness is apart, 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 apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because realness is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, staying in correct

mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because realness is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because realness is apart, all dharani gates and all samadhi gates are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because realness is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because realness is apart, the self-enlightenment bodhi is apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because realness is apart, all great bodhisattva actions are apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, all great bodhisattva actions are apart.

“Heavenly sons, because realness is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because dharma realm, dharma nature, and so forth, and the realm of the inconceivable are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because realness is apart, the perfect knowledge of all perfect knowledge is apart; because dharma realm, dharma nature, and so forth, and the realm

of the inconceivable are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One said that because realness, dharma realm, and so forth are apart, various superior holy dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the noble truth of suffering is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the noble truth of suffering is apart, 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 apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the noble truth of suffering is apart, 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 apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, realness, dharma realm, and so forth, and the realm of

the inconceivable are apart.

“Heavenly sons, because the noble truth of suffering is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the noble truth of suffering is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the noble truth of suffering is apart, 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 apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the noble truth of suffering is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the noble truth of suffering is apart, 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 are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the noble truth of suffering is apart, the five eyes and six supernatural powers are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the noble truth of suffering is apart, 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 apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the noble truth of suffering is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the noble truth of suffering is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the noble truth of suffering is apart, all dharani gates and all samadhi gates are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the noble truth of suffering is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the noble truth of suffering is apart, the self-enlightenment bodhi is apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the noble truth of suffering is apart, all great bodhisattva actions are apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the noble truth of suffering is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the noble truth of suffering is apart, the perfect knowledge of all perfect knowledge is apart; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One stated that because the four noble truths are apart, various superior holy dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the four meditations are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the four immeasurable minds and four formless concentrations are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the four meditations are apart, 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 apart; because the four immeasurable minds and four formless concentrations are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the four meditations are apart, 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 apart; because the four immeasurable minds and four formless concentrations are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the four meditations are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the

cessation of suffering are apart; because the four immeasurable minds and four formless concentrations are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the four meditations are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the four immeasurable minds and four formless concentrations are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because the four meditations are apart, 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 apart; because the four immeasurable minds and four formless concentrations are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

"Heavenly sons, because the four meditations are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the four immeasurable minds and four formless concentrations are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because the four meditations are apart, 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 are apart; because the four immeasurable minds and four formless concentrations are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the four meditations are apart, the five eyes and six supernatural powers are apart; because the four immeasurable minds and four

formless concentrations are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the four meditations are apart, 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 apart; because the four immeasurable minds and four formless concentrations are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the four meditations are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the four immeasurable minds and four formless concentrations are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the four meditations are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the four immeasurable minds and four formless concentrations are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because the four meditations are apart, all dharani gates and all samadhi gates are apart; because the four immeasurable minds and four formless concentrations are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because the four meditations are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the four immeasurable minds and four formless concentrations are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

"Heavenly sons, because the four meditations are apart, the self-enlightenment bodhi is apart; because the four immeasurable minds and four formless concentrations

are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the four meditations are apart, all great bodhisattva actions are apart; because the four immeasurable minds and four formless concentrations are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the four meditations are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the four immeasurable minds and four formless concentrations are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the four meditations are apart, the perfect knowledge of all perfect knowledge is apart; because the four immeasurable minds and four formless concentrations are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One continued to say that because the four meditations, four immeasurable minds, and four formless concentrations are apart, various superior holy dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the eight liberations are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the eight liberations are apart, 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 apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the eight liberations are apart, 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 apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the eight liberations are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the eight liberations are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the eight liberations are apart, 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 apart; because the eight

vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

"Heavenly sons, because the eight liberations are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because the eight liberations are apart, 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 are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the eight liberations are apart, the five eyes and six supernatural powers are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the eight liberations are apart, 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 apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

“Heavenly sons, because the eight liberations are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the eight liberations are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the eight liberations are apart, all dharani gates and all samadhi gates are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the eight liberations are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the eight liberations are apart, the self-enlightenment bodhi is apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the eight liberations are apart, all great bodhisattva actions are apart; because the eight vexation-overcoming meditations, nine

concentrations in sequence, and ten universal contemplations are apart, all great bodhisattva actions are apart.

"Heavenly sons, because the eight liberations are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

"Heavenly sons, because the eight liberations are apart, the perfect knowledge of all perfect knowledge is apart; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattached, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One said to heavenly sons that because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart, various superior correct dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the four bases of mindfulness are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the four bases of mindfulness are apart, internal emptiness, external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 apart; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the four bases of mindfulness are apart, 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 apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the four bases of mindfulness are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the four bases of mindfulness are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the four bases of mindfulness are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the eight liberations,

eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because the four bases of mindfulness are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because the four bases of mindfulness are apart, 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 are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the four bases of mindfulness are apart, the five eyes and six supernatural powers are apart; because the four correct endeavors, four bases of power, and so forth, and the noble eightfold path are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the four bases of mindfulness are apart, 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 apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the Buddha's ten abilities, four bases of power, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the four bases of mindfulness are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the four

correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the four bases of mindfulness are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the four bases of mindfulness are apart, all dharani gates and all samadhi gates are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the four bases of mindfulness are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the four bases of mindfulness are apart, the self-enlightenment bodhi is apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the four bases of mindfulness are apart, all great bodhisattva actions are apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the four bases of mindfulness are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are

apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

"Heavenly sons, because the four bases of mindfulness are apart, the perfect knowledge of all perfect knowledge is apart; because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said that because the thirty-seven aids to enlightenment are apart, various superior correct dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the liberation gate of emptiness is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the liberation gates of formlessness and nonaspiration are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, 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 apart; because the liberation gates of formlessness and nonaspiration are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, 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 apart;

because the liberation gates of formlessness and nonaspiration are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the liberation gates of formlessness and nonaspiration are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the liberation gates of formlessness and nonaspiration are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the liberation gates of formlessness and nonaspiration are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, 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 apart; because the liberation gate of formlessness and nonaspiration are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, 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 are apart; because the liberation gates of

formlessness and nonaspiration are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, the five eyes and six supernatural powers are apart; because the liberation gates of formlessness and nonaspiration are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, 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 apart; because the liberation gates of formlessness and nonaspiration are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the liberation gates of formlessness and nonaspiration are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the liberation gates of formlessness and nonaspiration are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, all dharani gates and all samadhi gates are apart; because the liberation gates of formlessness and nonaspiration are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because the liberation gate of emptiness is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because

the liberation gates of formlessness and nonaspiration are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the liberation gate of emptiness is apart, the self-enlightenment bodhi is apart; because the liberation gates of formlessness and nonaspiration are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the liberation gate of emptiness is apart, all great bodhisattva actions are apart; because the liberation gates of formlessness and nonaspiration are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the liberation gate of emptiness is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the liberation gates of formlessness and nonaspiration are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the liberation gate of emptiness is apart, the perfect knowledge of all perfect knowledge is apart; because the liberation gates of formlessness and nonaspiration are apart, the perfect knowledge of all perfect knowledge is apart.”

(Well-Appearing One further said to heavenly sons that because the liberations gates of emptiness, formlessness, and nonaspiration are apart, various superior holy dharmas and holy effects are apart.)

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Chapter 57

Praising Nonsolidity

Section 4

(In the First Assembly)

"Furthermore, heavenly sons, because the stage of ecstasy is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because 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 apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the stage of ecstasy is apart, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the stage of ecstasy is apart, 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 apart; because the stage of

freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the stage of ecstasy is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the stage of ecstasy is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because the stage of ecstasy is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because the stage of ecstasy is apart, 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 apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the stage of ecstasy is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the stage of ecstasy is apart, the five eyes and six supernatural powers are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the stage of ecstasy is apart, 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 apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the stage of ecstasy is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the stage of ecstasy is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the stage of ecstasy is apart, all dharani gates and all samadhi gates are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the stage of ecstasy is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the stage of ecstasy is apart, the self-enlightenment bodhi is apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the stage of ecstasy is apart, all great bodhisattva actions are apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage dharma cloud are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the stage of ecstasy is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage dharma cloud are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the stage of ecstasy is apart, the perfect knowledge of all perfect knowledge is apart; because the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One continued to say that because the ten stages of cultivation for

bodhisattvas are apart, various superior correct dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the five eyes are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the six supernatural powers are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the five eyes are apart, 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 apart; because the six supernatural powers are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the five eyes are apart, 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 apart; because the six supernatural powers are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the five eyes are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the six supernatural powers are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the five eyes are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the six supernatural powers are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the five eyes are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the six supernatural powers are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the five eyes are apart, 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 apart; because the six supernatural powers are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the five eyes are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the six supernatural powers are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the five eyes are apart, 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 are apart; because the six supernatural powers are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the five eyes are apart, 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 apart; because the six supernatural powers are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the five eyes are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the six supernatural powers are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the five eyes are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the six supernatural powers are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because the five eyes are apart, all dharani gates and all samadhi gates are apart; because the six supernatural powers are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because the five eyes are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the six supernatural powers are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

"Heavenly sons, because the five eyes are apart, the self-enlightenment bodhi is apart; because the six supernatural powers are apart, the self-enlightenment bodhi is apart.

"Heavenly sons, because the five eyes are apart, all great bodhisattva actions are apart; because the six supernatural powers are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the five eyes are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the six supernatural powers are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the five eyes are apart, the perfect knowledge of all perfect knowledge is apart; because the six supernatural powers are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said to heavenly sons that because the five eyes and six supernatural powers are apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the Buddha’s ten abilities are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, 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 apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are

apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentrations, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, 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 apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, 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 are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the five eyes and six supernatural powers are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, staying in correct mindfulness and

dwelling in equanimity at all times are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, all dharani gates and all samadhi gates are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the self-enlightenment bodhi is apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, all great bodhisattva actions are apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the Buddha’s ten abilities are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the four kinds of

fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

"Heavenly sons, because the Buddha's ten abilities are apart, the perfect knowledge of all perfect knowledge is apart; because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One continued to say that because the Buddha's ten abilities, four kinds of fearlessness, and so forth are apart, various superior correct dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because staying in correct mindfulness is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because dwelling in equanimity at all times is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramita are apart.

"Heavenly sons, because staying in correct mindfulness is apart, 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 apart; because dwelling in equanimity at all times is apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because staying in correct mindfulness is apart, realness,

dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentrations, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are apart; because dwelling in equanimity at all times is apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because dwelling in equanimity at all times is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because dwelling in equanimity at all times is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because dwelling in equanimity at all times is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because staying in correct mindfulness is apart, 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 apart; because dwelling in equanimity at all times is apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because dwelling in

equanimity at all times is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because staying in correct mindfulness is apart, 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 are apart; because dwelling in equanimity at all times is apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the five eyes and six supernatural powers are apart; because dwelling in equanimity at all times is apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because staying in correct mindfulness is apart, 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 apart; because dwelling in equanimity at all times is apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because dwelling in equanimity at all times is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because staying in correct mindfulness is apart, all dharani gates and all samadhi gates are apart; because dwelling in equanimity at all times is apart, all dharani gates and all samadhi are apart.

"Heavenly sons, because staying in correct mindfulness is apart, the stream-

entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because dwelling in equanimity at all times is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because staying in correct mindfulness is apart, the self-enlightenment bodhi is apart; because dwelling in equanimity at all times is apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because staying in correct mindfulness is apart, all great bodhisattva actions are apart; because dwelling in equanimity at all times is apart, all great bodhisattva actions are apart.

“Heavenly sons, because staying in correct mindfulness is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because dwelling in equanimity at all times is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because staying in correct mindfulness is apart, the perfect knowledge of all perfect knowledge is apart; because dwelling in equanimity at all times is apart, the perfect knowledge of all perfect knowledge is apart.
(Well-Appearing One further said that because staying in correct mindfulness and dwelling in equanimity at all times are apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the perfect knowledge of everything is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, 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 apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the perfect knowledge of everything is apart, 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 apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the perfect knowledge of everything is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the perfect knowledge of everything is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the four meditations, four immeasurable minds, and four

formless concentrations are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, 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 apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, 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 are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the five

eyes and six supernatural powers are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, 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 apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, all dharani gates and all samadhi gates are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the self-enlightenment bodhi is apart; because the perfect knowledge of the forms of the

paths and the perfect knowledge of all phenomena are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the perfect knowledge of everything is apart, all great bodhisattva actions are apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, all great bodhisattva actions are apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the perfect knowledge of everything is apart, the perfect knowledge of all perfect knowledge is apart; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One said to heavenly sons that because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart, various superior virtuous dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because all dharani gates are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because all samadhi gates are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because all dharani gates are apart, 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 apart; because all samadhi gates are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because all dharani gates are apart, 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 apart; because all samadhi gates are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because all dharani gates are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because all samadhi gates are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because all dharani gates are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because all samadhi gates are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

"Heavenly sons, because all dharani gates are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because all samadhi gates are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

"Heavenly sons, because all dharani gates are apart, 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 apart; because all samadhi gates are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

"Heavenly sons, because all dharani gates are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because all samadhi gates are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

"Heavenly sons, because all dharani gates are apart, 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 are apart; because all samadhi gates are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

"Heavenly sons, because all dharani gates are apart, the five eyes and six supernatural powers are apart; because all samadhi gates are apart, the five eyes and six supernatural powers are apart.

"Heavenly sons, because all dharani gates are apart, 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 apart; because all samadhi gates are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because all dharani gates are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because all samadhi gates are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because all dharani gates are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because all samadhi gates are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because all dharani gates are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart; because all samadhi gates are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because all dharani gates are apart, the self-enlightenment bodhi is apart; because all samadhi gates are apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because all dharani gates are apart, all great bodhisattva actions are apart; because all samadhi gates are apart, all great bodhisattva actions are apart.

“Heavenly sons, because all dharani gates are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because all samadhi gates are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because all dharani gates are apart, the perfect knowledge of all perfect knowledge is apart; because all samadhi gates are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said that because all dharani gates and all samadhi gates are apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the stream-entry effect is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, giving,

pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the stream-entry effect is apart, 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 apart; because the once-return effect, nonreturn effect, and arhat effect are apart, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are apart.

"Heavenly sons, because the stream-entry effect is apart, 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 apart; because the once-return effect, nonreturn effect, and arhat effect are apart, realness, dharma realm, and so forth, and the realm of the inconceivable are apart.

"Heavenly sons, because the stream-entry effect is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

"Heavenly sons, because the stream-entry effect is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the stream-entry effect is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the stream-entry effect is apart, 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 apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are apart.

“Heavenly sons, because the stream-entry effect is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the stream-entry effect is apart, 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 are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are apart.

“Heavenly sons, because the stream-entry effect is apart, the five eyes and six supernatural powers are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the stream-entry effect is apart, 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 apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are apart.

"Heavenly sons, because the stream-entry effect is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

"Heavenly sons, because the stream-entry effect is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because the stream-entry effect is apart, all dharani gates and all samadhi gates are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because the stream-entry effect is apart, the self-enlightenment bodhi is apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the self-enlightenment bodhi is apart.

"Heavenly sons, because the stream-entry effect is apart, all great bodhisattva actions are apart; because the once-return effect, nonreturn effect, and arhat effect are apart, all great bodhisattva actions are apart.

"Heavenly sons, because the stream-entry effect is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart; because the once-return effect,

nonreturn effect, and arhat effect are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

"Heavenly sons, because the stream-entry effect is apart, the perfect knowledge of all perfect knowledge is apart; because the once-return effect, nonreturn effect, and arhat effect are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One continued to say that because the voice-hearer effects are apart, various superior correct dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the self-enlightenment bodhi is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the self-enlightenment bodhi is apart, 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 apart.

"Heavenly sons, because the self-enlightenment bodhi is apart, 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 apart.

"Heavenly sons, because the self-enlightenment bodhi is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, 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 apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, 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 are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, 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 apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, all dharani

gates and all samadhi gates are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, all great bodhisattva actions are apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

“Heavenly sons, because the self-enlightenment bodhi is apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One said that because the self-enlightenment bodhi is apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because all great bodhisattva actions are apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because all great bodhisattva actions are apart, 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 apart.

“Heavenly sons, because all great bodhisattva actions are apart, 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 apart.

“Heavenly sons, because all great bodhisattva actions are apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because all great bodhisattva actions are apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because all great bodhisattva actions are apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because all great bodhisattva actions are apart, 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 apart.

“Heavenly sons, because all great bodhisattva actions are apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because all great bodhisattva actions are apart, 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 are apart.

“Heavenly sons, because all great bodhisattva actions are apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because all great bodhisattva actions are apart, 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 apart.

“Heavenly sons, because all great bodhisattva actions are apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because all great bodhisattva actions are apart, the perfect

knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

"Heavenly sons, because all great bodhisattva actions are apart, all dharani gates and all samadhi gates are apart.

"Heavenly sons, because all great bodhisattva actions are apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

"Heavenly sons, because all great bodhisattva actions are apart, the self-enlightenment bodhi is apart.

"Heavenly sons, because all great bodhisattva actions are apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.

"Heavenly sons, because all great bodhisattva actions are apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said that because all great bodhisattva actions are apart, various superior correct dharmas and holy effects are apart.)

"Furthermore, heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

"Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, 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 apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, 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 are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

”Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eight-fold path are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, 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 are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the

Buddhas is apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, 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 apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, all great bodhisattva actions are apart.

“Heavenly sons, because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, the perfect knowledge of all perfect knowledge is apart.

(Well-Appearing One further said that because the unsurpassed, perfect, and universal bodhi of the Buddhas is apart, various superior correct dharmas and holy effects are apart.)

“Furthermore, heavenly sons, because the perfect knowledge of all perfect knowledge is apart, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, 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 apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, 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 apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the four meditations, four immeasurable minds, and four formless concentrations are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, 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 apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the liberation gates of emptiness, formlessness, and nonaspiration are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, 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 are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the five eyes and six supernatural powers are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, 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 apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, staying in correct mindfulness and dwelling in equanimity at all times are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, all dharani gates and all samadhi gates are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is

apart, the self-enlightenment bodhi is apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, all great bodhisattva actions are apart.

“Heavenly sons, because the perfect knowledge of all perfect knowledge is apart, the unsurpassed, perfect, and universal bodhi of the Buddhas is apart.
(Well-Appearing One said to heavenly sons that because the perfect knowledge of all perfect knowledge is apart, various superior correct dharmas and holy effects are apart.)

“Heavenly sons, if great bodhisattvas hear that all dharmas are far away and their minds are not sinking, drowned, scared, frightened, worried, and regretful, you must know that these great bodhisattvas are practicing the fathomless prajna paramita.”
(Well-Appearing One concluded which great bodhisattvas are considered genuine prajna paramita practitioners.)

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Chapter 57

Praising Nonsolidity

Section 5

(In the First Assembly)

At that time, the Buddha asked the long-lived sage Well-Appearing One, "Well-Appearing One, on what cause and condition do the great bodhisattvas rely so that their minds are not overwhelmed in the practice of the fathomless prajna paramita?"

The long-lived sage Well-Appearing One replied, "World-Honored One, because all dharmas are nonexistent, the minds of great bodhisattvas are not overwhelmed in the practice of fathomless prajna paramita.

"World-Honored One, because all dharmas are far away, the minds of great bodhisattvas are not overwhelmed in the practice of the fathomless prajna paramita.

"World-Honored One, because all dharmas are tranquil, the minds of great bodhisattvas are not overwhelmed in the practice of the fathomless prajna paramita.

"World-Honored One, because all dharmas possess nothing, the minds of great bodhisattvas are not overwhelmed in the practice of the fathomless prajna paramita.

"World-Honored One, because all dharmas are without arising and extinction, the minds of great bodhisattvas are not overwhelmed in the practice of the fathomless prajna paramita.

"World-Honored One, because of these causes and conditions, the minds of great bodhisattvas are not overwhelmed in the practice of the fathomless prajna paramita. Why? World-Honored One, the great bodhisattvas have viewed all dharmas as unattainable, including the ones who make others overwhelmed, ones who are

overwhelmed, and the time, place, and cause of becoming overwhelmed.

"World-Honored One, if great bodhisattvas' minds are not sinking, drowned, scared, frightened, worried, or regretful upon hearing this truth, you must that they indeed practice the fathomless prajna paramita. Why? Because the great bodhisattvas have contemplated all dharmas as unattainable; they know that the ones who can make others overwhelmed, ones who are overwhelmed, and the time, place, and cause of becoming overwhelmed should not and cannot be established. Because of this cause and condition, the great bodhisattvas are not scared, frightened, worried, or regretful upon hearing all these things.

(Well-Appearing One replied to the Buddha that if great bodhisattvas can practice prajna paramita and view all dharmas as nonexistent, far away, tranquil, possessing nothing, and without arising and extinction, their minds will not be overwhelmed.)

"World-Honored One, if great bodhisattvas can practice the fathomless prajna paramita in this way, Heavenly Emperor Indra, Great Brahma King, and the lords of various worlds will always pay homage to them."

The Buddha said to Well-Appearing One, "If great bodhisattvas can practice the fathomless prajna paramita in this way, they will be respected and honored not only by Heavenly Emperor Indra, Great Brahma King, and the lords of various worlds, but also by the heavenly beings in the Heaven of Extremely Great Brightness and Purity, Heaven of Universal Purity, Heaven of Extensive Rewards, Heaven of Pure Residence, and the rest of heavens.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will be protected by and kept in the minds of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in numberless, countless, and boundless worlds of the ten directions.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna

paramita in this way, they will fulfill quickly prajna, meditation, diligence, forbearance, pure precept, and giving paramitas.

(The Buddha said to Well-Appearing One that if great bodhisattvas can practice prajna paramita in this way, namely, viewing all dharmas as nonexistent and unattainable, they will be respected and protected by heavenly beings; they will also be protected and kept in the minds of all Thus-Comers. They thus will fulfill various superior correct dharmas quickly.)

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna

paramita in this way, they will fulfill the four meditations, four immeasurable minds, and four formless concentrations quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the liberation gates of emptiness, formlessness, and nonaspiration quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill 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 quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the five eyes and six supernatural powers quickly.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will 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.

“Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill staying in correct mindfulness and dwelling in equanimity at all times quickly.

“Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena quickly.

“Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill all dharani gates and all samadhi gates quickly.

“Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill all great bodhisattva actions quickly.

“Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the unsurpassed, perfect, and universal bodhi of the Buddhas quickly.

“Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will fulfill the perfect knowledge of all perfect knowledge quickly.

“Furthermore, Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will always be protected by the Buddhas and kept in their minds; they will fulfill all kinds of merits and virtues and act as the Buddhas do quickly. They will realize the unsurpassed, perfect, and universal bodhi before long.

“You must know, Well-Appearing One, these great bodhisattvas are so determined in working toward the unsurpassed bodhi. Suppose that all sentient beings in as many worlds of the ten directions as the sands of the Ganges are transformed into demons. Each demon turns into many demons, and each of these demons

possesses numberless and boundless supernatural powers, they still cannot hinder these great bodhisattvas from practicing the fathomless prajna paramita and realizing the unsurpassed, perfect, and universal bodhi.

"Furthermore, Well-Appearing One, if great bodhisattvas can achieve two dharmas, all demons will not be able to annoy them and keep them from practicing the fathomless prajna paramita and realizing the unsurpassed, perfect, and universal bodhi. What are the two dharmas? One is to contemplate all dharmas as empty in the final analysis; the other is never to turn away from sentient beings.
(The Buddha taught that two things will make great bodhisattvas powerful and not be hindered by demons: contemplating all dharmas as empty in the final analysis and never turning away from sentient beings.)

"Furthermore, Well-Appearing One, if great bodhisattvas can achieve two dharmas, all demons will not be able to annoy them and hinder them from practicing the fathomless prajna paramita and realizing the unsurpassed, perfect, and universal bodhi. What are the two dharmas? One is they always talk the talk and walk the walk; the other is they are always protected by various Buddhas and kept in their mindfulness.

"Furthermore, Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, the heavenly sons will often come to visit with, pay homage to, stay close with, and make offerings to them; they will ask for advice and encourage the bodhisattvas by saying, 'Good gentlemen, if you would like to realize and attain the unsurpassed, perfect, and universal bodhi that you are pursuing, you should always dwell in emptiness, formlessness, and nonaspiration. Why? Good gentlemen, if you dwell in emptiness, formlessness, and nonaspiration, the sentient beings will rely on you. You will serve as a refuge, rescue, destination, islet, and house for sentient beings. You will bring lights to dark places and serve as

the eyes for the blind. Why? Good gentlemen, to dwell in emptiness, formlessness, and nonaspiration equals dwelling peacefully in the fathomless prajna paramita. The ones dwelling peacefully in the fathomless prajna paramita will be able to realize and attain the unsurpassed, perfect, and universal bodhi soon.'

"Furthermore, Well-Appearing One, if great bodhisattvas can dwell in the fathomless prajna paramita in this way, the Buddhas in numberless, countless, and boundless worlds of the ten directions will be very delighted; they will naturally acclaim the great bodhisattvas and mentioned their names and origins, as well as their superior merits and virtues caused by dwelling peacefully in the fathomless prajna paramita.

"You must know, Well-Appearing One, as I am teaching the fathomless prajna paramita here and now, I am very delighted to naturally acclaim Treasure Banner Great Bodhisattva, Sikhin Great Bodhisattva, and the great bodhisattvas who are living in the Unmovable Buddha's place, cultivating pure celibacy actions, and dwelling peacefully in the fathomless prajna paramita; I will also admire them by mentioning their names, origins, and their superior merits and virtues caused by dwelling peacefully in the fathomless prajna paramita. All the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the numberless, countless, and boundless worlds in the east are also teaching the fathomless prajna paramita. They are very delighted to acclaim the great bodhisattvas who are cultivating pure celibacy actions and not away from pajna paramita. The Thus-Comers will mention their names, origins, and the superior merits and virtues caused by not staying away from the fathomless prajna paramita. So are the Thus-Comers in the worlds in the rest of the ten directions.

(The Buddha further said that if great bodhisattvas can dwell in prajna paramita, various heavenly sons will come to pay homage to them, ask for advice, and

encourage them. All Thus-Comers in the ten directions will also acclaim them.

"You must know, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita since their initial aspiration to the great bodhi. They have fulfilled the cultivation step by step and finally realize and attain the perfect knowledge of all perfect knowledge. They are acclaimed by the Buddhas who are teaching the dharma in the numberless, countless, and boundless worlds of the ten directions. The Buddhas will admire these great bodhisattvas by mentioning their names and origins and their superior merits and virtues caused by cultivating the fathomless prajna paramita. Why? These great bodhisattvas can do very difficult things: they have worked hard to keep the Buddha seeds from discontinuation and thus bring benefits, peace, and happiness to all sentient beings.

(The Buddha also said to Well-Appearing One that various Buddhas in the ten directions will acclaim the great bodhisattvas who have worked very hard to cultivate prajna paramita and fulfill great bodhi to keep Buddha seeds from discontinuation.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, will the great bodhisattvas of regression or the great bodhisattvas of nonregression be delightedly acclaimed by mentioning their names, origins, and merits and virtues by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones as they are teaching the correct dharma?"

The Buddha replied, "The nonregressive great bodhisattvas will be acclaimed and admired by the Thus-comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones as they are teaching the correct dharma. The names, origins, and the merits and virtues of these great bodhisattvas will be mentioned delightedly and naturally by the Thus-Comers. Some great bodhisattvas as prajna paramita practitioners have not been conferred the prophecy by the Buddha, but they are also acclaimed and their names, origins, and the merits and virtues are mentioned

with admiration by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when they are teaching correct dharma."

The long-lived sage Well-Appearing One asked the Buddha again, "Who are these bodhisattvas?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have practiced as the Unmovable Buddha did when he was still a bodhisattva to dwell peacefully in the state of nonregression. When the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are teaching the correct dharma, they will naturally and delightedly admire these great bodhisattvas and mention their names, origins, and their merits and virtues. Some other great bodhisattvas have practiced as Treasure Banner Great Bodhisattva and Sikhin Great Bodhisattva did. Although these bodhisattvas have not been conferred the prophecy yet, they do practice prajna paramita, so their names, castes, and the merits and virtues are also mentioned, and they are praised delightedly and naturally by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when they are teaching correct dharma.

"Furthermore, Well-Appearing One, some great bodhisattvas as the fathomless prajna paramita practitioners have deeply believed in and understood the nature of nonarising of all dharmas, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the fathomless prajna paramita, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the nature of emptiness in the final analysis of all dharmas, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the nature of tranquility of all dharmas, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the

nature of getting far away inherently in all dharmas, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the nature of nonexistence of all dharmas, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the nature of uneasiness of all dharmas, but they have not realized and attained the dharma forbearance of nonarising. They have deeply believed in and understood the nature of nonsolidity of all dharmas, but they have not realized and attained the dharma forbearance of nonarising.

"Well-Appearing One, the names, origins, and the merits and virtues of these great bodhisattvas will be mentioned and praised delightedly and naturally by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when they are teaching correct dharma.

(The Buddha mentioned various kinds of great bodhisattvas who will be praised by Thus-Comers when they are teaching correct dharma. These great bodhisattvas share one thing in common: they have not attained the unsurpassed bodhi yet, but they have transcended the stages of voice-hearer and self-enlightened one and certainly will realize and attain the unsurpassed bodhi.)

"Well-Appearing One, if the names, origins, and the merits and virtues of the great bodhisattvas are mentioned and praised delightedly and naturally by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when they are teaching correct dharma, these great bodhisattvas must have transcended the stages of voice-hearer and self-enlightened one; they certainly will realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas are practicing the fathomless prajna paramita and their names, origins, and the merits and virtues are praised delightedly and naturally by the Thus-Comers, Ones Worthy of Offerings, and

Perfectly and Universally Enlightened Ones when they are teaching correct dharma, these great bodhisattvas definitely will be able to dwell peacefully in the stage of nonregression, and after that they definitely will realize and attain the perfect knowledge of all perfect knowledge.

"Furthermore, Well-Appearing One, some great bodhisattvas hear the fathomless prajna paramita and are not puzzled or skeptical; they rather think that the fathomless prajna paramita taught by the Buddha is not upside down at all. Because these great bodhisattvas have deep and pure belief in prajna paramita, they will hear prajna paramita extensively and consistently in the Unmovable Buddha's place and in other great bodhisattvas' places. They will develop deep belief in and understanding of the essential meanings of prajna paramita, dwell in the stage of nonregression, and further realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas hear the fathomless prajna paramita and do not slander it, they will obtain superior virtuous roots, not to mention if they can further believe in, understand, accept, embrace, read, recite, stay in mindfulness of, and reflect reasonably on prajna paramita based on realness, and dwell peacefully in realness to cultivate and learn prajna paramita diligently. These bodhisattvas will dwell peacefully in the stage of nonregression soon, and will realize and attain the unsurpassed, perfect and universal bodhi before long."

In the meantime, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, as the real natures of all dharmas are unattainable, how do great bodhisattvas dwell peacefully in realness to cultivate and learn various dharmas diligently, dwell and peacefully in the stage of nonregression, and realize and attain the unsurpassed, perfect and universal bodhi before long?"

The Buddha replied, "Well-Appearing One, as the Buddha has made some transformed beings and let them dwell peacefully in realness to cultivate various great

bodhisattva actions and stay in the stage of nonregression, then they will realize and attain the unsurpassed, perfect, and universal bodhi before long, and teach correct dharma to sentient beings. Similarly, if great bodhisattvas dwell peacefully in realness to cultivate various great bodhisattva actions, they will stay in the stage of nonregression peacefully, and realize and attain the unsurpassed, perfect, and universal bodhi before long."

The long-lived sage Well-Appearing One said to the Buddha again, "The beings transformed by the Thus-Comer are nonexistent, and the dharmas apart from realness are also unattainable, then who will dwell in realness to cultivate the great bodhisattva actions; stay in the stage of nonregression, realize and attain the unsurpassed, perfect, and universal bodhi before long, and teach correct dharma to sentient beings? World-Honored One, as realness is unattainable, how can we say that the great bodhisattvas will be able to dwell peacefully in realness to cultivate great bodhisattva actions, stay in the stage of nonregression, realize and attain the unsurpassed, perfect, and universal bodhi, and teach correct dharma to sentient beings? If this really happens, it seemingly does not make sense."

The Buddha replied, "Well-Appearing One, it is as you say. As the beings transformed by the Buddha are nonexistent and the dharmas apart from realness are unattainable, then who will dwell in realness to cultivate the bodhisattva actions, stay in the stage of nonregression, and realize and attain the unsurpassed, perfect, and universal bodhi before long so that they will be able to teach correct dharma to sentient beings? Well-Appearing One, as realness is unattainable, it does not make sense to say that someone will dwell peacefully in realness to cultivate the bodhisattva actions, stay in the stage of nonregression, and realize and attain the unsurpassed, perfect, and universal bodhi so that they will be able to teach correct dharma to sentient beings. Why? Well-Appearing One, whether the Thus-Comer appears in the

world or not, all dharmas are as they have always been; they are not apart 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. Well-Appearing One, it is certain that no one will dwell peacefully in realness to cultivate the bodhisattva actions, stay in the stage of nonregression, and realize and attain the unsurpassed, perfect and universal bodhi before long so that they will be able to teach correct dharma to sentient beings. Why? Well-Appearing One, the realness of all dharmas is without arising and extinction and has no duration and decay. Well-Appearing One, as the dharmas are without arising, extinction, duration, and decay, who can dwell peacefully in them to cultivate various bodhisattva actions, stay in the stage of nonregression, and realize and attain the unsurpassed, perfect, and universal bodhi before long so that they will be able to teach correct dharma to sentient beings? It is not reasonable to say this will happen."

At that time, Heavenly Emperor Indra said to the Buddha, "World-Honored One, prajna paramita is subtle and fathomless; it is extremely difficult to believe and understand. When great bodhisattvas practice the fathomless prajna paramita, they know very well that all dharmas are unattainable, but they still work diligently to pursue the unsurpassed, perfect, and universal bodhi. They are unusual. Why? World-Honored One, it is definite that no one will dwell peacefully in realness to cultivate the bodhisattva actions, stay in the stage of nonregression, and realize and attain the unsurpassed, perfect, and universal bodhi before long so that they will be able to teach correct dharma to sentient beings. When great bodhisattvas practice the fathomless prajna paramita, they contemplate all dharmas as nonexistent. After realizing such profound dharma nature, their minds are not sinking, drowning, scared, frightened, skeptical, or hesitant. They are unusual!"

At that time, the long-lived sage Well-Appearing One said to Heavenly Emperor Indra, “Kausika, what you say is correct. When great bodhisattvas practice the fathomless prajna paramita, the contemplate all dharmas as nonexistent. When realizing the profound dharma nature, their minds are not sinking, drowning, scared, frightened, skeptical, or hesitant. They are surely unusual. Kausika, when great bodhisattvas practice the fathomless prajna paramita, they contemplate all dharmas as empty. They contemplate all material and immaterial dharmas as empty, all visible and invisible dharmas as empty, all substantial and unsubstantial dharmas as empty, all flawed and flawless dharmas as empty, all conditioned and unconditioned dharmas as empty, all dharmas of the world and beyond the world as empty, all tranquil and not tranquil dharmas as empty, all faraway and not faraway dharmas as empty, all dharmas in the past, future, and present as empty, and all virtuous, not virtuous, and neutral dharmas as empty. They contemplate all dharmas in the realm of desire, realm of form, and realm of formlessness as empty. They contemplate all dharmas needing more learning, needing no more learning, and neither needing more learning nor needing no more learning as empty. They contemplate all dharmas of the stage of seeing the truth, the stage of cultivation, and the stage of perfection as empty. They contemplate all existent dharmas, nonexistent dharmas, and neither existent nor nonexistent dharmas as empty. Kausika, when they practice the fathomless prajna paramita, they contemplate all dharmas as empty. In the emptiness of all dharmas, nothing is existent. Who will be sinking, drowning, scared, frightened, skeptical, and hesitant? Kausika, when great bodhisattvas practice the fathomless prajna paramita they have realized the profound dharma nature, but they are not sinking, drowning, scared, frightened, skeptical, and hesitant. They are truly unusual.”

Heavenly Emperor Indra said to Well-Appearing One, “The Venerable One has said based on emptiness, so what you say is without hindrance. It is like to shoot

an arrow in the air, no matter how far it flies there is always without hindrance. So is what The Venerable One says."

(The dialogues between the Buddha, Well-Appearing One, and Kausika focused on emptiness and nonattainment of all dharmas, and the cultivation and learning of all dharmas, which are like shooting arrows in the air. The great bodhisattvas who realize this truth are not scared; they are unusual.)

Chapter 58

Entrustment

Section 1

(In the First Assembly)

At that time, Heavenly Emperor Indra asked the Buddha, "World-Honored One, do my words, praises, and memories follow the dharma and precepts as taught by the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One? Are they correspondent with correct dharma and not upside down?"

The Buddha replied, "Kausika, your words, praises, and memories are in accord with my words of correct dharma and precepts. They are correspondent with correct dharma and not upside down."

In the meantime, Heavenly Emperor Indra said to the Buddha again, "World-Honored One, the great virtuous Well-Appearing One is very unusual. All his words are based on emptiness, formlessness, and nonaspiration; 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, and ten universal contemplations; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the five eyes and six supernatural powers; all dharani gates and all 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; the way of staying in correct mindfulness and the nature of dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas."

At that time, the Buddha said to Heavenly Emperor Indra, "Kausika, as the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated giving paramita as unattainable, how can we say that the ones who cultivate giving paramita are attainable? As the long-lived sage Well-Appearing One

has dwelled peacefully in emptiness and contemplated pure precept, forbearance, diligence, meditation, and prajna paramitas as unattainable, how can we say that the ones who cultivate pure precept, forbearance, diligence, meditation, and prajna paramitas are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the four bases of mindfulness as unattainable, how can we say that the ones who cultivate the four bases of mindfulness are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as unattainable, how can we say that the ones who cultivate the four correct endeavors, four bases of power, and so forth are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the four meditations as unattainable, how can we say that the ones who cultivate the four meditations are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the four immeasurable minds and four formless concentrations as unattainable, how can we say that the ones who cultivate the four immeasurable minds and four formless concentrations are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the eight liberations as unattainable, how can we say that the ones who cultivate the eight liberations are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as unattainable, how can we say that the ones who cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated internal emptiness as unattainable, how can we say that the ones who realize internal emptiness are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 unattainable, how can we say that the ones who realize external emptiness, internal-external emptiness, and so forth are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated realness as unattainable, how can we say that the ones who realize realness are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated dharma realm, dharma nature, the nature of nonillusion, nature 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 unattainable, how can we say that the ones who realize dharma realm, dharma nature, and so forth are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the noble truth of suffering as unattainable, how can we say that the ones who realize the noble truth of suffering are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and

contemplated the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as unattainable, how can we say that the ones who realize the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is attainable are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the liberation gate of emptiness as unattainable, how can we say that the ones who cultivate the liberation gate of emptiness are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the liberation gates of formlessness and nonaspiration as unattainable, how can we say that the ones who cultivate the liberation gates of formlessness and nonaspiration are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the five eyes as unattainable, how can we say that the ones who cultivate the five eyes are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the six supernatural powers as unattainable, how can we say that the ones who cultivate the six supernatural powers are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated all dharani gates as unattainable, how can we say that the ones who cultivate all dharani gates are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated all samadhi gates as unattainable, how can we say that the ones who cultivate all samadhi gates are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the Buddha's ten abilities as unattainable, how can we say that the ones who cultivate the Buddha's ten abilities are attainable? As the long-

lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as unattainable, how can we say that the ones who cultivate the four kinds of fearlessness, four unhindered understandings, and so forth are attainable?"

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated staying in correct mindfulness as unattainable, how can we say that the ones who cultivate staying in correct mindfulness are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated dwelling in equanimity at all times as unattainable, how can we say that the ones who cultivate dwelling in equanimity at all times are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the perfect knowledge of everything as unattainable, how can we say that the ones who cultivate the perfect knowledge of everything are attainable? As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena as unattainable, how can we say that the ones who cultivate the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated all great bodhisattva actions as unattainable, how can we say that the ones who cultivate all great bodhisattva actions are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the unsurpassed, perfect, and universal bodhi of the Buddhas as unattainable, how can we say that the ones who realize the unsurpassed,

perfect, and universal bodhi of the Buddhas are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the Thus-Comers as unattainable, how can we say that the ones who turn the dharma wheel are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the dharma of arising and extinction as unattainable, how can we say that the ones who realize the dharma of nonarising and nonextinction are attainable?

"As the long-lived sage Well-Appearing One has dwelled peacefully in emptiness and contemplated the thirty-two perfect major marks and eighty distinguishing minor features as unattainable, how can we say that the ones who have achieved such marks and features are attainable?

"Why? Kausika, the long-lived sage Well-Appearing One has dwelled in remoteness, tranquility, nonattainment, emptiness, formlessness, and nonaspiration of all dharmas. Kausika, the long-lived sage Well-Appearing One has dwelled in such immeasurable superior abodes of all dharmas.

"But in comparison, Kausika, the abode in which Well-Appearing One dwells is as small as one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, one hundred thousand kotith, one nayutath, one hundred nayutath, one thousand nayutath, one hundred thousand nayutath, or one hundred thousand koti nayutath of the superior abode of prajna paramita where the great bodhisattvas dwell; it is smaller than the superior actions of prajna paramita in which great bodhisattvas dwell; it is too small to be measured, calculated, or imagined; it is even smaller than one upanisadam-api. Why? Kausika, the abode of prajna paramita where great bodhisattvas dwell is only second in superiority to the abode of the Thus-Comer. The abode of prajna paramita is the superior one; it is

almost the best, highest, most dignified, most exquisite, subtlest, and utmost one. It is unsurpassed; it is superior to the abodes where voice-hearers and self-enlightened ones dwell. Therefore, Kausika, if great bodhisattvas can dwell in the abode of the superior prajna paramita, they will go beyond the stages of voice-hearer and self-enlightened one, enter onto the bodhisattva path of nonarising, fulfill all Buddha dharmas quickly, terminate long-rooted disposition of vexations, and realize and attain the unsurpassed, perfect, and universal bodhi before long. At that time, they will be named the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One because they have fulfilled the perfect knowledge of all perfect knowledge."

(The Buddha said to Kausika that the abode of prajna paramita where great bodhisattvas dwell is the superior one. The great bodhisattvas who have dwelled in this abode will transcend the stages of voice-hearer and self-enlightened one, enter onto the bodhisattva path of nonarising, fulfill all Buddha dharmas, and realize the unsurpassed bodhi soon.)

At that time, in the assembly each of the numberless and countless heavenly beings from the Heaven of Thirty-Three Smaller Heavens made exquisite sound flowers as offerings to the Thus-Comer and monastics. Six thousand bhiksus stood up and left their seats. They had their left shoulders covered, knelt before the Buddha with right knees touching the ground, joined their palms together, and paid homage to the Buddha. Owing to the Buddha's supernatural powers, the wonderful heavenly flowers fell to fill each bhiksu's palms. The bhiksus were so excited; they danced and jumped because they had never experienced such a wonderful thing. They each spread the flowers as offerings to the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and vowed, "Based on such superior virtuous roots, may we always dwell firmly in superior actions of the fathomless prajna paramita in which

the voice-hearers and self-enlightened ones are unable to dwell. We are committed to aspiring to the unsurpassed, perfect, and universal bodhi and transcending the stages of voice-hearer and self-enlightened one."

In the meantime, the World-Honored One knew that these bhiksus' minds and actions were pure and bright, so he smiled. As always, when he smiled, varied colorful lights emitted from his mouth. The lights in colors of green, yellow, red, white, scarlet, blue, and so forth emitted and illuminated all over the Buddha worlds in the large threefold thousand-world and then returned. They flew around the Buddha body for three times and then entered the Buddha's mouth. The long-lived sage Joyfully Celebrating One (Ananda) rose from his seat, bowed to the Buddha with his palms joined and asked, "World-Honored One, what are the causes and conditions that make you smile? The Buddhas do not smile without causes and conditions. Would you please tell us why?"

The Buddha replied to Joyfully Celebrating One, "All these bhiksus who just made the great vow will become the Buddhas in the Kalpa of Constellation, and all will have these same names: Spreading Flowers Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, One Perfect in Wisdom and Conduct, Well-Gone One, One Who Knows the World, Unsurpassed Great Person, Taming and Guiding One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat. All these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, their monastic disciples, and their Buddha lands will have the same lifespan of one thousand years. Wherever the Thus-Comers are reborn in the future, the five-colored exquisite sound flowers will rain from the sky at the moments when they are born, renounce family, become a monastic, and then become a Buddha. I smiled because of these causes and conditions.

(The Buddha granted these monks the prophecy of becoming Buddhas in the future.

He smiled because of this reason.)

"You must know, Joyfully Celebrating One, if great bodhisattvas would like to dwell peacefully in superior abode, they should learn prajna paramita. You must know, Joyfully Celebrating One, if great bodhisattvas would like to dwell peacefully as Thus-Comers do, they should learn prajna paramita.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth can diligently cultivate and learn the fathomless prajna paramita, they must have been reborn to this human world from previous human realm or from the Heaven of Tusita. Whether they were in human realm or heavenly realm in their previous lives, they must have heard extensively the fathomless prajna paramita, and that is why they can diligently and attentively cultivate the fathomless prajna paramita in present life. You must know, Joyfully Celebrating One, when the Thus-Comer sees someone who can cultivate the fathomless prajna paramita diligently without distraction, he approves them as great bodhisattvas.

"Furthermore, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth love to hear, accept, embrace, read, recite, thoroughly understand, and reflect reasonably on the fathomless prajna paramita, and further lecture on, explain, give cautions about, and interpret it for good gentlemen, gentlewomen, and so forth in the pursuit of the bodhisattva vehicle, you must know that they are great bodhisattvas. They must have in past lives heard the teachings of the fathomless prajna paramita given by the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. After hearing the teachings, they became very fond of the fathomless prajna paramita; they accepted, embraced, read, recited, thoroughly understood, reflected reasonably on, and further taught it extensively for others. That is why they do the same things in present life.

"You must know, Joyfully Celebrating One, these good gentlemen,

gentlewomen, and so forth had in past lives planted many virtuous roots in numberless Buddhas' places, so they are able to do the same thing in present life. They should think, 'I did not hear the fathomless prajna paramita from voice-hearers or self-enlightened ones; I must have heard the fathomless prajna paramita from the teachings given by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. I did not plant virtuous roots in voice-hearers' places or in self-enlightened ones' places; I must have planted various virtuous roots in the places of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Because of this cause and condition, I can hear the fathomless prajna paramita in present life and love to accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it, and further teach others about it tirelessly.'

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth love to hear, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on the fathomless prajna paramita, and further cultivate it by following the dharma and the profound meanings implied in it, then these good gentlemen, gentlewomen, and so forth will be able to see presently the Thus-Comers, Ones Worthy of Offerings, and Perfectly and Universally Enlightened Ones.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth hear the fathomless prajna paramita, deeply believe in and accept it without slandering or doing harm to it, then these good gentlemen, gentlewomen, and so forth must have made offerings to numberless Buddhas, planted many virtuous roots in various Buddhas' places, and been absorbed by innumerable virtuous friends.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth would like to plant virtuous roots in the superior fields of bliss of the Thus-Comers, Ones Worthy of Offerings, and Perfectly and Universally Enlightened Ones, achieve the voice-hearing effect, self-enlightenment effect, or Thus-Comer

effect, and realize and attain the unsurpassed, perfect, and universal bodhi, they should first of all understand the fathomless prajna paramita well without hindrance and further cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; 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; 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. They should dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They should 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 should 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 gate of emptiness, formlessness, and nonaspiration; and cultivate the five eyes and the six supernatural powers. They should 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; cultivate to stay in correct mindfulness and always

dwell in equanimity; cultivate all dharani gates and all samadhi gates; and cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They should fulfill all these virtuous dharmas.

"You must know, Joyfully Celebrating One, if great bodhisattvas can understand the fathomless prajna paramita well without hindrance, and further cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; 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; 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; 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 bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; 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 six supernatural powers; 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; cultivate to stay in correct mindfulness and always dwell in equanimity; cultivate all dharani gates and all samadhi gates; and cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, it is unreasonable to say that they will stay in the stages of voice-hearer or self-enlightened one and are unable to realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, if great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, they should understand the fathomless prajna paramita well without hindrance, and further cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and so forth, as well as the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They should fulfill all these virtuous dharmas.

"Therefore, Joyfully Celebrating One, I am now entrusting you with these profound sutras of prajna paramita, you must correctly accept, embrace, read, chant, and thoroughly understand it, and never forget or lose it.

"You must know, Joyfully Celebrating One, if you forget or lose other dharmas that I teach, your fault will not be very severe. But if you do not accept and embrace the fathomless sutras of prajna paramita well, or if you just forget one sentence of it, your fault will be much more severe.

"You must know, Joyfully Celebrating One, if you can accept and embrace the profound sutras of prajna paramita well without forgetting even one word, the blessings thus derived will be immeasurable. If you do not accept and embrace it well, or if you cannot remember one sentence of it, your fault will be as great as the blessings mentioned above.

"Therefore, Joyfully Celebrating One, I am now entrusting the fathomless

sutras of prajna paramita to you with my deepest sincerity. You must accept, embrace, read, recite, understand thoroughly, and reflect reasonably on them. You should further teach them extensively and explain them for others respectively so that those who accept and embrace them will fully understand their essential meanings."

(The Buddha entrusted the dharma of prajna paramita to Ananda. The Buddha had described in detail the characteristics of the great bodhisattvas who can accept and embrace the fathomless prajna paramita. He also instructed the right ways for great bodhisattvas to learn and cultivate prajna paramita.)

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Chapter 58

Entrustment

Section 2

(In the First Assembly)

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth accept, embrace, read, recite, understand thoroughly, and reflect reasonably on the sutras of prajna paramita, and further lecture extensively on and explain them respectively for others to make the sutras easier for understanding, then they do accept and embrace the unsurpassed, perfect, and universal bodhi realized and attained by the Buddhas in the past, future, and present.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth accept, embrace, read, recite, understand thoroughly, and reflect reasonably on the sutras of prajna paramita, and further lecture extensively on and explain them respectively for others to make the sutras easier for understanding, then they do absorb the unsurpassed, perfect, and universal bodhi realized and attained by the Buddhas in the past, future, and present.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth would like to make the most wonderful wreaths, spread and powdered fragrances, clothing, jewel necklaces, treasure banners, canopies, music and entertainment, and lamps as offerings to pay homage to esteem and acclaim my place tirelessly, they should first accept, embrace, read, recite, understand thoroughly, and reflect reasonably on the profound sutras of prajna paramita, and further lecture extensively on and explain them respectively for others to make the sutras easier for understanding. They should also write the sutras, dignify them with various beautiful

jewels, and make the most wonderful wreaths, spread and powdered fragrances, clothing, jewel necklaces, treasure banners, canopies, music and entertainment, and lamps as offerings to them with respect, esteem, and acclamation constantly and tirelessly.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth make offerings respectfully to esteem and acclaim the fathomless prajna paramita, they equally make offerings respectfully to esteem and acclaim me. They also equally make offerings respectfully to esteem and acclaim all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions who are teaching dharma presently, had taught dharma in the past, and will teach dharma in the future.

"You must know, Joyfully Celebrating One, if good gentlemen, gentlewomen, and so forth hear the profound sutras of prajna paramita and wholeheartedly believe in, accept, respect, and adore them, they equally believe in, accept, respect, and adore the Buddhas in the past, future, and present.

"Joyfully Celebrating One, if you are fond of me and reluctant to turn away from me, then you should also be fond of and reluctant to turn away from the profound sutras of prajna paramita and never forget them, not even a single sentence in the sutras.

"Joyfully Celebrating One, the causes and conditions for entrusting prajna paramita are innumerable, but all in all, if I am your grand master, then the profound prajna paramita is also your grand master; if you respect and esteem me, then you should also respect and esteem the profound prajna paramita. Therefore, Joyfully Celebrating One, I am now entrusting the fathomless sutras of prajna paramita to you with immeasurable skillful expediency, you must keep it and never forget it or lose it. Joyfully Celebrating One, with numberless heavenly beings, human beings, asuras,

and so forth as witnesses today, I am now entrusting the profound sutras of prajna paramita to you.

"Honestly speaking, Joyfully Celebrating One, if the pure believers are very reluctant to turn away from the Buddha, the dharma, and the sangha, or if they are very reluctant to turn away from the unsurpassed, perfect, and universal bodhi realized and attained by the Buddhas in the past, future, and present, then they will also be very reluctant to turn away from the fathomless sutras of prajna paramita. Joyfully Celebrating One, this is how the Buddhas including myself teach their disciples. If good gentlemen, gentlewomen, and so forth love to listen to, accept, embrace, read, recite, reflect reasonably on the fathomless sutras of prajna paramita, and further adopt immeasurable gates to teach and explain the sutras extensively and respectively, or organize them well to make them easier for understanding, then these good gentlemen, gentlewomen, and so forth will realize and attain the unsurpassed, perfect, and universal bodhi and fulfill the perfect knowledge of all perfect knowledge before long. Why? It is because the unsurpassed, perfect, and universal bodhi attained by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is born out of the fathomless prajna paramita."

(Because the Buddha treasured prajna paramita, he equally treasured the sutras. He entrusted the sutras of prajna paramita to Ananda in front of many witnesses and cautioned Ananda not to forget or lose them. The Buddha encouraged all participants to read and learn the sutras, reflect on them, and explain them to make them understandable.)

"You must know, Joyfully Celebrating One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had given rise to the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened

Ones in the future will give rise to the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions presently are teaching dharma and giving rise to the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. Therefore, Joyfully Celebrating One, if great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, they should learn prajna paramita diligently and attentively. Why? Prajna paramita is the mother of great bodhisattvas; it gives birth to great bodhisattvas."

(The Buddha said that prajna paramita is the mother of the unsurpassed bodhi and great bodhisattvas.)

"You must know, Joyfully Celebrating One, if great bodhisattvas learn the six paramitas diligently, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly. Therefore, Joyfully Celebrating One, with this big crowd as witness, I entrust you with the profound sutras of the six paramitas. You should accept and practice them correctly and never lose them. Why? The fathomless sutras of the six paramitas contain the inexhaustible Thus-Comers' dharma treasury from which all Buddha teachings originate.

"You must know, Joyfully Celebrating One, all the dharmas that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are teaching now in the worlds of the ten directions originate from the inexhaustible dharma treasury of the six paramitas. All the dharmas that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones taught in the past originated from the inexhaustible dharma treasury of the six paramitas. All the dharmas that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will teach in the future will also originate from the inexhaustible

dharma treasury of the six paramitas.

"You must know, Joyfully Celebrating One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had realized the unsurpassed, perfect, and universal bodhi because of learning diligently the inexhaustible dharma treasury of the six paramitas. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will realize the unsurpassed, perfect, and universal bodhi because of learning diligently the inexhaustible dharma treasury of the six paramitas. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions teaching the dharma now are also realizing the unsurpassed, perfect, and universal bodhi because of learning diligently the inexhaustible dharma treasury of the six paramitas.

(The Buddha emphasized the values and importance of the six paramitas.)

"You must know, Joyfully Celebrating One, the disciples of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had attained the nirvana without remainder because of learning diligently the inexhaustible dharma treasury of the six paramitas. The disciples of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will attain the nirvana without remainder because of learning diligently the inexhaustible dharma treasury of the six paramitas. The disciples of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions in the present are also attaining the nirvana without remainder because of learning diligently the inexhaustible dharma treasury of the six paramitas.

"Furthermore, Joyfully Celebrating One, if you teach the dharma of voice-hearer for the voice-hearer vehicle practitioners and all sentient beings of the large threefold thousand-world will thus attain arhat effect, I will not say that you do as my

disciples should do. If you teach even one sentence in accord with the fathomless prajna paramita for the bodhisattva-vehicle pursuers, I will say that you do as my disciples should do. Then I will joyfully participate in what you do only because the thing you do is superior to teaching all sentient beings of the large threefold thousand-world to become arhats.

"Furthermore, Joyfully Celebrating One, suppose that the sentient beings of the large threefold thousand-world have acquired human bodies and realized arhat effect simultaneously because of other-path cultivation, then what do you think about this? Are these arhats much blessed because of practicing the bliss-inviting giving, precepts, and cultivation?"

Joyfully Celebrating One replied, "They are very much blessed, World-Honored One; they are very much blessed, Well-Gone One."

The Buddha said, "If my voice-hearer disciples teach great bodhisattvas the dharma correspondent with prajna paramita for one day and one night, then the blessings gained by them will be more than the former ones. Joyfully Celebrating One, let's put one day and one night aside at this moment. If they teach bodhisattvas the dharma correspondent with prajna paramita just for a day, half a day, an hour, the duration of a meal, a second, or a blink, then the blessings gained by them will be much more than the former ones. Why? The blessings gained by these voice-hearers are superior to the virtuous roots of the ordinary voice-hearers and self-enlightened ones.

"Furthermore, Joyfully Celebrating One, suppose that the great bodhisattvas have taught the practitioners of voice-hearer vehicle about the voice-hearer dharma and all sentient beings in the large threefold thousand-world have thus realized the arhat effect. What do you think about this? Are these great bodhisattvas much blessed because of this cause and condition?"

Joyfully Celebrating One replied, “They will be much blessed, World-Honored One; they will be much blessed, Well-Gone One. The blessings gained by these great bodhisattvas will be immeasurable and boundless.”

The Buddha said to Joyfully Celebrating One, “If great bodhisattvas teach the practitioners of the voice-hearer vehicle, self-enlightened one vehicle, or the unsurpassed vehicle the dharma correspondent with prajna paramita for one day and one night, then the blessings gained by these great bodhisattvas will be much more than the former ones.

“Joyfully Celebrating One, now let us put one day and one night aside. If great bodhisattvas teach the three-vehicle practitioners the dharma correspondent with prajna paramita for just a day, half a day, an hour, the duration of a meal, a second, or a blink, then the blessings thus gained will be much more than the former ones by immeasurable and boundless times. Why? The dharma correspondent with the fathomless prajna paramita is superior to the dharma correspondent with the voice-hearer vehicle or the self-enlightened-one vehicle; it is also superior to the virtuous roots of the two vehicles. Why? It is because these great bodhisattvas have not only pursued the unsurpassed, perfect, and universal bodhi themselves, but also demonstrated and taught the dharma correspondent with the great vehicle for sentient beings. They have encouraged, guided, admired, celebrated, and inspired sentient beings and let them achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.

“You must know, Joyfully Celebrating One, these great bodhisattvas will not only cultivate giving paramita themselves but also teach others to cultivate giving paramita; they will not only cultivate pure precept, forbearance, diligence, meditation, and prajna paramitas themselves but also teach others to cultivate pure precept, forbearance, diligence, meditation, and prajna paramitas. Because of this cause and

condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate the four bases of mindfulness themselves but also teach others to cultivate the four bases of mindfulness; they will 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 teach others to cultivate the four correct endeavors, four bases of power, and so forth, and noble eightfold path. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only dwell in internal emptiness themselves but also teach others to dwell in internal emptiness; they will 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 teach others to dwell in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only dwell in realness themselves but also teach others to dwell in realness; they will 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 teach others to dwell in dharma realm, dharma nature, and so forth, and the realm of the inconceivable. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only dwell in the noble truth of suffering themselves but also teach others to dwell in the noble truth of suffering; they will 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 teach others to dwell in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate the four meditations themselves but also teach others to cultivate the four meditations; they will not only cultivate the four immeasurable minds and four formless concentrations themselves but also teach others to cultivate the four immeasurable minds and four formless concentrations. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate the eight liberations themselves but also teach others to cultivate the eight liberations; they will not only cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves but also teach others to cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate the liberation gate of emptiness themselves but also teach others to cultivate the liberation gate of emptiness; they will not only cultivate the liberation gates of formlessness and nonaspiration themselves but also teach others to cultivate the liberation gates of formlessness and nonaspiration. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate the five eyes themselves but also teach others to cultivate the five eyes; they will not only cultivate the six supernatural powers themselves but also teach others to cultivate the six supernatural powers. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate the Buddha's ten abilities themselves but also teach others to cultivate the Buddha's ten abilities; they will not only cultivate the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power themselves but also teach others to cultivate the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

“These great bodhisattvas will not only stay in correct mindfulness themselves but also teach others to stay in correct mindfulness; they will not only dwell in equanimity at all times themselves but also teach others to dwell in equanimity at all times. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

“These great bodhisattvas will not only cultivate all dharani gates themselves but also teach others to cultivate all dharani gates; they will not only cultivate all samadhi gates themselves but also teach others to cultivate all samadhi gates. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

“These great bodhisattvas will not only cultivate the perfect knowledge of everything themselves but also teach others to cultivate the perfect knowledge of everything; they will not only cultivate the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena themselves but also teach others to cultivate the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

“These great bodhisattvas will not only cultivate all great bodhisattva actions themselves but also teach others to cultivate all great bodhisattva actions. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

“These great bodhisattvas will not only cultivate the unsurpassed, perfect, and

universal bodhi themselves but also teach others to cultivate the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only cultivate dharma forbearance of nonarising themselves but also teach others to cultivate dharma forbearance of nonarising. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only dignify and purify Buddha lands themselves but also teach others to dignify and purify Buddha lands. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only turn the unsurpassed dharma wheel themselves but also teach others to turn the unsurpassed dharma wheel. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only glorify their own bodies with immeasurable exquisite, subtle, and perfect features but also teach others to glorify their bodies with immeasurable exquisite, subtle, and perfect features. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only contemplate the twelve chains of

dependent arising from two opposite directions themselves but also teach others to contemplate the twelve chains of dependent arising from two opposite directions. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only contemplate all dharmas as without 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 maker, the receiver, the knower, and the viewer, but also teach others to contemplate all dharmas as without the 'I,' the sentient being, and so forth, and the knower and the viewer. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress.

"These great bodhisattvas will not only contemplate all dharmas as illusions, dreams, images, echoes, shadows, illusory images of water under sunlight, transformed things, and mirages themselves and realize that all dharmas are without natures although they look real, but also teach others to contemplate all dharmas as illusions, dreams, and so forth, and mirages and realize that all dharmas are without natures. Because of this cause and condition, their virtuous roots will grow and increase, and it does not make sense to say that their pursuit of the unsurpassed, perfect, and universal bodhi will regress."

(The Buddha said to Ananda that if great bodhisattvas not only cultivate, dwell in, and contemplate various superior virtuous dharmas themselves but also teach others to do so, then these great bodhisattvas will not regress in the pursuit of the unsurpassed bodhi.)

At that time, the World-Honored One, surrounded by the four groups of

followers, entrusted the fathomless sutras of prajna paramita to Joyfully Celebrating One and asked him to accept, embrace, and practice them. In front of all heavenly beings, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, and nonhumans, the World-Honored One used his supernatural powers to let all of them see the Unmovable Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, who was also surrounded by voice-hearers and bodhisattvas and teaching the exquisite dharma to a crowd as large and vast as the ocean. The Buddha also made all see the solemn and beautiful Buddha land, in which all voice-hearers were arhats. These arhats had eliminated all vexations and flaws and had also stayed in freedom; their minds were well liberated, and their wisdom was well released. They were like the well-tamed horses and big dragons that could run and fly freely. They had accomplished all that should be done, renounced all heavy burdens, and attained self-benefit. All their bondages were correctly relieved. They had attained the ultimate liberation and self-ease. The great bodhisattvas in that land were well known because they had attained dharani and unhindered talent of debate. The superior merits and virtues gained by them were immeasurable. When the Buddha withdrew his supernatural powers, the crowd could not see the Unmovable Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, the voice-hearers, the bodhisattvas, and the ocean-like crowd of sentient beings; nor could they see the beautiful and solemn Buddha land. Apart from the Buddha's supernatural powers, the ordinary visual roots could not catch such exquisite, faraway sights.

At that time, the Buddha asked Joyfully Celebrating One, "Can you see the Unmovable Thus-Comer and his land as well as the crowd present in the assembly any longer?"

Joyfully Celebrating One replied, "No, I cannot see them any longer. These

are not the things that my eyes can see."

The Buddha said to Joyfully Celebrating One, "Just like the things occurring in that Buddha land are not within the realm of our vision here, so too are all dharmas not within the realm of our visual faculties. Dharmas do not practice dharmas. Dharmas do not see dharmas or know dharmas.

"You must know, Joyfully Celebrating One, all dharmas do not go, see, know, move, or act. Why? It is because all dharmas lack functions. They are far away from grasping and from what is to be grasped. All dharmas are inconceivable; they are far away from those who can conceive and those that may be conceived. All dharmas are like illusions, dreams, and so forth, and transformed things; they arise out of the combination of causes and conditions although they appear to exist continually. All dharmas do not make or receive; they look as if they are always existent, but they are neither real nor solid. You must know, Joyfully Celebrating One, if great bodhisattvas know, see, and act in this way, they do practice prajna paramita and will not be attached to the phenomena of all dharmas. Joyfully Celebrating One, you must know that if great bodhisattvas learn in this way, they do learn prajna paramita.

"Joyfully Celebrating One, if great bodhisattvas would like to attain and fulfill all paramitas quickly, they should learn prajna paramita. Why? Those who learn in this way are the superior ones among all learners. They are the leading, noblest, subtlest, and most exquisite ones of all learners. They are the highest and unsurpassed ones. They can bring benefits, peace, and happiness to the world by serving as the protectors and refuges for all sentient beings, so they are approved and admired by the Buddhas, the World-Honored Ones.

"You must know, Joyfully Celebrating One, when dwelling in this learning, the Buddhas and bodhisattvas are able to lift and relocate the entire large threefold thousand-world with their right hand, and then return it without disturbing the sentient

beings within. Why? It is because the fathomless prajna paramita has unimaginable merits, virtues, powers, and authority.

"You must know, Joyfully Celebrating One, the Buddhas and great bodhisattvas in the past, future, and present can attain unhindered knowledge and views of unconditioned dharmas in the past, future, and present because of learning prajna paramita. Joyfully Celebrating One, that is why I say that the learners of the fathomless prajna paramita are the superior, highest, noblest, subtlest, most exquisite, uppermost, and unsurpassed ones of all learners.
(The Buddha said to Ananda that among all learners, the learners of prajna paramita are the superior ones.)

"You must know, Joyfully Celebrating One, those who would like to find the edge of the fathomless prajna paramita is like ignorant ones who attempt to measure empty space. Why? The merits and virtues of the fathomless prajna paramita are immeasurable and boundless.

"You must know, Joyfully Celebrating One, I will not say that the fathomless prajna paramita is measurable and has edge as names, words, and sentences. Why? All names, words, and sentences are measurable, but the fathomless prajna paramita is not. The names, words, and sentences cannot measure the fathomless prajna paramita, and prajna paramita is not subject to their measurement."

At that time, the long-lived sage Joyfully Celebrating One asked the Buddha, "World-Honored One, based on what cause and condition to say that the fathomless prajna paramita is immeasurable?"

The Buddha replied to Joyfully Celebrating One, "The fathomless prajna paramita is immeasurable because its nature is inexhaustible. The fathomless prajna paramita is immeasurable because its nature is far away. The fathomless prajna paramita is immeasurable because its nature is tranquil. The fathomless prajna

paramita is immeasurable because it is like reality. The fathomless prajna paramita is immeasurable because it is like empty space. You must know, Joyfully Celebrating One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had all learned prajna paramita, so they could realize and attain the unsurpassed, perfect, and universal bodhi and teach and explain it to sentient beings, while this prajna paramita is inexhaustible. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will all learn prajna paramita, so they will be able to realize and attain the unsurpassed, perfect, and universal bodhi and teach and explain it to sentient beings, while this prajna paramita is inexhaustible. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the innumerable, countless, and boundless worlds of the ten directions in the present are learning prajna paramita and realizing and attaining the unsurpassed, perfect, and universal bodhi, so they are able to teach and explain it to sentient beings, while this prajna paramita is also inexhaustible. Why? Like empty space, the fathomless prajna paramita is inexhaustible; those who attempt to explore the edge of the fathomless prajna paramita are like those who attempt to explore the edge of empty space.
(Prajna paramita is boundless and inexhaustible so it can always benefit its learners.)

"You must know, Joyfully Celebrating One, as prajna paramita is inexhaustible, it is inexhaustible in the past, present, and future. As meditation, diligence, forbearance, pure precept, and giving paramitas are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as internal emptiness is inexhaustible, it is inexhaustible in the past, present, and future. As external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of

unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as realness is inexhaustible, it is inexhaustible in the past, present, and future. As dharma realm, dharma nature, the nature of nonillusion, nature 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 inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the noble truth of suffering is inexhaustible, it is inexhaustible in the past, present, and future. As the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the four meditations are inexhaustible, they are inexhaustible in the past, present, and future. As the four immeasurable minds and four formless concentrations are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the eight liberations are inexhaustible, they are inexhaustible in the past, present, and future. As the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the four bases of mindfulness

are inexhaustible, they are inexhaustible in the past, present, and future. As the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the liberation gate of emptiness is inexhaustible, it is inexhaustible in the past, present, and future. As the liberation gates of formlessness and nonaspiration are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the five eyes are inexhaustible, they are inexhaustible in the past, present, and future. As the six supernatural powers are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the Buddha's ten abilities are inexhaustible, they are inexhaustible in the past, present, and future. As 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 inexhaustible, they inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as staying in correct mindfulness is inexhaustible, it is inexhaustible in the past, present, and future. As dwelling in equanimity at all times is inexhaustible, it is inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as all dharani gates are inexhaustible, they are inexhaustible in the past, present, and future. As all samadhi gates are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as the perfect knowledge of everything is inexhaustible, it is inexhaustible in the past, present, and future. As the

perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are inexhaustible, they are inexhaustible in the past, present, and future.

"You must know, Joyfully Celebrating One, as all great bodhisattva actions are inexhaustible, they are inexhaustible in the past, present, and future. As the unsurpassed, perfect, and universal bodhi of the Buddhas is inexhaustible, it is inexhaustible in the past, present, and future.

(The Buddha taught Ananda that not only prajna paramita but also various superior correct dharmas are inexhaustible. It is because these dharmas are without arising, extinction, duration, and decay.)

"Why? As all dharmas are without arising, extinction, duration, and decay, how can they be established as exhaustible?"

At that time, the World-Honored One expanded his broad and long tongue to cover his entire face. When pulling the tongue back into the mouth he asked Joyfully Celebrating One, "What do you think about this? Can the words spoken by this tongue be false?"

Joyfully Celebrating One replied, "No, World-Honored One. No, Well-Gone One."

The Buddha said, "You must from now on extensively teach the four groups of believers the fathomless prajna paramita, explain for them respectively, and figure out appropriate and expedient ways to make it understandable.

"You must know, Joyfully Celebrating One, within the fathomless sutras of prajna paramita, all factors for enlightenment and various forms of dharma are contained. All practitioners of the voice-hearer vehicle, self-enlightened one vehicle, and the unsurpassed vehicle should diligently study and cultivate the dharma gates of this fathomless prajna paramita and should not be disgusted with or discard them. If they can practice in this way, they will be able to dwell peacefully in the stage they

are pursuing quickly.

"Furthermore, Joyfully Celebrating One, because of the fathomless prajna paramita, one can obtain insightful understanding of all forms, words, and dharani gates. Great bodhisattvas should learn and cultivate these dharani gates so that they are able to acquire the abilities of debate and unhindered understandings. I will say that, Joyfully Celebrating One, the fathomless prajna paramita I teach is the inexhaustible dharma treasury possessed by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present.

"Joyfully Celebrating One, let me put it succinctly. If ones accept, embrace, read, recite, understand thoroughly, and reflect reasonably on such fathomless prajna paramita, they equally accept and embrace the unsurpassed, perfect, and universal bodhi of the Buddhas in the past, future, and present.

"Joyfully Celebrating One, the fathomless prajna paramita is the strong and powerful foot with which the practitioners can walk toward the bodhi path. It is also the great dharani of all unsurpassed Buddha dharmas. If you can accept and embrace the dharani of such fathomless prajna paramita, you will be able to absorb and retain all Buddha dharmas."

(This paragraph concludes how invaluable prajna paramita is for great bodhisattvas.)

Chapter 59

Inexhaustibility

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One thought, "The

unsurpassed, perfect, and universal bodhi of various Buddhas is most profound. Prajna paramita is also most profound. I need to ask Buddha some questions about it."

After having this thought, he asked the Buddha, "World-Honored One, is the fathomless prajna paramita exhaustless?"

The Buddha replied, "Yes, the fathomless prajna paramita is exhaustless; it is just like empty space."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why should great bodhisattvas elicit prajna paramita?"

The Buddha said to Well-Appearing One, "You must know, because matter is exhaustless, great bodhisattvas should elicit prajna paramita; because feeling, thinking, action, and consciousness are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the eye sphere is exhaustless, great bodhisattvas should elicit prajna paramita; because the ear, nose, tongue, body, and conscious spheres are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the sight sphere is exhaustless, great bodhisattvas should elicit prajna paramita; because the sound, smell, taste, touch, and mental-image spheres are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the eye realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the ear realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the sound realm, ear

consciousness realm, ear contact, and the feelings produced by ear contact are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the nose realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the tongue realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the body realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the touch realm, body consciousness realm, body contact, and the feelings produced by body contact are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the conscious realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the earth realm is exhaustless, great bodhisattvas should elicit prajna paramita; because the water, fire, wind, space, and consciousness realms are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because ignorance is exhaustless, great bodhisattvas should elicit prajna paramita; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age,

death, worry, sorrow, misery, anxiety, and upset are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because giving paramita is exhaustless, great bodhisattvas should elicit prajna paramita; because pure precept, forbearance, diligence, meditation, and prajna paramitas are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because internal emptiness is exhaustless, great bodhisattvas should elicit prajna paramita; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because realness is exhaustless, great bodhisattvas should elicit prajna paramita; because dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the noble truth of suffering is exhaustless, great bodhisattvas should elicit prajna paramita; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the four meditations are exhaustless, great bodhisattvas should elicit prajna paramita; because the four immeasurable minds and four formless concentrations are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the eight liberations are exhaustless, great bodhisattvas should elicit prajna paramita; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the four bases of mindfulness are exhaustless, great bodhisattvas should elicit prajna paramita; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the liberation gate of emptiness is exhaustless, great bodhisattvas should elicit prajna paramita; because the liberation gates of formlessness and nonaspiration are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the five eyes are exhaustless, great bodhisattvas should elicit prajna paramita; because the six supernatural powers are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the Buddha's ten abilities are exhaustless, great bodhisattvas should elicit prajna paramita; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because staying in correct mindfulness

is exhaustless, great bodhisattvas should elicit prajna paramita; because dwelling in equanimity at all times is exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the perfect knowledge of everything is exhaustless, great bodhisattvas should elicit prajna paramita; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because all dharani gates are exhaustless, great bodhisattvas should elicit prajna paramita; because all samadhi gates are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the stream-entry effect is exhaustless, great bodhisattvas should elicit prajna paramita; because the once-return effect, nonreturn effect, and arhat effect are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the self-enlightenment bodhi is exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because all great bodhisattva actions are exhaustless, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is exhaustless, great bodhisattvas should elicit prajna paramita.

"Furthermore, you must know, because matter is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because feeling, thinking, action, and consciousness are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the eye sphere is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because

the ear, nose, tongue, body, and conscious spheres are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the sight sphere is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the sound, smell, taste, touch, and mental-image spheres are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the eye realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the sight realm, eye consciousness realm, eye contact, and the feeling produced by eye contact are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the ear realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the sound realm, ear consciousness realm, ear contact, and the feeling produced by ear contact are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the nose realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the smell realm, nose consciousness realm, nose contact, and the feeling produced by nose contact are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the tongue realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the taste realm, tongue consciousness realm, tongue contact, and the feeling produced by tongue contact are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the body realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because

the touch realm, body consciousness realm, body contact, and the feeling produced by body contact are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the conscious realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the mental-image realm, conscious consciousness realm, conscious contact, and the feeling produced by conscious contact are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the earth realm is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the water, fire, wind, space, and consciousness realms are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because ignorance is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita."

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Chapter 59

Inexhaustibility

Section 2

(In the First Assembly)

"You must know, Well-Appearing One, because giving paramita is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because pure precept, forbearance, diligence, meditation, and prajna paramitas are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because internal emptiness is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because realness is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma realm, dharma nature, reality, the realm of empty space, and the realm of the inconceivable are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the noble truth of suffering is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the four meditations are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the four immeasurable minds and four formless concentrations are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the eight liberations are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the four bases of mindfulness are exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the liberation gate of emptiness is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the liberation gates of formlessness and nonaspiration are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the five eyes are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the six supernatural powers are as exhaustless as empty space, great bodhisattvas

should elicit prajna paramita.

"You must know, Well-Appearing One, because the Buddha's ten abilities are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because staying in correct mindfulness is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because dwelling in equanimity at all times is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the perfect knowledge of everything is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because all dharani gates are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because all samadhi gates are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the stream-entry effect is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita; because the once-return effect, nonreturn effect, and arhat effect are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

"You must know, Well-Appearing One, because the self-enlightenment bodhi is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because all great bodhisattva actions are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

“You must know, Well-Appearing One, because the unsurpassed, perfect, and universal bodhi of the Buddhas is as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.

(The Buddha said to Well-Appearing One that because various superior correct dharmas are as exhaustless as empty space, great bodhisattvas should elicit prajna paramita.)

“Furthermore, Well-Appearing One, when contemplating ignorance as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating action as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating name and form as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating six sense spheres as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating contact as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating reception as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating craving as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating grasping as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating existence as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating birth as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. When contemplating old age, death, worry, sorrow, misery, anxiety, and upset as exhaustless as empty space, great bodhisattvas should elicit prajna paramita. Therefore, Well-Appearing One, great bodhisattvas should elicit prajna paramita.

(When great bodhisattvas contemplate various dharmas as exhaustless as empty space, they should elicit prajna paramita.)

"You must know, Well-Appearing One, when contemplating the twelve chains of dependent arising as apart from the two extremes, the great bodhisattvas are undertaking exquisite contemplation not shared by the sentient beings other than bodhisattvas.

"You must know, Well-Appearing One, when great bodhisattvas sit on the throne of the bodhi and contemplate the twelve chains of dependent arising as exhaustless as empty space, they will realize and attain the perfect knowledge of all perfect knowledge before long.

"You must know, Well-Appearing One, when practicing the fathomless prajna paramita, if great bodhisattvas accurately contemplate the twelve chains of dependent arising as exhaustless as empty space, they will not fall into the stage of voice-hearer or self-enlightened one; they will rather dwell in the unsurpassed, perfect, and universal bodhi.

(The Buddha taught that if great bodhisattvas contemplate the twelve chains of dependent origination as exhaustless, they will not regress in the pursuit of the unsurpassed bodhi.)

"Well-Appearing One, the bodhisattva-vehicle practitioners regress in the pursuit of the unsurpassed, perfect, and universal bodhi because they do not elicit the skillful intention of prajna paramita. They do not understand that the great bodhisattvas as the cultivators of prajna paramita can contemplate the twelve chains of dependent arising as exhaustless as empty space to elicit prajna paramita. You must know, Well-Appearing One, the bodhisattva-vehicle dwellers regress in the pursuit of the unsurpassed, perfect, and universal bodhi only because they have stayed far away from skillful expediency in eliciting prajna paramita.

(Great bodhisattvas should stay with skillful expediency in eliciting prajna paramita.)

"You must know, Well-Appearing One, if great bodhisattvas can elicit skillful expediency of the fathomless prajna paramita, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. When cultivating prajna paramita, if great bodhisattvas can contemplate the twelve chains of dependent arising as exhaustless as empty space, they will be able to elicit the fathomless prajna paramita. This means that if they can cultivate prajna paramita based on such skillful expediency, namely, they can cultivate prajna paramita by accurately contemplating and investigating the fathomless prajna paramita as exhaustless as empty space, they will be able to elicit the fathomless prajna paramita.

(The skillful expediency in cultivating prajna paramita means to contemplate prajna paramita as exhaustless as empty space.)

"Furthermore, Well-Appearing One, when contemplating and investigating the dharma of dependent origination in this way, the great bodhisattvas do not see any dharma arise or extinguish without causes. They do not see any dharma endure permanently. They do not see any dharma as with 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 one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower, the one who makes others know, the seer, and the one who makes others see. They do not see any dharma as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"You must know, Well-Appearing One, if great bodhisattvas would like to practice prajna paramita, they should contemplate and investigate dependent origination in this way.

“You must know, Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas do not see matter as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see feeling, thinking, action, and consciousness as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eye sphere as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the ear, nose, tongue, body, and conscious spheres as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the sight sphere as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the sound, smell, taste, touch, and mental-image spheres as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eye realm as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the ear, nose, tongue, body, and conscious realms as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the sight realm as permanent or impermanent, pleasant or painful, with or

without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the sound, smell, taste, touch, and mental-image realms as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eye consciousness realm as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eye contact as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the ear, nose, tongue, body, and conscious contacts as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the feelings produced by eye contact as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the feelings produced by ear, nose, tongue, body, and conscious contacts as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the earth realm as permanent or impermanent, pleasant or painful, with or

without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the water, fire, wind, space, and consciousness realms as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see ignorance as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see giving paramita as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see pure precept, forbearance, diligence, meditation, and prajna paramitas as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see internal emptiness as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not apart far away, nor do they see external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of

nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see realness as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see dharma realm, dharma nature, the nature of nonillusion, nature 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 permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the noble truth of suffering as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four meditations as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the four immeasurable minds and four formless concentrations as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eight liberations as permanent or impermanent, pleasant or painful, with or

without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four bases of mindfulness as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the liberation gate of emptiness as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the liberation gates of formlessness and nonaspiration as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the five eyes as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the six supernatural powers as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the Buddha's ten abilities as permanent or impermanent, pleasant or painful,

with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see staying in correct mindfulness as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see dwelling in equanimity at all times as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the perfect knowledge of everything as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see all dharani gates as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see all samadhi gates as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do

not see the stream-entry effect as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, nor do they see the once-return effect, nonreturn effect, and arhat effect as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the self-enlightenment bodhi as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see all great bodhisattva actions as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the unsurpassed, perfect, and universal bodhi of the Buddhas as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

(The Buddha said to Well-Appearing One that when practicing skillful expediency of prajna paramita, the great bodhisattvas do not see various dharmas as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.)

"Furthermore, Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas do not see the prajna paramita that they practice, nor the one who can see the prajna paramita. When practicing the fathomless prajna paramita, the great bodhisattvas do not see meditation, diligence, forbearance, pure precept, and giving paramitas that they practice, nor the one who can see meditation

paramita, diligence paramita, and so forth.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the internal emptiness in which they dwell, nor the one who can see internal emptiness. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature in which they dwell, nor the one who can see external emptiness, internal-external emptiness, and so forth.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the realness in which they dwell, nor the one who can see realness. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable in which they dwell, nor see the one who can see dharma realm, dharma nature, and so forth.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the noble truth of suffering in which they dwell, nor the one who can see the noble truth of suffering. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in which they dwell, nor the one who can see the noble truths of the cause of suffering, the cessation of suffering, and

the path for the cessation of suffering.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four meditations that they cultivate, nor see the one who can see the four meditations. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four immeasurable minds and four formless concentrations that they cultivate, nor the one who can see the four immeasurable minds and four formless concentrations.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eight liberations that they cultivate, nor the one who can see the eight liberations. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that they cultivate, nor the one who can see the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four bases of mindfulness that they cultivate, nor the one who can see the four bases of mindfulness. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path that they cultivate, nor the one who can see the four correct endeavors, four bases of power, and so forth.

“When practicing the fathomless prajna paramita, the great bodhisattvas do not see the liberation gate of emptiness that they cultivate, nor the one who can see the liberation gate of emptiness. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the liberation gates of formlessness and nonaspiration that they cultivate, nor the one who can see the liberations gates of formlessness and

nonaspiration.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the five eyes that they cultivate, nor the one who can see the five eyes. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the six supernatural powers that they cultivate, nor the one who can see the six supernatural powers.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the Buddha's ten abilities that they cultivate, nor the one who can see the Buddha's ten abilities that they cultivate. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power that they cultivate, nor the one who can see the four kinds of fearlessness, four unhindered understandings, and so forth.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see staying in correct mindfulness that they cultivate, nor the one who can see staying in correct mindfulness that they cultivate. When practicing the fathomless prajna paramita, the great bodhisattvas do not see dwelling in equanimity at all times that they are cultivate, nor the one who can see dwelling in equanimity at all times.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see the perfect knowledge of everything that they cultivate, nor the one who can see the perfect knowledge of everything. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena that they cultivate, nor the one who can see the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena that they cultivate.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see all dharani gates that they cultivate, nor the one who can see all dharani gates. When practicing the fathomless prajna paramita, the great bodhisattvas do not see all samadhi gates that they cultivate, nor the one who can see all samadhi gates.

"When practicing the fathomless prajna paramita, the great bodhisattvas do not see all great bodhisattva actions that they cultivate, nor the one who can see all great bodhisattva actions. When practicing the fathomless prajna paramita, the great bodhisattvas do not see the unsurpassed, perfect, and universal bodhi of the Buddhas that they cultivate, nor the one who can see the unsurpassed, perfect, and universal bodhi of the Buddhas.

"You must know, Well-Appearing One, great bodhisattvas should practice the fathomless prajna paramita in this way so that they can adopt nonattainment as skillful means for all dharmas.

(The Buddha taught Well-Appearing One that great bodhisattvas do not see the superior dharmas that they practice or the one who can see these dharmas when they practice prajna paramita. The Buddha further explained why in the following paragraphs.)

"Well-Appearing One, if great bodhisattvas adopt nonattainment as skillful means for all dharmas to cultivate the fathomless prajna paramita, demons will be very worried as if they were shot by poisoned arrows. They will be deeply sad as if their parents just passed away."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, will only one demon or will all demons in the entire large threefold thousand-world be worried as if they were shot by poisoned arrows when seeing great bodhisattvas adopt nonattainment as skillful means for all dharmas to practice the fathomless prajna paramita?"

The Buddha replied, “Well-Appearing One, all demons in the entire large threefold thousand-world will be greatly worried and cannot sit in peace and comfort as if they were shot by poisoned arrows when they see the great bodhisattvas have adopted nonattainment as skillful means for all dharmas to practice the fathomless prajna paramita.”

“You must know, Well-Appearing One, great bodhisattvas should always dwell peacefully in the fathomless prajna paramita, the abode of superior actions. The human beings, heavenly beings, asuras, and so forth thus cannot take advantage of these great bodhisattvas’ weaknesses to disturb and annoy them. Therefore, Well-Appearing One, if great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should dwell peacefully in the abode of superior actions, the fathomless prajna paramita.

“Furthermore, Well-Appearing One, if great bodhisattvas dwell peacefully in the abode of superior actions, namely, the fathomless prajna paramita, they will be able to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. If great bodhisattvas can correctly cultivate the fathomless prajna paramita, they will be able to fulfill all paramitas.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why are the great bodhisattvas able to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas if they correctly cultivate the fathomless prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas cultivate the fathomless prajna paramita correctly, they will cultivate giving in accord with the perfect knowledge of all perfect knowledge and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas fulfill giving

paramita if they correctly cultivate the fathomless prajna paramita.

(The Buddha explained why great bodhisattvas can fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas if they correctly cultivate the fathomless prajna paramita.)

"When great bodhisattvas cultivate the fathomless prajna paramita correctly, they will cultivate pure precept in accord with the perfect knowledge of all perfect knowledge and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas fulfill pure-precept paramita if they correctly cultivate the fathomless prajna paramita.

"When great bodhisattvas cultivate the fathomless prajna paramita correctly, they will cultivate forbearance in accord with the perfect knowledge of all perfect knowledge and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas fulfill forbearance paramita if they correctly cultivate the fathomless prajna paramita.

"When great bodhisattvas cultivate the fathomless prajna paramita correctly, they will cultivate diligence in accord with the perfect knowledge of all perfect knowledge and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas fulfill diligence paramita if they correctly cultivate the fathomless prajna paramita.

"When great bodhisattvas cultivate the fathomless prajna paramita correctly, they will cultivate meditation in accord with the perfect knowledge of all perfect knowledge and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Well-Appearing

One, this is how great bodhisattvas fulfill meditation paramita if they correctly cultivate the fathomless prajna paramita.

"When the great bodhisattvas cultivate the fathomless prajna paramita correctly, they will cultivate prajna in accord with the perfect knowledge of all perfect knowledge and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas fulfill prajna paramita if they correctly cultivate the fathomless prajna paramita.

"Well-Appearing One, if great bodhisattvas can correctly cultivate the fathomless prajna paramita in this way, they will be able to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas."

Fascicle 349

Chapter 60

Elicitation and Absorption

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas dwell peacefully in giving paramita to elicit and absorb pure-precept paramita?"

The Buddha replied, "Well-Appearing One, if great bodhisattvas cultivate giving with a mind apart from absorption and stinginess, transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, and treat all sentient beings with loving-kindness in body, speech, and mind, then they do elicit and absorb pure-precept paramita when dwelling peacefully in giving paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in giving paramita to elicit and absorb forbearance paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have cultivated giving with a mind apart from absorption and stinginess; they have also transferred the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. But the alms receivers are not grateful; they rather unreasonably slander, scold, harm, insult, and torture the givers. These loving-kind great bodhisattvas refrain from anger or retaliation, choosing instead to maintain an attitude of mercy and compassion. This is how great bodhisattvas dwell peacefully in giving paramita to elicit and absorb forbearance

paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in giving paramita to elicit and absorb diligence paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have cultivated giving with a mind apart from absorption and stinginess and transferred the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. The alms receivers are not grateful, but rather unreasonably slander, scold, harm, insult, and torture the loving-kind givers. The great bodhisattvas think, 'Ones who make such negative karmas will receive negative effects in the future. I must not be annoyed by them so that I will not neglect my own cultivation.' They further think, 'I should foster my mind of giving and renunciation to make it grow and increase so that I can give these and other people more without reluctance.' After having these thoughts, the great bodhisattvas decide that they should practice giving more diligently and endlessly. This is how great bodhisattvas dwell peacefully in giving paramita to elicit and absorb diligence paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in giving paramita to elicit and absorb meditation paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have cultivated giving with a mind apart from absorption and stinginess and transferred the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. At that time, their minds are not distracted or become restless, nor do they seek various wonderful spiritual levels. They do not regress to the realms of desire, form, and formlessness or the stages of voice-hearers

and self-enlightened ones. They instead maintain an undistracted and consistent pursuit toward the unsurpassed, perfect, and universal bodhi with sentient beings. Well-Appearing One, this is how great bodhisattvas dwell peacefully in giving paramita to elicit and absorb meditation paramita."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas dwell peacefully in giving paramita to elicit and absorb prajna paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have cultivated giving with a mind apart from absorption and stinginess and transferred the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. At that time, the great bodhisattvas contemplate receivers, givers, and gifts as illusions and do not see anything that can truly be given or received because of the ultimate meaning of emptiness. Well-Appearing One, this is how great bodhisattvas dwell peacefully in giving paramita to elicit and absorb prajna paramita."

(The Buddha taught how great bodhisattvas dwell in giving paramita to elicit and absorb the other five paramitas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb giving paramita?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in pure-precept paramita, the great bodhisattvas will act, speak, and think in accord with laws and right demeanors to make various bliss-inviting karmas. They stay away from killing, stealing, lying, rude and vicious speech, divisive speech, nonsensical and filthy words, greed, anger, and incorrect views. They thus dwell peacefully in pure-precept paramita and whole-heartedly aspire to the unsurpassed, perfect, and universal

bodhi. They do not pursue the stage of voice-hearer or self-enlightened one. When they dwell peacefully in pure-precept paramita, they generously and extensively give food, drinks, vehicles, clothing, incenses, wreaths, jewel necklaces, spread fragrance, beds, bedding, houses, lamps, candles, rarities, properties, and other living supplies to the sentient beings in need. They further transfer the virtuous roots of giving along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. This is how great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb giving paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb forbearance paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in pure-precept paramita. Various sentient beings strive to sever or remove the limbs of the bodhisattvas, these bodhisattvas do not hate them, but just think, 'I am now taking advantage of these sentient beings. They come to take away my limbs so my forbearance paramita can be fulfilled. My physical body is impure and vulnerable. Only when I am determined to renounce it, can I obtain a pure, solid, and firm diamond body of Thus-Comer.' Well-Appearing One, this is how great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb forbearance paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb diligence paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in pure-precept paramita. They work diligently, tirelessly, and uninterruptedly to improve their bodies and minds. They put on the armor of great

compassion and think, ‘All sentient beings have sunk deep in violent and terrible ocean of birth and death and are unable to get rid of it. It is my responsibility to rescue and establish them in peaceful and stable nirvana of sweet nectar.’ Well-Appearing One, this is how great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb diligence paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb mediation paramita?”

The Buddha replied, “When great bodhisattvas dwell peacefully in pure-precept paramita, they enter the first, second, third, and the fourth concentrations. They also enter the concentrations of boundless consciousness, nothingness, nonthinking and not nonthinking, and extinction. But they do not fall into the stage of voice-hearer or self-enlightened one, nor do they realize reality. They stay firmly in original aspiration and think, ‘The sentient beings have sunk in violent and terrible ocean of birth and death and are unable to get rid of it. Now I am progressing through the pure meditation paramita to help and establish them expediently in nirvana of permanent happiness.’ Well-Appearing One, this is how great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb meditation paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb prajna paramita?”

The Buddha replied, “Well-Appearing One, some great bodhisattvas have dwelled peacefully in pure-precept paramita and do not see virtuous or not virtuous dharmas. They do not see morally related or unrelated dharmas, flawed or flawless dharmas, dharmas of or beyond the world; conditioned or unconditioned dharmas; countable or uncountable dharmas; the dharmas with or without form; and existent

nonexistent dharmas. They have contemplated all dharmas as changing without being apart from realness and dharma realm. Because of this expedient skillfulness of prajna paramita, they do not fall into the stage of voice-hearer or self-enlightened one. They are wholeheartedly dedicated to the pursuit of the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas dwell peacefully in pure-precept paramita to elicit and absorb prajna paramita."

(The Buddha said to Well-Appearing One how great bodhisattvas dwell in pure-precept paramita to elicit and absorb the other five paramitas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb giving paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in forbearance paramita. Since initially aspiring to the bodhi until sitting peacefully on the throne of the exquisite bodhi, they do not get angry with hatred even if various sentient beings unreasonably slander and scold them, look down on them, insult them, or even cut off their limbs piece by piece; rather, the great bodhisattvas think, 'These sentient beings are pitiful. Their bodies and minds are disturbed and restless because of poisonous vexations. They are not free and at ease because they are driven by poverty and suffering. They cannot rely on anybody and nowhere can they take refuge. I must give them what they need with no reservation and hesitation.' The bodhisattvas also think, 'I will give food, drinks, vehicles, clothing, fragrant flowers, beds, bedding, houses, candles, lamps, gold, silvers, jewels, pearls, green gems, emeralds, spiral shells, jade, corals, collectable stones, diamonds, blue emperor stones, other treasures, medicines, properties, cereals, and other living supplies to all sentient beings who are in need.' They further transfer the virtuous roots of giving along with sentient beings equally toward the unsurpassed, perfect,

and universal bodhi. When undertaking the transference, they adopt nonattainment as skillful means, so they do not let think who transfers? How is the transference made? Where the transference goes? Well-Appearing One, this is how great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb giving paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in forbearance to elicit and absorb pure-precept paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in forbearance paramita. Since initially aspiring to the great bodhi until sitting peacefully on the throne of the exquisite bodhi, the great bodhisattvas do not kill or do harm to any sentient being even for self-defense. They do not steal, commit adultery, lie and speak rude and vicious, divisive, or nonsensical and filthy words. They stay away from greed, anger, and incorrect views. When cultivating pure precept, they do not pursue the stage of voice-hearer or self-enlightened one; rather, they transfer the virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they adopt nonattainment as skillful means so they will not let these thoughts arise in their minds: Who transfers? How is the transference made? And where does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb pure-precept paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb diligence paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in forbearance paramita and initiated brave and forceful diligence. They always think, 'Even if there is only one sentient being is deliverable, and this

sentient being lives as far as one, ten, one hundred, one thousand, one hundred thousand yojanas away; one, ten, one hundred, one thousand, or one hundred thousand koti yojanas away; one, ten, one hundred, one thousand, one hundred thousand nayuta yojanas away; one hundred thousand koti nayuta yojanas away; one world, ten worlds, one hundred worlds, one thousand worlds, or one hundred thousand worlds away; one koti, ten koti, one hundred koti, one thousand koti, or one hundred thousand koti worlds away; one nayuta, ten nayuta, one hundred nayuta, one thousand nayuta, one hundred thousand nayuta, or one hundred thousand koti nayuta worlds away, I will go there to teach this sentient being expediently, so he or she will observe one precept, two precepts, three precepts, or even all precepts. I will further teach this sentient being to attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi effect. I will teach him or her to dwell peacefully in the unsurpassed, perfect, and universal bodhi of the Buddhas tirelessly. I will further teach immeasurable and boundless sentient beings so that all will obtain happiness and benefits of the world and beyond the world.' These great bodhisattvas will transfer the virtuous roots of diligence along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they adopt nonattainment as skillful means and do not think, 'Who transfers? How is the transference made? And where does the transference go?' Well-Appearing One, this is how great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb diligence paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb meditation paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in forbearance paramita and absorbed their minds; they have also

stayed away from desires, evils, and not virtuous dharmas. They enter and fully dwell in the first meditation when they contemplate with general contemplation and specific investigation, they thus experience joy and pleasure due to getting away. Then they enter and fully dwell in the second, third, and fourth meditation. They further enter and fully dwell in the concentrations of boundless emptiness, boundless consciousness, nothingness, nonthinking and not nonthinking, and extinction. They assemble the virtuous dharmas caused by the minds and the associated images in concentrations and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking transference, they adopt nonattainment as skillful means so they will not think who transfers? How is transference made? Where does the transference go? All these thoughts do not arise in their minds, nor do they attain anything in meditation and the factors for meditation. Well-Appearing One, this is how great bodhisattvas should dwell peacefully in forbearance paramita to elicit and absorb meditation paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb prajna paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in forbearance paramita and cultivated prajna paramita. They have contemplated all dharmas as far away, tranquil, inexhaustible, and within permanent nirvana, but they do not realize dharma nature until they are able to sit peacefully on the throne of exquisite bodhi, realize the unsurpassed, perfect, and universal bodhi, turn the dharma wheel, and bring benefits and happiness to all sentient beings. They will further transfer the virtuous roots of exquisite wisdom along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they do not think who transfers? How is the transference made? Where

does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in forbearance paramita to elicit and absorb prajna paramita with neither grasping nor renunciation."

(The Buddha taught Well-Appearing One how great bodhisattvas should dwell peacefully in forbearance to elicit and absorb the other five paramitas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb giving paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in diligence paramita and cultivated incessantly in body and mind to pursue virtuous dharmas tirelessly. They always think that they definitely can attain the unsurpassed, perfect, and universal bodhi, and there is no reason that they cannot do it.' They have constantly worked to bring benefits and happiness to all sentient beings and thought, 'Even if there is only one sentient being living as far as one, ten, one hundred, one thousand, or one hundred thousand yojanas away; one koti, ten koti, one hundred koti, one thousand koti, or one hundred thousand koti yojanas away; one nayuta, ten nayuta, one hundred nayuta, one thousand nayuta, one hundred thousand nayuta, or one hundred thousand koti nayuta yojanas away; one world, ten worlds, and so forth, and one hundred thousand worlds away; one koti, ten koti, and so forth, and one hundred thousand koti worlds away, I still will go there to expediently teach this person only if he or she is deliverable. I will let the practitioners of the bodhisattva vehicle dwell in the unsurpassed, perfect, and universal bodhi; the practitioners of the voice-hearer vehicle dwell in the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; and the practitioners of the self-enlightened one vehicle dwell in the self-enlightenment bodhi. For the rest of sentient beings, I will let them dwell in the path of the ten virtuous karmas. I will also provide dharma

and property to help them.' These great bodhisattvas further transfer the virtuous roots of giving along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, but they do not pursue the stage of voice-hearer or self-enlightened one. When undertaking the transference, they never think: Who transfers? How is the transference made? Where does the transference go? This is how great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb giving paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in diligence to elicit and absorb pure-precept paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in diligence parramita. Since initially aspiring to the bodhi until sitting on the throne of the exquisite bodhi, these great bodhisattvas do not kill and encourage others not to kill; they publicly admire the way of not killing and delightedly acclaim those who do not kill. They do not steal and encourage others not to steal; they admire publicly the way of not stealing and delightedly acclaim those who do not steal. They do not commit adultery and encourage others not to commit adultery; they publicly admire the way of not committing adultery and delightedly acclaim those who do not commit adultery. They do not lie and encourage others not to lie; they publicly admire the way of not telling lies and delightedly acclaim those who do not lie. They do not speak rude and vicious words and encourage others not to speak rude and vicious words; they publicly admire the way of not speaking rude and vicious words and delightedly acclaim those who do not speak rude and vicious words. They do not speak divisive words and encourage others not to speak divisive words; they publicly admire the way of not speaking divisive words and delightedly acclaim those who do not speak divisive words. They do not speak filthy words and encourage others not to speak filthy words; they publicly admire the way of not

speaking filthy words and delightedly acclaim those who do not speak filthy words. They stay away from desires and encourage others to stay away from desires; they publicly admire the way of staying away from desires and delightedly acclaim those who stay away from desires. They stay away from hatred and encourage others to stay away from hatred; they publicly admire the way of staying away from hatred and delightedly acclaim those who stay away from hatred. They stay away from incorrect views and encourage others to stay away from incorrect views; they publicly admire the way of staying away from incorrect views and delightedly acclaim those who stay away from incorrect views. These great bodhisattvas will transfer the merits and virtues caused by observing pure precept along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, but they will not pursue the stage of voice-hearer or self-enlightened one. When undertaking the transference, they never allow these thoughts to arise in their minds: who transfers? How is the transference made? Where does the transference go? This is how great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb pure-precept paramita.

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb forbearance paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in diligence paramita. Since initially aspiring to the bodhi until sitting peacefully on the throne of the exquisite bodhi, the great bodhisattvas have endured harm from nonhumans; they are stabbed, and their limbs are cut off and taken away. At that time, the great bodhisattvas do not think, 'Who stabbed me? Who cut and took my limbs away?' Rather they think, 'I have greatly benefitted because these sentient beings came to stab me and removed my limbs. I was born for the sake of sentient beings, so they have fulfilled my wish.' The bodhisattvas thus will reflect on

the real phenomena of various dharmas when cultivating forbearance. They transfer the virtuous roots thus caused along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, while they do not pursue the stage of voice-hearer or self-enlightened one. When undertaking the transference, they do not have these thoughts: who transfers? How is the transference made? Where does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb forbearance paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb meditation paramita?"

The Buddha said, "Well-Appearing One, when dwelling peacefully in meditation paramita and cultivating various concentrations, the great bodhisattvas will stay away from evil desires and not virtuous dharmas. With general contemplation and specific investigation, they experience joys and pleasures caused by getting away, enter and fully dwell in the first meditation. As their general contemplation and specific investigation cease, they dwell in inner purity of equality; with joys and pleasures caused by concentration, they enter the second meditation and fully dwell in it. Leaving joys behind, they dwell in equanimity and stay in mindfulness of correct knowledge, in which physical pleasures remain. The holy ones now decide to renounce the dwelling based on knowledge and pleasures, so they enter the third meditation and fully dwell in it. When previous joys and worries disappear, pleasures and pains cease, they are now free from pain and pleasure. With pure mindfulness of equanimity, they enter the fourth meditation and fully dwell in it. As initiating an intention to bring happiness to various sentient beings, the great bodhisattvas enter immeasurable loving-kindness and fully dwell in it. As intending to relieve sentient beings from suffering, they enter immeasurable compassion and fully dwell in it. As

rejoicing and celebrating the achievements attained by sentient beings, they enter immeasurable joy and fully dwell in it. As intending to give sentient beings equanimity and liberate them from both suffering and happiness, they enter immeasurable equanimity and fully dwell in it. As they become disgusted with matters, they enter the concentration of boundless emptiness and fully dwell in it. As they initiate the tranquility of consciousness, they enter the concentration of boundless consciousness and fully dwell in it. As they initiate the tranquility of nonexistence, they enter the concentration of nothingness. As they initiate the tranquility of nonthinking and not nonthinking, they enter the concentration of nonthinking and not nonthinking and fully dwell in it. As they intend to cease thinking and feelings, they enter the concentration of the extinction of thinking and feelings and fully dwell in it. Although these great bodhisattvas have cultivated the meditations, the immeasurable minds, the concentration of formlessness, and the concentration of extinction, they are not reborn by following their effects; they will rather choose to be reborn wherever the sentient beings are convertible and will benefit. After being reborn there, the great bodhisattvas will absorb the sentient beings with four approaches and expediently establish them in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to assist them to cultivate and learn these paramitas diligently. These great bodhisattvas will initiate supernatural powers based on various meditations and travel from one Buddha country to the other. They will stay close to the Buddhas, the World-Honored Ones, make offerings to them, inquire about the profound natures and forms of all dharmas, and diligently and attentively elicit the virtuous roots. These great bodhisattvas will assemble various virtuous roots and transfer them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they will adopt nonattainment as skillful means and will not have these thoughts in their minds: who transfers? How is the transference made?

Where does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb meditation paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb prajna paramita?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

"When dwelling peacefully in diligence, the great bodhisattvas do not see the names, things, natures, and forms of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space,

and the realm of the inconceivable.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the four meditations, four immeasurable minds, and four formless concentrations.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the liberation gates of emptiness, formlessness, and nonaspiration.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the five eyes and six supernatural powers.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power.

"When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of staying in correct mindfulness and dwelling in equanimity at all times.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of all dharani gates and all samadhi gates.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of matter, feeling, thinking, action, and consciousness.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the eye, ear, nose, tongue, body, and conscious spheres.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the sight, sound, smell, taste, touch, and mental-image spheres.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the eye, ear, nose, tongue, body, and conscious realms.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the sight, sound, smell, taste, touch,

and mental-image realms.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the eye, ear, nose, tongue, body, and conscious contacts.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of the earth, water, fire, wind, space, and consciousness realms.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset.

“When dwelling peacefully in diligence paramita, the great bodhisattvas do not see the names, things, natures, and forms of material and immaterial dharmas, visible and invisible dharmas, substantial and unsubstantial dharmas, flawed and flawless dharmas, and conditioned and unconditioned dharmas.

“Therefore, the great bodhisattvas do not see the names, things, natures, and forms of all dharmas. They do not give rise to the thinking of or the attachment to all dharmas; they do as they are taught. They will further transfer the virtuous roots of exquisite wisdom along with sentient beings equally toward the unsurpassed, perfect,

and universal bodhi. When undertaking the transference, they adopt nonattainment as skillful means and do not allow these thoughts to arise in their minds: who transfers? How is the transference made? Where does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in diligence paramita to elicit and absorb prajna paramita."

(The Buddha taught how great bodhisattvas should dwell in diligence paramita to elicit and absorb prajna paramita.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb giving paramita?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in meditation paramita and practicing property giving and dharma giving, the great bodhisattvas stay away from evil desires and the not virtuous dharmas. With general contemplation and specific investigation, they experience joys and pleasures caused by getting away, enter the first meditation, and fully dwell in it. As general contemplation and specific investigation cease, they dwell in inner purity of equality; with joys and pleasures caused by concentration, they enter the second meditation and fully dwell in it. After leaving joys, they dwell in equanimity and stay in the mindfulness of correct knowledge, in which physical pleasures remain. The holy ones now decide to renounce the dwelling based on knowledge and pleasures, so they enter the third meditation and fully dwell in it. When previous joys and worries disappear, pleasures and pains cease, they are now free from pain and pleasure; with pure mindfulness of equanimity, they enter the fourth meditation and fully dwell in it. As initiating an intention to bring happiness to various sentient beings, the great bodhisattvas enter immeasurable loving-kindness and fully dwell in it. As intending to relieve sentient beings from suffering, they enter immeasurable compassion and fully

dwell in it. As rejoicing and celebrating what sentient beings have achieved, they enter immeasurable joy and fully dwell in it. As intending to give sentient beings equanimity and liberate them from both suffering and happiness, they enter immeasurable equanimity and fully dwell in it. As they become disgusted with matters, they enter the concentration of boundless emptiness and fully dwell in it. As they initiate the tranquility of consciousness, they enter the concentration of boundless consciousness and fully dwell in it. As they initiate the tranquility of nonexistence, they enter the concentration of nothingness. As they initiate the tranquility of nonthinking and not nonthinking, they enter the concentration of nonthinking and not nonthinking and fully dwell in it. As they intend to cease thinking and feelings, they enter the concentration of the extinction of thinking and feelings and fully dwell in it. The great bodhisattvas have dwelled peacefully in meditation paramita and practiced property giving and dharma giving with a tranquil and concentrative mind. They not only practice property giving and dharma giving but also encourage others to do so. They disseminate the way of practicing property giving and dharma giving and delightedly acclaim those who practice property giving and dharma giving. They transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, while they do not pursue the stage of voice-hearer or self-enlightened one. When undertaking the transference, they will adopt nonattainment as skillful means and do not allow these thoughts to arise in their minds: who transfers? How is the transference made? Where does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb giving paramita."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb pure-precept paramita?"

The Buddha replied, “Well-Appearing One, when great bodhisattvas dwell peacefully in meditation paramita to observe pure precept, they do not allow the minds mixed with greed, hatred, and ignorance to arise, or the minds mixed with doing harm, stinginess, jealousy, and violating precept to arise. They always initiate a mind in accordance with the perfect knowledge of all perfect knowledge. They refrain from seeking the stage of voice-hearers or self-enlightened ones, but rather transfer the merits, virtues, and virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they adopt nonattainment as skillful means so do not think: who transfers? How is the transference made? Where does the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb pure-precept paramita.”

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Chapter 60

Elicitation and Absorption

Section 2

(In the First Assembly)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb forbearance paramita?”

The Buddha replied, “Well-Appearing One, some great bodhisattvas have dwelled peacefully in meditation paramita and cultivated and learned forbearance. They have contemplated matter as froths, feeling as bubbles, thinking as illusory images of water under sunlight, action as plantains, and consciousness as transformed things. When engaging in this contemplation, the thought that the five aggregates are not solid often appears in their minds. They will think, ‘All dharmas are empty; they have no self-nature and associated images. Whose matter is this matter? Whose feeling is this feeling? Whose thinking is this thinking? Whose action is this action? And whose consciousness is this consciousness?’ During the contemplations, they think, ‘All dharmas are empty and apart from self-nature and associated images. Who stabs and cuts? Who is stabbed and cut? Who scolds? Who is scolded? Who gets angry?’ The bodhisattvas thus stay in meditation, and through investigation and contemplation, they achieve forbearance. They further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they adopt nonattainment as skillful means and never allow these thoughts to arise in their minds: who transfers? How is the transference made? Where does the transference go? Well-Appearing One,

this is how great bodhisattvas dwell peacefully in meditation to elicit and absorb forbearance paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in meditation to elicit and absorb diligence paramita?"

The Buddha replied, "Well-Appearing One, some great bodhisattvas have dwelled peacefully in meditation paramita to initiate various kinds of brave and powerful diligence. They stay away from evil desires and not virtuous dharmas, concentrate with general contemplation and specific investigation. With the joys and pleasures produced by getting away, they enter the first meditation and fully dwell in it. They then cease contemplation and investigation and dwell in inner purity. With the joys and pleasures caused by concentration, they enter the second meditation and fully dwell in it. They then stay away from the joys and dwell in equanimity. With correct mindfulness and knowledge, they feel the pleasures caused by equanimity and mindfulness; they thus enter the third meditation and fully dwell in it. When previous joys and worries disappear, they become free from pain and pleasure; with pure mindfulness of equanimity, they enter the fourth meditation and fully dwell in it."

"When cultivating meditation, the great bodhisattvas do not become attached to the forms of meditations and the related factors. Instead, they initiate superior supernatural power of making boundless wonderful transformations. For example, they can shake the worlds of the ten directions, convert single object into several, or merge many objects into one. They can swiftly make things disappear and make them visible again. They can pass through mountains and walls as piercing through air, move through open space back and forth like flying birds, enter and exit earth as if diving in water, walk on water as if walking on solid ground, emit smoke and fire from their bodies to ignite vast plateau, and absorb streams of water into their bodies

like melting snows from mountain tops. They can also obscure sunlight or moonlight with a gesture, freely turn their bodies at will as if they are standing in the heaven of pure residence, and so forth. Their supernatural abilities are countless.
(Various supernatural transformations are demonstrated by great bodhisattvas when they cultivate meditations.)

"The great bodhisattvas will also initiate the superior supernatural power of heavenly ear. They can hear more purely and clearly than human ears. They can hear the voices and sounds of sentient and insentient beings in the worlds of the ten directions. Namely, they can hear universally the voices and sounds of hells, animals, hungry ghosts, human beings, heavenly beings, voice-hearers, self-enlightened ones, bodhisattvas, and Buddhas. They can hear the voices and sounds of scolding birth and death, admiring nirvana, renouncing conditioned beings, aspiring to the bodhi, being disgusted with flawed things, enjoying flawless things, praising the triple gem, subjugating evil paths, discussion and making decision, reciting sutras, discouraging connection with not virtuous dharmas, encouraging cultivation of virtuous dharmas, relieving and soothing sentient beings from suffering, and so forth. They can hear all these voices and sounds clearly without hindrance regardless of their volume or intensity.
(The supernatural power of heavenly ear initiated by great bodhisattvas when they practice meditation.)

"The great bodhisattvas can also initiate the superior supernatural power of reading others' minds. They know the minds and the related images of all sentient beings as they really are; for instance, their minds are greedy or not greedy, angry or not angry, ignorant or not ignorant, loving-kind or not loving-kind, grasping or not grasping, convergent or divergent, narrow or broad, in high mood or in low mood, tranquil or restless, sinking or not sinking, concentrated or distracted, relieved or not

relieved, flawed or flawless, well cultivated or uncultivated, surpassed or unsurpassed, and so forth.

(The supernatural power of knowing others' minds initiated by great bodhisattvas when they practice meditation.)

"The bodhisattvas will also initiate the superior supernatural power of knowing previous lives. They recall events that occurred one thought, ten thoughts, one hundred thoughts, or hundreds of thousands of thoughts earlier. They recall events that occurred one day, ten days, one hundred days, one thousand days, or hundreds of thousands of days earlier. They recall events that occurred one month, ten months, one hundred months, one thousand months, or hundreds of thousands of months earlier. They recall events that occurred one kalpa, ten kalpas, one hundred kalpas, one thousand kalpas, hundreds of thousands of kalpas, and immeasurable hundreds of thousands of koti nayuta kalpas earlier. They recall events that occurred previously, including where the events happened, the first names and family names of the people involved, their ethnics, the food they ate, the durations they existed, individual lifespans, happiness and suffering they experienced, where they came from before this life and where they will go after this life, their appearances and features, and their speeches. The bodhisattvas can recall their own previous lives and other sentient beings' previous lives, briefly or in detail.

(The supernatural power of knowing previous lives initiated by great bodhisattvas when they practice meditation.)

"As eliciting superior supernatural power of heavenly eye, the great bodhisattvas can see various images of sentient beings and insentient beings in the worlds of the ten directions as they really are. They can see more clearly than human eye. They can see various wonderful and ugly images of sentient beings when they are alive or dying. They can also see various images of superior destinies and inferior

destinies. They realize that sentient beings have different rebirths owing to different karmas. Some sentient beings are reborn in hells, as animals, as hungry ghosts, in poverty, in borderlands, or in lower social classes. These sentient beings suffer in these inferior realms because of negative actions, speeches, and thoughts, or because they slander holy ones or hold incorrect views. Some other sentient beings are reborn as heavenly beings and human beings. They enjoy happy lives because they have fulfilled exquisite actions, speeches, and thoughts, or because they have acclaimed holy ones and held correct views.

(The supernatural power of heavenly eye initiated by great bodhisattvas when they practice meditation.)

"As dwelling in these five exquisite supernatural powers, the bodhisattvas will be able to travel from one Buddha country to the other, stay with various Buddhas, the World-Honored Ones and make offerings to them. They will inquiry Buddhas about profound dharma meanings, plant numberless subtle and exquisite virtuous roots, assist sentient beings to mature, dignify and purify Buddha lands, and diligently cultivate all kinds of bodhisattva actions. They will not pursue the stage of voice-hearer or self-enlightened one; rather, they will adopt nonattainment as skillful means to transfer these virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they will not let these thoughts arise in mind: who transfers? How are the virtuous roots transferred? Where will the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb diligence paramita.

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb prajna paramita?"

The Buddha replied, “Well-Appearing One, when dwelling peacefully in meditation paramita, the great bodhisattvas will contemplate 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; and the earth, water, fire, wind, space, and consciousness realms; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as unattainable. The great bodhisattvas will contemplate 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; and the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as unattainable. The great bodhisattvas will contemplate the four meditations, four immeasurable minds,

and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the 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 the nature of dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas; and the conditioned realm and unconditioned realm as unattainable. As bodhisattvas contemplate all dharmas as unattainable and without doing, arising, and extinction, they realize that all dharmas are pure in the final analysis, permanent, and changeless. Why? Whether the Thus-Comer appears in the world or not, all dharmas dwell peacefully in dharma nature, dharma realm, dharma dwelling, and dharma concentration. All dharmas are without arising and extinction; they thus are permanent and changeless. These great bodhisattvas' minds are not restless; their minds dwell peacefully and are correspondent with the perfect knowledge of all perfect knowledge. They contemplate all dharma natures as nonexistent as they really are. They further adopt nonattainment as skillful means to transfer such exquisite wisdom and virtuous roots along with various sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they do not let these thoughts arise in their minds: who transfers? How are the virtuous roots

transferred? Where will the transference go? Well-Appearing One, this is how great bodhisattvas dwell in meditation paramita to elicit and absorb prajna paramita." (The Buddha further taught Well-Appearing One how great bodhisattvas dwell peacefully in meditation paramita to elicit and absorb the other five paramitas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb giving paramita?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in prajna paramita, the great bodhisattvas should contemplate all dharmas as empty and nonexistent."

The long-lived sage Well-Appearing One asked the Buddha again, "How should great bodhisattvas contemplate all dharmas as empty and nonexistent?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in prajna paramita, the great bodhisattva should contemplate the nature of internal emptiness, the nature of external emptiness, the nature of internal-external emptiness, the nature of emptiness of emptiness, the nature of emptiness of space, the nature of emptiness of ultimate truth, the nature of emptiness of conditioned phenomena, the nature of emptiness of unconditioned reality, the nature of emptiness in the final analysis, the nature of emptiness of nontemporality, the nature of emptiness of deconstruction, the nature of emptiness of changelessness, the nature of emptiness of original nature, the nature of emptiness of particular characteristics, the nature of emptiness of common characteristics, the nature of emptiness of all dharmas, the nature of emptiness of nonattainment, the nature of emptiness of selflessness, the nature of emptiness of self-nature, and the nature of emptiness of selfless self-nature as unattainable.

"When dwelling peacefully in the contemplation of various kinds of

emptiness, the great bodhisattvas do not attain matter, feeling, thinking, action, and consciousness whether they are empty or not empty. They do not attain the eye, ear, nose, tongue, body, and conscious spheres whether they are empty or not empty. They do not attain the sight, sound, smell, taste, touch, and mental-image spheres whether they are empty or not empty. They do not attain the eye, ear, nose, tongue, body, and conscious realms whether they are empty or not empty. They do not attain the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms whether they are empty or not empty. They do not attain the eye, ear, nose, tongue, body, and conscious contacts whether they are empty or not empty. They do not attain the feelings produced by eye, ear, nose, tongue, body, and conscious contacts whether they are empty or not empty. They do not attain the earth, water, fire, winds, space, and consciousness realms whether they are empty or not empty. They do not attain ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset whether they are empty or not empty. They do not attain giving, pure precept, forbearance, diligence, meditation, and prajna paramitas whether they are empty or not empty. They do not attain 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 whether they are empty or not empty. They do not attain 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 whether they are empty or not empty. They do not attain the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering whether they are empty or not empty. They do not attain the four meditations, four immeasurable minds, and four formless concentrations whether they are empty or not empty. They do not attain the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations whether they are empty or not empty. They do not attain the four bases of mindfulness, four correct endeavors, four bases of power, five roots, seven factors for enlightenment, and noble eightfold path whether they are empty or not empty. They do not attain the liberation gates of emptiness, formlessness, and nonaspiration whether they are empty or not empty. They do not attain the five eyes and six supernatural powers whether they are empty or not empty. They do not attain 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 whether they are empty or not empty. They do not attain staying in correct mindfulness and dwelling in equanimity at all times whether they are empty or not empty. They do not attain the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena whether they are empty or not empty. They do not attain all dharani gates and all samadhi gates whether they are empty or not empty. They do not attain the stream-entry effect, once-return effect, nonreturn effect, and arhat effect whether they are empty or not empty. They do not attain the self-enlightenment bodhi whether it is empty or not empty. They do not attain all great bodhisattva actions whether they are empty or not empty. They do not attain the unsurpassed, perfect, and

universal bodhi of the Buddhas whether it is empty or not empty. They do not attain conditioned realm and unconditioned realm whether they are empty or not empty.

"As these great bodhisattvas dwell peacefully in the profound prajna paramita and practice giving, they contemplate all things given to others, such as food, drinks, vehicles, clothes, fragrant flowers, beds and bedding, houses, lamps and candles, chairs, gold, silvers, gems, pearls, emeralds, spiral shells, green jades, corals, collectable stones, blue emperor stones, and green stones, and various medicines, spread and powdered fragrances, properties, cereals, as well as other supplies as empty. They also contemplate the alms givers, alms receivers, and the blessings caused by giving as empty.

"At that time, their minds of stinginess and attachment will not arise in the final analysis. Why? When practicing the fathomless prajna paramita, the great bodhisattvas do not let differentiation appear since initially aspiring to the bodhi until sitting peacefully on the throne of the exquisite bodhi. Like the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones who have never let stinginess and attachment arise in their minds, so the great bodhisattvas will not let stinginess and attachment arise in their minds when practicing the profound prajna paramita.

"You must know, Well-Appearing One, the profound prajna paramita is the teacher of great bodhisattvas; it enables great bodhisattvas to stay away from delusions and differentiations. Once great bodhisattvas have dwelled peacefully in the profound prajna paramita, they can practice giving without contamination and attachment. They will further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. By adopting nonattainment as skillful means, the bodhisattvas will stay far away from these three thoughts in mind when undertaking the transference: who transfers? How

is the transference made? Where will the transfer go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb giving paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb pure-precept paramita?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in prajna paramita, the great bodhisattvas do not aspire to the stage of voice-hearer or self-enlightened one. Why? The great bodhisattva will contemplate the stage of voice-hearer or self-enlightened one as unattainable. They will also realize that their bodies, speeches, and minds dedicated to the transference toward the stage of voice-hearer or self-enlightened one are unattainable. Since the time of beginning to aspire to the bodhi until sitting on the throne of the exquisite bodhi, the great bodhisattvas always dwell peacefully in prajna paramita. They stay away from killing and encourage others not to kill; they admire and disseminate the way of no killing and joyfully praise and acclaim those who do not kill. They stay away from stealing and encourage others not to steal; they admire and disseminate the way of no stealing and joyfully praise and acclaim those who do not steal. They stay away from adultery and encourage others not to commit adultery; they admire and disseminate the way of no adultery and joyfully praise and acclaim those who do not commit adultery. They stay away from lying and encourage others not to lie. They admire and disseminate the way of no lying and joyfully praise and acclaim those who do not lie. They stay away from speaking rude and vicious words and encourage others not to speak rude and vicious words; they admire and disseminate the way to stay away from speaking rude and vicious words and joyfully praise and acclaim those who do not speak rude and vicious words. They stay away from speaking divisive words and encourage others

not to speak divisive words; they admire and disseminate the way to stay away from speaking divisive words and joyfully praise and acclaim those who do not speak divisive words. They stay away from speaking filthy words and encourage others not to speak filthy words; they admire and disseminate the way to stay away from speaking filthy words and joyfully praise and acclaim those who do not speak filthy words. They stay away from greed and encourage others to stay away from greed; they admire and disseminate the way to stay away from greed and joyfully praise and acclaim those who are not greedy. They stay away from hatred and encourage others to stay away from hatred; they admire and disseminate the way to stay away from hatred and joyfully praise and acclaim those who do not hate. They stay away from incorrect views and encourage others to stay away from incorrect views; they admire and disseminate the way to stay away from incorrect views and joyfully praise and acclaim those who do not hold incorrect views. The great bodhisattvas do not transfer the virtuous roots caused by observing pure precept toward the pursuit of the realm of desire, form, or formlessness, the stage of voice-hearer or self-enlightened one; they rather transfer the virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference by adopting nonattainment as skillful means, they will not allow these thoughts to arise in their minds: who transfers? How is the transference made? Where will the transference go? This is how great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb pure-precept paramita."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb forbearance paramita?"

The Buddha replied, "Well-Appearing One, as the great bodhisattvas have dwelled peacefully in prajna paramita, initiated forbearance of compliance, and

achieved forbearance, they will always think, ‘None of all dharmas has initiation and cessation, arising and extinction, and old age and illness. Not a dharma can scold or can be scolded; can slander or can be slandered; can cut or can be cut; can slice or can be sliced; can pierce or can be pierced; can stab or can be stabbed; can break or can be broken; can bind or can be bound; can beat or can be beaten; can annoy or can be annoyed; and can kill or can be killed. The natures and forms of all dharmas are empty, so we should not differentiate with delusion among them.’ Since the time of beginning to aspire to the bodhi until sitting peacefully on the throne of the exquisite bodhi, the great bodhisattvas will endure various kinds of harm sentient beings have done to them. When sentient beings slander, scold, and insult great bodhisattvas, and try to kill, beat, cut, slice, pierce them, or separate their limbs, with knives, sticks, tiles, and rocks, these bodhisattvas will not be moved. They will just think, ‘It is weird, in all dharma natures, the actions such as slander, reproach, insult, and harm are nonexistent. But sentient beings have delusion and differentiations; they mistake them for real and thus initiate various negative karmas of vexations, going through all kinds of suffering presently and in the future.’ These great bodhisattvas will further transfer the virtuous roots of forbearance along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference by adopting nonattainment as skillful means, the great bodhisattvas do not let these thoughts arise in their minds: who transfers? How is the transference made? Where will the transference go? This is how great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb forbearance paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb diligence paramita?”

The Buddha replied, “Well-Appearing One, when dwelling peacefully in

prajna paramita, the great bodhisattvas will stay in the expedient skillfulness of the four bases of power and work diligently and tirelessly in body and mind. They will travel to one world, ten worlds, one hundred worlds, one thousand worlds, one hundred thousand worlds, or one hundred thousand koti nayuta worlds to teach correct dharma to sentient beings, so that they can dwell in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The great bodhisattvas also expediently teach sentient beings to let them 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. The great bodhisattvas also expediently teach sentient beings to let them 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. They also expediently teach sentient beings to let them dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path of the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of

fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas.

"Although the great bodhisattvas have taught sentient beings and guided them to dwell in various merits and virtues as mentioned above, they do not allow them to dwell in and become attached to conditioned realm or unconditioned realm. The great bodhisattvas further transfer the virtuous roots of diligence along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When adopting nonattainment as skillful means to undertake the transference, the great bodhisattvas will not let these thoughts arise in their minds: who Transfers? How is the transference going? Where will the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb diligence paramita.

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how should great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb meditation paramita?"

The Buddha replied, "Well-Appearing One, when dwelling peacefully in prajna paramita, the great bodhisattvas enter and get out of all kinds of samadhi freely except the samadhi of the Buddha. They can enter the samadhi of voice-hearer, self-enlightened one, or bodhisattva and get out of it freely. When dwelling in samadhi with freedom and ease, the great bodhisattvas can enter and get out of the eight

liberations either from the first to the eighth liberation or from the opposite direction. What are the eight liberations? To contemplate the inner phenomena is the first liberation. To contemplate the outer phenomena is the second liberation. To contemplate and realize definitively the purity of inner body is the third liberation. To transcend all kinds of differentiation and thinking of matters and substantial dharmas, enter the boundless emptiness, and fully dwell in it is the fourth liberation. To transcend the concentration of boundless emptiness, enter boundless consciousness, and fully dwell in it is the fifth liberation. To transcend the concentration of boundless consciousness, enter nothingness, and fully dwell in it is the sixth liberation. To transcend the concentration of nothingness, enter nonthinking and not nonthinking, and fully dwell in it is the seventh liberation. To transcend the concentration of nonthinking and not nonthinking, enter the extinction of thinking and feeling, and fully dwell in it is the eighth liberation.

"If great bodhisattvas can enter and get out of the eight liberations freely and at ease in both directions, they are able to enter and get out of the nine concentrations in sequence through both two opposite directions freely and at ease. What are the nine concentrations? In the first concentration, the great bodhisattvas will stay away from evil desires and the not virtuous dharmas, while the conscious functions, such as general contemplation and specific investigation, remain active. When getting away from defilements, joy and pleasure will arise, and they enter the first meditation and fully dwell in it. In the second concentration, tranquility without general contemplation and specific investigation dominates, and the pure mind of equality permeates. The great bodhisattvas now attend to one object, and their joy and pleasure arise because of concentration. They then enter the second meditation and fully dwell in it. In the third concentration, the great bodhisattvas will leave joy but dwell in equanimity and correct views with physical pleasure, a state when the mind is staying

in equanimity along with exquisite happiness. In the fourth concentration, the feelings of pleasure or pain cease, joys and worries disappear, the practitioners now discard mindfulness and stay in pure equanimity without pain and pleasure. In the fifth concentration, the great bodhisattvas transcend all thinking of matters and the substantial dharmas, with no more reflections they enter and fully dwell in the boundless emptiness. In the sixth concentration, the great bodhisattvas will transcend the concentration of boundless emptiness and enter and fully dwell in the concentration of boundless consciousness. In the seventh concentration, the great bodhisattvas will transcend boundless consciousness and enter nothingness and fully dwell in it. In the eighth concentration, they will transcend nothingness and enter nonthinking and not nonthinking and fully dwell in it. In the ninth concentration, the great bodhisattvas will transcend nonthinking and not nonthinking and enter the extinction of thinking and feelings and fully dwell in it. These great bodhisattvas can enter and get out of these concentrations freely and at ease from both directions.

"You must know, Well-Appearing One, after mastering the eight liberations and nine concentrations in sequence, the great bodhisattvas can enter the Samadhi of Lion Stretching Limbs for great bodhisattvas. What is meant by Samadhi of Lion Stretching Limbs for great bodhisattvas? Well-Appearing One, as great bodhisattvas have stayed away from evil desires and not virtuous dharmas, and their general contemplation and specific investigation remain active, they enter the first meditation and fully dwell in it with joys and pleasures caused by getting away. Staying in tranquility without general contemplation and specific investigation, the great bodhisattvas now are attentive to one object, and their pure minds of equality permeate. With joys and pleasures caused by concentration they enter the second meditation and fully dwell in it. The great bodhisattvas now have stayed away from joys and dwelled in equanimity and correct views, while their physical pleasures

remain. With a mind staying in equanimity and exquisite happiness, the great bodhisattvas enter the third meditation and fully dwell in it. When discarding mindfulness and staying in pure equanimity, their pleasures and pains cease and joys and worries disappear, the great bodhisattvas now enter the fourth meditation and fully dwell in it. Then the great bodhisattvas transcend all thinking of matters and substantial dharmas and have no more reflections, they enter and fully dwell in boundless emptiness. When transcending the concentration of boundless emptiness, the great bodhisattvas enter and fully dwell in the concentration of boundless consciousness. Then they transcend boundless consciousness and enter nothingness and fully dwell in it. After transcending nothingness, the great bodhisattvas enter the state of nonthinking and not nonthinking and fully dwell in it. In the ninth concentration, the great bodhisattvas will transcend nonthinking and not nonthinking and enter the extinction of thinking and feelings and fully dwell in it. After that, the great bodhisattvas will rise from the concentration of extinction and return to the concentration of nonthinking and not nonthinking. Rising from the concentration of nonthinking and not nonthinking, they return to the concentration of nothingness. Rising from the concentration of nothingness, they return to the concentration of boundless consciousness. Rising from the concentration of boundless consciousness, they return to the concentration of boundless emptiness. Rising from the concentration of boundless emptiness, they return to the fourth meditation. Rising from the fourth meditation, they return to the third meditation. Rising from the third meditation, they return to the second meditation. Rising from the second meditation, they return to the first meditation. Well-Appearing One, this is the Samadhi of Lion Stretching Limbs for great bodhisattvas.

(The Buddha explained the meaning of Samadhi of Lion Stretching Limbs.)

"You must know, Well-Appearing One, after mastering Samadhi of Lion

Stretching limbs, the great bodhisattvas are able to enter Samadhi of Absorption and Inattention. What is meant by Samadhi of Absorption and Inattention for great bodhisattvas? Well-Appearing One, as great bodhisattvas have stayed away from evil desires and not virtuous dharmas, their conscious functions, such as general contemplation and specific investigation, will remain active. Because of getting away from defilements, their joys and pleasures arise, and they enter the first meditation and fully dwell in it. Rising from the first meditation, they enter the second meditation and fully dwell in it. Rising from the second meditation, they enter the third meditation and fully dwell in it. Rising from the third meditation, they enter the fourth meditation and fully dwell in it. Rising from the fourth meditation, they enter the concentration of boundless emptiness and fully dwell in it. Rising from the concentration of boundless emptiness, they enter the concentration of boundless consciousness and fully dwell in it. Rising from the concentration of boundless consciousness, they enter the concentration of nothingness and fully dwell in it. Rising from the concentration of nothingness, they enter the concentration of nonthinking and not nonthinking and fully dwell in it. Rising from the concentration of nonthinking and not nonthinking, they enter the concentration of extinction and fully dwell in it. Rising from the concentration of extinction, they enter the first meditation. Rising from the first meditation, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the second meditation. Rising from the second meditation, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the third meditation. Rising from the third meditation, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the fourth meditation. Rising from the fourth meditation, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the concentration of

boundless emptiness. Rising from the concentration of boundless emptiness, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the concentration of boundless consciousness. Rising from the concentration of boundless consciousness, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the concentration of nothingness. Rising from the concentration of nothingness, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the concentration of nonthinking and not nonthinking. Rising from the concentration of nonthinking and not nonthinking, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the not concentrative mind. From the not concentrative mind, they enter the concentration of extinction. Rising from the concentration of extinction, they enter the not concentrative mind. From the not concentrative mind, they enter the concentration of nonthinking and not nonthinking. Rising from the concentration of nonthinking and not nonthinking, they enter the not concentrative mind. From the not concentrative mind, they enter the concentration of nothingness. Rising from the concentration of nothingness, they enter the not concentrative mind. From the not concentrative mind, they enter the concentration of boundless consciousness. Rising from the concentration of boundless consciousness, they enter the not concentrative mind. From the not concentrative mind, they enter the concentration of boundless emptiness. Rising from concentration of boundless emptiness, they enter the not concentrative mind. From the not concentrative mind, they enter the fourth meditation. Rising from the fourth meditation, they enter the not concentrative mind. From the not concentrative mind, they enter the third meditation. Rising from the third meditation, they enter the not concentrative mind. From the not concentrative mind, they enter the second meditation. Rising from the second meditation, they enter the not concentrative mind. From the not concentrative mind, they enter the first meditation.

And rising from the first meditation, they enter the not concentrative mind. Well-Appearing One, this is Samadhi of Absorption and Inattention for great bodhisattvas. When dwelling peacefully in this samadhi, the great bodhisattvas can attain the equal reality of all dharmas. They further transfer the virtuous roots of meditation along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. By adopting nonattainment as skillful means, the great bodhisattva will not have these thoughts arise in their minds during the transference: who transfers? How is the transference made? Where will the transference go? Well-Appearing One, this is how great bodhisattvas dwell peacefully in prajna paramita to elicit and absorb meditation paramita."

(The Buddha explained the meaning of Samadhi of Absorption and Inattention. He also taught how great bodhisattvas should dwell peacefully in prajna paramita to elicit and absorb the other five paramitas. This completes chapter 60.)

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Chapter 61

Nonduality

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how long will it take for great bodhisattvas to achieve such expedient skillfulness since their initial aspiration to the bodhi?"

The Buddha replied, "Well-Appearing One, it will take countless hundreds of thousands of koti nayuta kalpas for great bodhisattvas to achieve such expedient skillfulness since their initial aspiration to the bodhi."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, as great bodhisattvas have achieved such expedient skillfulness, how many Buddhas have they stayed close and made offerings to?"

The Buddha replied, "Well-Appearing One, these great bodhisattvas must have stayed close and made offerings to as many Buddhas as the sands of the Ganges."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how many virtuous roots have the great bodhisattvas planted so that they can achieve such expedient skillfulness?"

The Buddha replied, "Well-Appearing One, since their initial aspiration to the great bodhi, these great bodhisattvas have never stopped cultivating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas diligently and attentively until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped dwelling diligently, attentively, and 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 until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped dwelling diligently, attentively, and 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 until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped dwelling diligently, attentively, and peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating diligently and attentively the four meditations, four immeasurable minds, and four formless concentrations until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating diligently and attentively the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating diligently and attentively the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating diligently and attentively the five eyes and six supernatural powers until fulfilling them. Since their initial aspiration to the great bodhi, they have never

stopped cultivating diligently and attentively 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 until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating diligently and attentively staying in correct mindfulness and dwelling in equanimity at all times until fulfilling it. Since their initial aspiration to the great bodhi, they have never stopped cultivating diligently and attentively the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating all dharani gates and all samadhi gates diligently and attentively until fulfilling them. Since their initial aspiration to the great bodhi, they have never stopped cultivating all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas until fulfilling them.

(The Buddha explained how the great bodhisattvas achieve expedient skillfulness.)

"Well-Appearing One, these great bodhisattvas have since their initial aspiration continuously planted these virtuous roots until fulfilling them, so they are able to achieve such expedient skillfulness."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, it is very rare and unusual that the great bodhisattvas can achieve such expedient skillfulness."

The Buddha replied, "Yes, Well-Appearing One, it is as you say. It is very rare and unusual that the great bodhisattvas can achieve such expedient skillfulness.

"You must know, Well-Appearing One, as sun and moon take turns to assume the great responsibility for shining on the four continents, all sentient and insentient beings will move following the power of the lights to accomplish each one's business,

so too is prajna paramita; as it assumes the great responsibility to illumine the other five paramitas, the five paramitas will act following the power of prajna paramita to accomplish each one's business.

"Well-Appearing One, you must know that giving paramita and the other four paramitas are named paramita only because they are absorbed and fostered by prajna paramita. Once apart from prajna paramita, none of them will be entitled to the name of paramita. You must know, Well-Appearing One, a wheel-turning king will not be qualified as the name of wheel-turning king once the seven treasures are taken away from him. Giving paramita and the other four paramitas are named paramita only because they are absorbed and fostered by prajna paramita.
(Giving, pure precept, forbearance, diligence, and meditation are named paramita because they are illumined by prajna paramita.)

"You must know, Well-Appearing One, a pretty and very wealthy women will be easily seized by evil force if they are not protected by a powerful husband, so giving paramita and the other four paramitas will be easily seized by heavenly demons and associates if they are not protected by prajna paramita.

"You must know, Well-Appearing One, a pretty and very wealthy woman will not be seized by evil force if she is protected by her powerful husband, so giving paramita and the other four paramitas will not be seized by heavenly demons and associates if they are protected and assisted by powerful prajna paramita.

"You must know, Well-Appearing One, a general well equipped with armor, sword, and bat will not be harmed by enemy in battlefield, so giving paramita and the other four paramitas will not be harmed by heavenly demons and associates, arrogant ones, and so forth, and even bodhisattvas and candela if they do not stay away from the profound prajna paramita.

"You must know, Well-Appearing One, the small kings in the continent of

Jambudvipa are able to travel to many resorts only because they accompany the wheel-turning king, so giving paramita and the other four paramitas are able to reach the unsurpassed, perfect, and universal bodhi quickly only because they are guided by the power of prajna paramita.

"You must know, Well-Appearing One, as all waters in the east of Jambudvipa flow first into the Ganges so they will finally flow into the ocean, so giving paramita and the other four paramitas are able to reach the unsurpassed, perfect, and universal bodhi as they are absorbed and guided by the profound prajna paramita.

"You must know, Well-Appearing One, it is like that our right hands can do all kinds of things, so the profound prajna paramita can activate and inspire all superior virtuous dharmas. You must know, Well-Appearing One, as our left hands cannot do many things conveniently, so giving paramita and the other four paramitas cannot activate the superior virtuous dharmas.

"You must know, Well-Appearing One, as all waters, small or large, will be merged into the ocean and have the same taste of salt, so giving paramita and so forth, with the absorption of prajna paramita, will attain the unsurpassed, perfect, and universal bodhi simultaneously and will be named paramita, which means reaching the other shore of the sea.

"You must know, Well-Appearing One, when a wheel-turning king intends to go somewhere, his four armies will also move following his directions, meanwhile, the wheel treasure will serve as the leader of all seven treasures. If the king and the four armies would like to eat and drink, the wheel treasure will stop and serve them food and drinks. After that, the wheel treasure will again take the orders from the king to move or stop. So do the giving paramita, the other four paramitas, and various virtuous dharmas; they will approach the unsurpassed, perfect, and universal bodhi under the guidance of prajna paramita. They will never stay away from prajna

paramita wherever they go until finally attaining the Buddha effect.

"You must know, Well-Appearing One, the wheel-turning king is well and sufficiently equipped with seven treasures: the wheels, elephants, horses, ministers, women, generals, and pearls and gems. When the wheel-turning king decides to go somewhere, he will be ushered and followed by the four armies and seven treasures. Although the wheel treasure will lead all others in the fleet, it does not mean that its position is higher than others. It is the same with the six paramitas. Giving paramita and the other four paramitas will approach the unsurpassed, perfect, and universal bodhi along with various virtuous dharmas under the guidance of prajna paramita, but prajna paramita will not think, 'I am the leader of giving, pure precept, forbearance, diligence, and meditation paramitas; they are all my followers.' Nor will giving paramita and the other four paramitas think, 'The profound prajna paramita is our leader, and we are his followers.' Why? Well-Appearing One, it is because the self-natures of all paramitas and all dharmas are not sharp; they are rather dull. They are unable to do anything. They are illusory, unreal, empty, and nonexistent. They are like illusory images of water under sunlight, shadows, moon in the water, and images in the mirror. They are not real entities, so they cannot perceive and differentiate." (The Buddha used similes to clearly illustrate how prajna paramita relates to the five paramitas and other virtuous dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if the self-natures of all dharmas are empty, why should great bodhisattvas cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in order to attain the unsurpassed, perfect, and universal bodhi?"

The Buddha replied, "Well-Appearing One, when great bodhisattvas cultivate and learn the six paramitas diligently, they always reflect, 'The sentient beings in the

world hold upside-down thoughts. They are sunk in the suffering of birth and death and are unable to liberate themselves. I will not be able to rescue them without cultivating and learning skillful expediency. For the sake of these sentient beings, I must cultivate and learn diligently the expedient skillfulness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.' Well-Appearing One, after having this thought, the great bodhisattvas decide to give up all their interior and external belongings. After doing that, they further think, 'I do not truly give up. Why? The self-natures of all internal and external matters are empty; I do not own them, and they have nothing to do with me. Therefore, nothing cannot be renounced.' Well-Appearing One, with such contemplation, these great bodhisattvas will be able to cultivate and fulfill giving paramita quickly and attain the unsurpassed, perfect, and universal bodhi before long.

(Responding to Well-Appearing One's question, the Buddha explained how great bodhisattvas should cultivate and fulfill giving paramita to realize the unsurpassed bodhi quickly.)

"Well-Appearing One, these great bodhisattvas will not violate the precept. Why? Because they always think, 'I am pursuing the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings: if I kill, steal, and commit adultery, I do not do what I should do. I am pursuing the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings; if I lie, say divisive words, speak rudely and evilly, or say filthy and nonsensical words, I do not do what I should do. I am pursuing the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings; if I have greedy desire, hatred, and incorrect views, I do not do what I should do. I am pursuing the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings; if I crave the pleasures of desire and wealthy and happy heavenly life, or wish to become a heavenly emperor, demon, or Brahma, I do not do what I should

do. I am pursuing the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings; if I crave the stage of the voice-hearer or self-enlightened one, I do not do what I should do.' Well-Appearing One, based on such contemplation, the great bodhisattvas are able to cultivate and fulfill pure-precept paramita quickly and attain the unsurpassed, perfect, and universal bodhi before long.

(The Buddha further taught how great bodhisattvas should cultivate and fulfill pure precept paramita to realize the unsurpassed bodhi quickly.)

"Well-Appearing One, for the sake of the sentient beings, the great bodhisattvas should not hate or get angry. When they are slandered and insulted all the time and experience various pains piercing deep into their hearts and marrows, they will never have hatred in mind. When they are often hit, cut, or stabbed by swords, rods, tiles, stones, and sticks, or their limbs are dismembered, they will not have malicious ideas in mind. Why? These great bodhisattvas have observed and contemplated that all sounds are like echoes in the valley and all matters are like bubbles. They will think, 'In order to benefit all sentient beings, I should not have anger or hatred.' Well-Appearing One, these great bodhisattvas have, based on such contemplation, cultivated and fulfilled forbearance paramita quickly, and will attain the unsurpassed, perfect, and universal bodhi before long.

(The Buddha further taught how great bodhisattvas should cultivate and fulfill forbearance paramita to realize the unsurpassed bodhi quickly.)

"Well-Appearing One, these great bodhisattvas have pursued the virtuous dharmas assiduously for the sake of the sentient beings; they will continue to do so incessantly and tirelessly until attaining the unsurpassed, perfect, and universal bodhi. Why? These bodhisattvas always think, 'If I get tired, I will not be able to relieve sentient beings from the suffering of birth, old age, illness, and death, nor attain the unsurpassed, perfect, and universal bodhi that I have been pursuing.' Well-Appearing

One, because of such contemplation, these great bodhisattvas cultivate diligence paramita to its perfection quickly and will attain the unsurpassed, perfect, and universal bodhi before long.

(The Buddha further taught how great bodhisattvas should cultivate and fulfill diligence paramita to realize the unsurpassed bodhi quickly.)

"Well-Appearing One, for the sake of various sentient beings, these great bodhisattvas have cultivated various kinds of superior concentrations diligently. They continuously do so incessantly until attaining the unsurpassed, perfect, and universal bodhi. They are not distracted by greed, anger, and ignorance. Why? These great bodhisattvas always reflect, 'If I have greed, anger, ignorance, or any other distracted ideas appear concomitantly in my mind, then it is impossible for me to do anything beneficial for others, nor attain the unsurpassed, perfect, and universal bodhi that I have been pursuing.' Well-Appearing One, because of such contemplation, these great bodhisattvas can cultivate meditation paramita to its perfection quickly, and thus will attain the unsurpassed, perfect, and universal bodhi before long.

(The Buddha further taught how great bodhisattvas should cultivate and fulfill meditation paramita to realize the unsurpassed bodhi quickly.)

"Well-Appearing One, for the sake of the sentient beings, these great bodhisattvas cultivate and learn assiduously the subtle, exquisite, and superior wisdom of and beyond the world until attaining the unsurpassed, perfect, and universal bodhi without staying away from prajna paramita. Why? These great bodhisattvas always think, 'Staying away from prajna paramita keeps me from fulfilling the task of benefiting others; it will also hinder me from attaining the unsurpassed, perfect, and universal bodhi.' Well-Appearing One, because of such contemplation, these great bodhisattvas can cultivate prajna paramita to its perfection quickly and attain the unsurpassed, perfect, and universal bodhi before long."

(The Buddha further taught why great bodhisattvas should cultivate and fulfill prajna paramita to realize the unsurpassed bodhi quickly.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if the six paramitas have no different forms and are all absorbed and fostered by prajna paramita, then they must be combined as one paramita, the so-called prajna paramita. If this is the case, then how can we say that the profound prajna paramita is superior to the other five paramitas and stands as the noblest, subtlest, uttermost, and unsurpassed one?"

The Buddha replied, "Well-Appearing One, it is as you say. The six paramitas have no different forms. If there is no prajna paramita, the other five paramitas will not be named paramita. It is because of prajna paramita that the other five paramitas are named paramita. The first five paramitas are absorbed and fostered by prajna paramita, so there is only one paramita, and that is prajna paramita. Therefore, all paramitas have no different forms.

"Well-Appearing One, you must know that all sentient beings, though with different physical appearances, look the same if they all live near Wonderful High Mountain (Mt. Sumeru), so do the five paramitas. Although the five paramitas have different characteristics, they are absorbed and fostered by prajna paramita. They can be cultivated and fulfilled because of prajna paramita. They rely on prajna paramita to approach the perfect knowledge of all perfect knowledge, thus they are all named 'reaching the other shore of the sea,' and share the same taste and same forms with prajna paramita. You should not differentiate that this is giving paramita and that is pure precept, forbearance, diligence, meditation, or prajna paramita. Why? Well-Appearing One, all these six paramitas can attain the perfect knowledge of all perfect knowledge and reach the other shore with same form. Because of this cause and condition, we say that the six paramitas have no different forms."

(The Buddha explained why the six paramitas have the same form.)

The long-lived sage Well-Appearing One asked the Buddha again, “In terms of the ultimate meaning, paramita and all dharmas are not different, but why is it said that the profound prajna paramita is superior to the other five paramitas and stands as the superior, highest, noblest, most exquisite, subtlest, uttermost, and unsurpassed paramita?”

The Buddha replied, “Well-Appearing One, in terms of the ultimate meaning, the paramitas and all dharmas are not different; no one is superior to the other. But, in terms of the worldly perspective, there are such differences. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are established to relieve sentient beings from the suffering of birth, old age, illness, and death in the worlds. But birth, old age, illness, and death of the sentient beings are provisionally established and are unreal. Why? You must know that as sentient beings are nonexistent, all dharmas are also nonexistent. When realizing that all dharmas are nonexistent through the profound prajna paramita, the sentient beings will be relieved from the suffering of birth, old age, illness, and death. Because of this reason, it is said that the profound prajna paramita is the superior, highest, noblest, most exquisite, subtlest, uttermost, and unsurpassed one of all paramitas.

“You must know, Well-Appearing One, as the women treasure of the wheel-turning king is the superior, noblest, most exquisite, subtlest, uttermost, and unsurpassed of all women, so prajna paramita is the superior, noblest, most exquisite, subtlest, uttermost, and unsurpassed one of all paramitas.”

The long-lived sage Well-Appearing One asked the Buddha again, “Based on what meaning do you say that prajna paramita is the superior, noblest, most exquisite, subtlest, uttermost, and unsurpassed one of all paramitas?”

The Buddha replied, “Well-Appearing One, it is because prajna paramita can

adopt nondwelling as skillful means to absorb all virtuous dharmas and merge them into the perfect knowledge of all perfect knowledge and let them stay in motionlessness."

(The Buddha explained why prajna paramita is superior to other virtuous dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "Does such prajna paramita grasp or renounce any virtuous dharma?"

The Buddha replied, "No, the profound prajna paramita does not grasp or renounce any dharma. Why? Well-Appearing One, it is because all dharmas are neither graspable nor renounceable."

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, what dharma does the profound prajna paramita not grasp or renounce?"

The Buddha replied, "Well-Appearing One, the profound prajna paramita does not grasp or renounce matter, feeling, thinking, action, and consciousness.

"The profound prajna paramita does not grasp or renounce the eye, ear, nose, tongue, body, and conscious spheres.

"The profound prajna paramita does not grasp or renounce the sight, sound, smell, taste, touch, and mental-image spheres.

"The profound prajna paramita does not grasp or renounce the eye, ear, nose, tongue, body, and conscious realms.

"The profound prajna paramita does not grasp or renounce the sight, sound, smell, taste, touch, and mental-image realms.

"The profound prajna paramita does not grasp or renounce the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

"The profound prajna paramita does not grasp or renounce the eye, ear, nose,

tongue, body, and conscious contacts.

“The profound prajna paramita does not grasp or renounce the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“The profound prajna paramita does not grasp or renounce the earth, water, fire, wind, space, and the consciousness realms.

“The profound prajna paramita does not grasp or renounce 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 profound prajna paramita does not grasp or renounce giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“The profound prajna paramita does not grasp or renounce 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 profound prajna paramita does not grasp or renounce 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 profound prajna paramita does not grasp or renounce the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“The profound prajna paramita does not grasp or renounce the four

meditations, four immeasurable minds, and four formless concentrations.

“The profound prajna paramita does not grasp or renounce the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“The profound prajna paramita does not grasp or renounce 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 profound prajna paramita does not grasp or renounce the liberation gates of emptiness, formlessness, and nonaspiration.

“The profound prajna paramita does not grasp or renounce the five eyes and six supernatural powers.

“The profound prajna paramita does not grasp or renounce 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 profound prajna paramita does not grasp or renounce staying in correct mindfulness and dwelling in equanimity at all times.

“The profound prajna paramita does not grasp or renounce the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“The profound prajna paramita does not grasp or renounce all dharani gates and all samadhi gates.

“The profound prajna paramita does not grasp or renounce the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“The profound prajna paramita does not grasp or renounce the self-enlightenment bodhi.

"The profound prajna paramita does not grasp or renounce all great bodhisattva actions.

"The profound prajna paramita does not grasp or renounce the unsurpassed, perfect, and universal bodhi of the Buddhas."

(The Buddha listed the dharmas that prajna paramita does not grasp or renounce.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why does the profound prajna paramita not grasp or renounce matter? Why does it not grasp or renounce feeling, thinking, action, and consciousness?

"Why does the profound prajna paramita not grasp or renounce the eye sphere? Why does it not grasp or renounce the ear, nose, tongue, body, and conscious spheres?

"Why does the profound prajna paramita not grasp or renounce the sight sphere? Why does it not grasp or renounce the sound, smell, taste, touch, and mental-image spheres?

"Why does the profound prajna paramita not grasp or renounce the eye realm? Why does it not grasp or renounce the ear, nose, tongue, body, and conscious realms?

"Why does the profound prajna paramita not grasp or renounce the sight realm? Why does it not grasp or renounce the sound, smell, taste, touch, and mental-image realms?

"Why does the profound prajna paramita not grasp or renounce the eye consciousness realm? Why does it not grasp or renounce the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?

"Why does the profound prajna paramita not grasp or renounce the eye contact? Why does it not grasp or renounce the ear, nose, tongue, body, and conscious contacts?

“Why does the profound prajna paramita not grasp or renounce the feeling produced by eye contact? Why does it not grasp or renounce the feelings produced by ear, nose, tongue, body, and conscious contacts?

“Why does the profound prajna paramita not grasp or renounce the earth realm? Why does it not grasp or renounce the water, fire, wind, space, and consciousness realms?

“Why does the profound prajna paramita not grasp or renounce ignorance? Why does it not grasp or renounce action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset?

“Why does the profound prajna paramita not grasp or renounce giving paramita? Why does it not grasp or renounce pure precept, forbearance, diligence, meditation, and prajna paramitas?

“Why does the profound prajna paramita not grasp or renounce internal emptiness? Why does it not grasp or renounce external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature?

“Why does the profound prajna paramita not grasp or renounce realness? Why does it not grasp or renounce dharma realm, dharma nature, the nature of nonillusion, nature 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 does the profound prajna paramita not grasp or renounce the noble truth of suffering? Why does it not grasp or renounce the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

"Why does the profound prajna paramita not grasp or renounce the four meditations? Why does it not grasp or renounce the four immeasurable minds and four formless concentrations?

"Why does the profound prajna paramita not grasp or renounce the eight liberations? Why does it not grasp or renounce the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

"Why does the profound prajna paramita not grasp or renounce the four bases of mindfulness? Why does it not grasp or renounce the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?

"Why does the profound prajna paramita not grasp or renounce the liberation gate of emptiness? Why does it not grasp or renounce the liberation gates of formlessness and nonaspiration?

"Why does the profound prajna paramita not grasp or renounce the five eyes? Why does it not grasp or renounce the six supernatural powers?

"Why does the profound prajna paramita not grasp or renounce the Buddha's ten abilities? Why does it not grasp or renounce the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power?

"Why does the profound prajna paramita not grasp or renounce staying in correct mindfulness? Why does it not grasp or renounce dwelling in equanimity at all times?

“Why does the profound prajna paramita not grasp or renounce the perfect knowledge of everything? Why does it not grasp or renounce the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?

“Why does the profound prajna paramita not grasp or renounce all dharani gates? Why does it not grasp or renounce all samadhi gates?

“Why does the profound prajna paramita not grasp or renounce the stream-entry effect? Why does it not grasp or renounce the once-return effect, nonreturn effect, and arhat effect?

“Why does the profound prajna paramita not grasp or renounce the self-enlightenment bodhi?

“Why does the profound prajna paramita not grasp or renounce all great bodhisattva actions?

“Why does the profound prajna paramita not grasp or renounce the unsurpassed, perfect, and universal bodhi of the Buddhas?”
(Well-Appearing One further asked why prajna paramita does not grasp or renounce these dharmas?)

The Buddha replied, “Well-Appearing One, the profound prajna paramita does not reflect on matter, so it neither grasps nor renounces matter; it does not reflect on feeling, thinking, action, and consciousness, so it neither grasps nor renounces feeling, thinking, action, and consciousness.

“The profound prajna paramita does not reflect on the eye sphere, so it neither grasps nor renounces the eye sphere; it does not reflect on the ear, nose, tongue, body, and conscious spheres, so it neither grasps nor renounces the ear, nose, tongue, body, and conscious spheres.

“The profound prajna paramita does not reflect on the sight sphere, so it neither grasps nor renounces the sight sphere; it does not reflect on the sound, smell,

taste, touch, and mental-image spheres, so it neither grasps nor renounces the sound, smell, taste, touch, and mental-image spheres.

“The profound prajna paramita does not reflect on the eye realm, so it neither grasps nor renounces the eye realm; it does not reflect on the ear, nose, tongue, body, and conscious realms, so it neither grasps nor renounces the ear, nose, tongue, body, and conscious realms.

“The profound prajna paramita does not reflect on the sight realm, so it neither grasps nor renounces the sight realm; it does not reflect on the sound, smell, taste, touch, and mental-image realms, so it neither grasps nor renounces the sound, smell, taste, touch, and mental-image realms.

“The profound prajna paramita does not reflect on the eye consciousness realm, so it neither grasps nor renounces the eye consciousness realm; it does not reflect on the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, so it neither grasps nor renounces the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“The profound prajna paramita does not reflect on the eye contact, so it neither grasps nor renounces the eye contact; it does not reflect on the ear, nose, tongue, body, and conscious contacts, so it neither grasps nor renounces the ear, nose, tongue, body, and conscious contacts.

“The profound prajna paramita does not reflect on the feelings produced by eye contact, so it neither grasps nor renounces the feelings produced by eye contact; it does not reflect on the feelings produced by ear, nose, tongue, body, and conscious contacts, so it neither grasps nor renounces the feelings produced by ear, nose, tongue, body, and conscious contacts.

“The profound prajna paramita does not reflect on the earth realm, so it neither

grasps nor renounces the earth realm; it does not reflect on the water, fire, wind, space, and consciousness realms, so it neither grasps nor renounces the water, fire, wind, space, and consciousness realms.

"The profound prajna paramita does not reflect on ignorance, so it neither grasps nor renounces ignorance; it does not reflect on action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, so it neither grasps nor renounces action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

"The profound prajna paramita does not reflect on giving paramita, so it neither grasps nor renounces giving paramita; it does not reflect on pure precept, forbearance, diligence, meditation, and prajna paramitas, so it neither grasps nor renounces pure precept, forbearance, diligence, meditation, and prajna paramitas.

"The profound prajna paramita does not reflect on internal emptiness, so it neither grasps nor renounces internal emptiness; it does not reflect on external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, so it neither grasps nor renounces external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

"The profound prajna paramita does not reflect on realness, so it neither grasps nor renounces realness; it does not reflect on dharma realm, dharma nature, the nature

of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, so it neither grasps nor renounces dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

"The profound prajna paramita does not reflect on the noble truth of suffering, so it neither grasps nor renounces the noble truth of suffering; it does not reflect on the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so it neither grasps nor renounces the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"The profound prajna paramita does not reflect on the four meditations, so it neither grasps nor renounces the four meditations; it does not reflect on the four immeasurable minds and four formless concentrations, so it neither grasps nor renounces the four immeasurable minds and four formless concentrations.

"The profound prajna paramita does not reflect on the eight liberations, so it neither grasps nor renounces the eight liberations; it does not reflect on the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so it neither grasps nor renounces the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"The profound prajna paramita does not reflect on the four bases of mindfulness, so it neither grasps nor renounces the four bases of mindfulness; it does not reflect on the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, so it neither grasps nor renounces the four bases of mindfulness, four bases of power, and so forth, and noble eightfold path.

"The profound prajna paramita does not reflect on the liberation gate of

emptiness, so it neither grasps nor renounces the liberation gate of emptiness; it does not reflect on the liberation gates of formlessness and nonaspiration, so it neither grasps nor renounces the liberation gates of formlessness and nonaspiration.

"The profound prajna paramita does not reflect on the five eyes, so it neither grasps nor renounces the five eyes; it does not reflect on the six supernatural powers, so it neither grasps nor renounces the six supernatural powers.

"The profound prajna paramita does not reflect on the Buddha's ten abilities, so it neither grasps nor renounces the Buddha's ten abilities; it does not reflect on the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, so it neither grasps nor renounces the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

"The profound prajna paramita does not reflect on staying in correct mindfulness, so it neither grasps nor renounces staying in correct mindfulness; it does not reflect on dwelling in equanimity at all times, so it neither grasps nor renounces dwelling in equanimity at all times.

"The profound prajna paramita does not reflect on the perfect knowledge of everything, so it neither grasps nor renounces the perfect knowledge of everything; it does not reflect on the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, so it neither grasps nor renounces the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

"The profound prajna paramita does not reflect on all dharani gates, so it neither grasps nor renounces all dharani gates; it does not reflect on all samadhi gates, so it neither grasps nor renounces all samadhi gates.

"The profound prajna paramita does not reflect on the stream-entry effect, so it

neither grasps nor renounces the stream-entry effect; it does not reflect on the once-return effect, nonreturn effect, and arhat effect, so it neither grasps nor renounces the once-return effect, nonreturn effect, and arhat effect.

"The profound prajna paramita does not reflect on the self-enlightenment bodhi, so it neither grasps nor renounces the self-enlightenment bodhi.

"The profound prajna paramita does not reflect on all great bodhisattva actions, so it neither grasps nor renounces all great bodhisattva actions.

"The profound prajna paramita does not reflect on the unsurpassed, perfect, and universal bodhi of the Buddhas, so it neither grasps nor renounces the unsurpassed, perfect, and universal bodhi of the Buddhas."

(The Buddha replied that because the fathomless prajna paramita does not reflect on various dharmas, it does not grasp or renounce the dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why does the profound prajna paramita not reflect on matter? Why does it not reflect on feeling, thinking, action, and consciousness?"

(Well-Appearing One continued to ask why the fathomless prajna paramita does not reflect on these dharmas.)

"Why does the profound prajna paramita not reflect on the eye sphere? Why does it not reflect on the ear, nose, tongue, body, and conscious spheres?

"Why does the profound prajna paramita not reflect on the sight sphere? Why does it not reflect on the sound, smell, taste, touch, and mental-image spheres?

"Why does the profound prajna paramita not reflect on the eye realm? Why does it not reflect on the ear, nose, tongue, body, and conscious realms?

"Why does the profound prajna paramita not reflect on the sight realm? Why does it not reflect on the sound, smell, taste, touch, and mental-image realms?

"Why does the profound prajna paramita not reflect on the eye consciousness

realm? Why does it not reflect on the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?

"Why does the profound prajna paramita not reflect on the eye contact? Why does it not reflect on the ear, nose, tongue, body, and conscious contacts?

"Why does the profound prajna paramita not reflect on the feelings produced by eye contact? Why does it not reflect on the feelings produced by ear, nose, tongue, body, and conscious contacts?

"Why does the profound prajna paramita not reflect on the earth realm? Why does it not reflect on the water, fire, wind, space, and consciousness realms?

"Why does the profound prajna paramita not reflect on ignorance? Why does it not reflect on action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry sorrow, misery, anxiety, and upset?

"Why does the profound prajna paramita not reflect on giving paramita? Why does it not reflect on pure precept, forbearance, diligence, meditation, and prajna paramitas?

"Why does the profound prajna paramita not reflect on internal emptiness? Why does it not reflect on external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature?

"Why does the profound prajna paramita not reflect on realness? Why does it

not reflect on dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable?

"Why does the profound prajna paramita not reflect on the noble truth of suffering? Why does it not reflect on the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

"Why does the profound prajna paramita not reflect on the four meditations? Why does it not reflect on the four immeasurable minds and four formless concentrations?

"Why does the profound prajna paramita not reflect on the eight liberations? Why does it not reflect on the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

"Why does the profound prajna paramita not reflect on the four bases of mindfulness? Why does it not reflect on the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path?

"Why does the profound prajna paramita not reflect on the liberation gate of emptiness? Why does it not reflect on the liberation gates of formlessness and nonaspiration?

"Why does the profound prajna paramita not reflect on the five eyes? Why does it not reflect on the six supernatural powers?

"Why does the profound prajna paramita not reflect on the Buddha's ten abilities? Why does it not reflect on the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power?

“Why does the profound prajna paramita not reflect on staying in correct mindfulness? Why does it not reflect on dwelling in equanimity at all times?

“Why does the profound prajna paramita not reflect on the perfect knowledge of everything? Why does it not reflect on the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?

“Why does the profound prajna paramita not reflect on all dharani gates? Why does it not reflect on all samadhi gates?

“Why does the profound prajna paramita not reflect on the stream-entry effect? Why does it not reflect on the once-return effect, nonreturn effect, and arhat effect?

“Why does the profound prajna paramita not reflect on the self-enlightenment bodhi?

“Why does the profound prajna paramita not reflect on all great bodhisattva actions?

“Why does the profound prajna paramita not reflect on the unsurpassed, perfect, and universal bodhi?”

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Chapter 61

Nonduality

Section 2

(In the First Assembly)

The Buddha replied, “Well-Appearing One, the profound prajna paramita does not reflect on the forms of matter and the images perceived, so it does not reflect on matter; it does not reflect on the forms of feeling, thinking, action, and consciousness and the images perceived, so it does not reflect on feeling, thinking, action, and consciousness.

“The profound prajna paramita does not reflect on the forms of the eye sphere and the images perceived, so it does not reflect on the eye sphere; it does not reflect on the forms of the ear, nose, tongue, body, and conscious spheres and the images perceived, so it does not reflect on the ear, nose, tongue, body, and conscious spheres.

“The profound prajna paramita does not reflect on the forms of the sight sphere and the images perceived, so it does not reflect on the sight sphere; it does not reflect on the forms of the sound, smell, taste, touch, and mental-image spheres and the images perceived, so it does not reflect on the sound, smell, taste, touch, and mental-image spheres.

“The profound prajna paramita does not reflect on the forms of the eye realm and the images perceived, so it does not reflect on the eye realm; it does not reflect on the forms of the ear, nose, tongue, body, and conscious realms and the images perceived, so it does not reflect on the ear, nose, tongue, body, and conscious realms.

“The profound prajna paramita does not reflect on the forms of the sight realm and the images perceived, so it does not reflect on the sight realm; it does not reflect

on the forms of the sound, smell, taste, touch, and mental-image realms and the images perceived, so it does not reflect on the sound, smell, taste, touch, and mental-image realms.

"The profound prajna paramita does not reflect on the forms of the eye consciousness realm and the images perceived, so it does not reflect on the eye consciousness realm; it does not reflect on the forms of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and the images perceived, so it does not reflect on the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

"The profound prajna paramita does not reflect on the forms of the eye contact and the images perceived, so it does not reflect on the eye contact; it does not reflect on the forms of the ear, nose, tongue, body, and conscious contacts and the images perceived, so it does not reflect on the ear, nose, tongue, body, and conscious contacts.

"The profound prajna paramita does not reflect on the forms of the feelings produced by eye contact and the images perceived, so it does not reflect on the feelings produced by eye contact; it does not reflect on the forms of the feelings produced by ear, nose, tongue, body, and conscious contacts and the images perceived, so it does not reflect on the feelings produced by ear, nose, tongue, body, and conscious contacts.

"The profound prajna paramita does not reflect on the forms of the earth realm and the images perceived, so it does not reflect on the earth realm; it does not reflect on the forms of the water, fire, wind, space, and consciousness realms and the images perceived, so it does not reflect on the water, fire, wind, space, and consciousness realms.

"The profound prajna paramita does not reflect on the forms of ignorance and

the images perceived, so it does not reflect on ignorance; it does not reflect on the forms of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and the images perceived, so it does not reflect on action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

"The profound prajna paramita does not reflect on the forms of giving paramita and the images perceived, so it does not reflect on giving paramita; it does not reflect on the forms of pure precept, forbearance, diligence, meditation, and prajna paramitas and the images perceived, so it does not reflect on pure precept, forbearance, diligence, meditation, and prajna paramitas.

"The profound prajna paramita does not reflect on the forms of internal emptiness and the images perceived, so it does not reflect on internal emptiness; it does not reflect on the forms 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 images perceived, so it does not reflect on external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

"The profound prajna paramta does not reflect on the forms of realness and the images perceived, so it does not reflect on realness; it does not reflect on the forms 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 images perceived, so it does not reflect on dharma realm, dharma nature, and so forth, and the realm of the inconceivable.

"The profound prajna paramita does not reflect on the forms of the noble truth of suffering and the images perceived, so it does not reflect on the noble truth of suffering; it does not reflect on the forms of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the images perceived, so it does not reflect on the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"The profound prajna paramita does not reflect on the forms of the four meditations and the images perceived, so it does not reflect on the four meditations; it does not reflect on the forms of the four immeasurable minds and four formless concentrations and the images perceived, so it does not reflect on the four immeasurable minds and four formless concentrations.

"The profound prajna paramita does not reflect on the forms of the eight liberations and the images perceived, so it does not reflect on the eight liberations; it does not reflect on the forms of the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and the images perceived, so it does not reflect on the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"The profound prajna paramita does not reflect on the forms of the four bases of mindfulness and the images perceived, so it does not reflect on the four bases of mindfulness; it does not reflect on the forms of the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and the images perceived, so it does not reflect on the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

"The profound prajna paramita does not reflect on the forms of the liberation gate of emptiness and the images perceived, so it does not reflect on the liberation gate of emptiness; it does not reflect on the forms of the liberation gates of formlessness and nonaspiration and the images perceived, so it does not reflect on the liberation gates of formlessness and nonaspiration.

"The profound prajna paramita does not reflect on the forms of the five eyes and the images perceived, so it does not reflect on the five eyes; it does not reflect on the forms of the six supernatural powers and the images perceived, so it does not reflect on the six supernatural powers.

"The profound prajna paramita does not reflect on the forms of the Buddha's ten abilities and the images perceived, so it does not reflect on the Buddha's ten abilities; it does not reflect on the forms 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 images perceived, so it does not reflect on the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

"The profound prajna paramita does not reflect on the forms of staying in correct mindfulness and the images perceived, so it does not reflect on staying in correct mindfulness; it does not reflect on the forms of dwelling in equanimity at all times and the images perceived, so it does not reflect on dwelling in equanimity at all times.

"The profound prajna parramita does not reflect on the forms of the perfect knowledge of everything and the images perceived, so it does not reflect on the perfect knowledge of everything; it does not reflect on the forms of the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena and the

images perceived, so it does not reflect on the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

"The profound prajna paramita does not reflect on the forms of all dharani gates and the images perceived, so it does not reflect on all dharani gates; it does not reflect on the forms of all samadhi gates and the images perceived, so it does not reflect on all samadhi gates.

"The profound prajna paramita does not reflect on the forms of the stream-entry effect and the images perceived, so it does not reflect on the stream-entry effect; it does not reflect on the forms of the once-return effect, nonreturn effect, and arhat effect and the images perceived, so it does not reflect on the once-return effect, nonreturn effect, and arhat effect.

"The profound prajna paramita does not reflect on the forms of the self-enlightenment bodhi and the images perceived, so it does not reflect on the self-enlightenment bodhi.

"The profound prajna paramita does not reflect on the forms of all great bodhisattva actions and the images perceived, so it does not reflect on all great bodhisattva actions.

"The profound prajna paramita does not reflect on the forms of the unsurpassed, perfect, and universal bodhi of the Buddhas and the images perceived, so it does not reflect on the unsurpassed, perfect, and universal bodhi of the Buddhas."

(As to the question raised by Well-Appearing One, the Buddha said that because prajna paramita does not reflect on the forms of various dharmas and the images perceived, prajna paramita does not reflect on these dharmas. Because prajna paramita does not reflect on various dharmas, it neither grasps nor renounces these dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-

Honored One, if great bodhisattvas do not reflect on matter, feeling, thinking, action, and consciousness, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious spheres, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image spheres, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattva attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious realms, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image realms, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body

consciousness, and conscious consciousness realms, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious contacts, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the earth, water, fire, wind, space, and consciousness realms, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita is not fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on giving, pure

precept, forbearance, diligence, meditation, and prajna paramitas, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on 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 will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on 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 will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled,

how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the four meditations, four immeasurable minds, and four formless concentrations, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on 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 will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the liberation gates of emptiness, formlessness, and nonaspiration, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the five eyes and six supernatural powers, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be

fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on 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 will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on staying in correct mindfulness and dwelling in equanimity at all times, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on all dharani gates and all samadhi gates, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, how will the planted

virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the self-enlightenment bodhi, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on all great bodhisattva actions, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?

"World-Honored One, if great bodhisattvas do not reflect on the unsurpassed, perfect, and universal bodhi of the Buddhas, how will the planted virtuous roots grow? If the virtuous roots do not grow, how will the paramita be fulfilled? If the paramita cannot be fulfilled, how can the great bodhisattvas attain the perfect knowledge of all perfect knowledge?"

(Well-Appearing One further asked this question: If great bodhisattvas do not reflect on various dharmas, how can the virtuous roots grow? If this is the case, how can they fulfill paramita and attain the unsurpassed bodhi?)

The Buddha replied, "Well-Appearing One, if great bodhisattvas do not reflect on matter, feeling, thinking, action, and consciousness, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the perfect knowledge of all perfect knowledge will be attained.

"Well-Appearing One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious spheres, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the perfect knowledge

of all perfect knowledge will be attained.

“Well-Appearing One, if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image spheres, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the perfect knowledge of all perfect knowledge will be attained.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious realms, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the perfect knowledge of all perfect knowledge will be attained.

“Well-Appearing One, if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image realms, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize the perfect knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize the perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious contacts, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all

perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the earth, water, fire, wind, space, and consciousness realms, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on 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 virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on 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 virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect

knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on 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 virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on the four meditations, four immeasurable minds, and four formless concentrations, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, if great bodhisattvas do not reflect on 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 virtuous roots will

grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the liberation gates of emptiness, formlessness, and nonaspiration, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the five eyes and six supernatural powers, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on 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 virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on staying in correct mindfulness and dwelling in equanimity at all times, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, the virtuous roots will grow; if the virtuous roots grow,

the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on all dharani gates and all samadhi gates, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the self-enlightenment bodhi, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on all great bodhisattva actions, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge.

"Well-Appearing One, if great bodhisattvas do not reflect on the unsurpassed, perfect, and universal bodhi of the Buddhas, the virtuous roots will grow; if the virtuous roots grow, the paramita will be fulfilled; if the paramita is fulfilled, the great bodhisattvas will realize and attain the perfect knowledge of all perfect knowledge." (The Buddha replied to Well-Appearing One that if great bodhisattvas do not reflect on various dharmas, the virtuous roots will grow. If the virtuous roots grow, the paramita will be fulfilled, and the great bodhisattvas thus will realize and attain the

perfect knowledge of all perfect knowledge.)

“Why? Well-Appearing One, if great bodhisattvas do not reflect on matter, feeling, thinking, action, and consciousness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious spheres, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image spheres, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious contacts, they will be able to fulfill all great bodhisattva

actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the earth, water, fire, wind, space, and consciousness realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on 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

be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the four meditations, four immeasurable minds, and four formless concentrations, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the liberation

gates of emptiness, formlessness, and nonaspiration, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the five eyes and six supernatural powers, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on staying in correct mindfulness and dwelling in equanimity at all times, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on all dharani gates and all samadhi gates, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, if great bodhisattvas do not reflect on the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and

universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the self-enlightenment bodhi, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on all great bodhisattva actions, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, if great bodhisattvas do not reflect on the unsurpassed, perfect, and universal bodhi of the Buddhas, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi.”

(Why? It is because if great bodhisattvas do not reflect on various dharmas, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed bodhi.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why is it said that if great bodhisattvas do not reflect on matter, feeling, thinking, action, and consciousness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?”

(Well-Appearing One further asked why great bodhisattvas can fulfill all great bodhisattva actions and realize the unsurpassed bodhi if they do not reflect on various dharmas.)

“World-Honored One, why is it said that if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious spheres, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on

the sight, sound, smell, taste, touch, and mental-image spheres, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the sight, sound, smell, taste, touch, and mental-image realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the eye, ear, nose, tongue, body, and conscious contacts, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the earth, water, fire, wind, space, and consciousness realms, they will be able to

fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and

attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the four meditations, four immeasurable minds, and four formless concentrations, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the liberation gates of emptiness, formlessness, and nonaspiration, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the five eyes and six supernatural powers, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal

bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on 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 be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on staying in correct mindfulness and dwelling in equanimity at all times, they will be are able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on all dharani gates and all samadhi gates, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on the self-enlightenment bodhi, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

“World-Honored One, why is it said that if great bodhisattvas do not reflect on

all great bodhisattva actions, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?

"World-Honored One, why is it said that if great bodhisattvas do not reflect on the unsurpassed, perfect, and universal bodhi, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi?"

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Chapter 61

Nonduality

Section 3

(In the First Assembly)

The Buddha said, “Well-Appearing One, if great bodhisattvas reflect on matter, feeling, thinking, action, and consciousness, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on matter, feeling, thinking, action, and consciousness, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

“Well-Appearing One, if great bodhisattvas reflect on the eye, ear, nose, tongue, body, and conscious spheres, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed,

perfect, and universal bodhi. If they do not reflect on the eye, ear, nose, tongue, body, and conscious spheres, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the sight, sound, smell, taste, touch, and mental-image spheres, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the sight, sound, smell, taste, touch, and mental-image spheres, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the eye, ear, nose,

tongue, body, and conscious realms, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the eye, ear, nose, tongue, body, and conscious realms, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the sight, sound, smell, taste, touch, and mental-image realms, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the sight, sound, smell, taste, touch, and mental-image realms, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the

unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the eye, ear, nose, tongue, body, and conscious contacts, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the eye, ear, nose, tongue, body,

and conscious contacts, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the earth, water, fire,

wind, space, and consciousness realms, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the earth, water, fire, wind, space, and consciousness realms, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and

universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on 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 be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on 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 be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on realness, dharma realm, and so forth, and the realm of the inconceivable, they will not be contaminated

by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the four meditations,

four immeasurable minds, and four formless concentrations, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the four meditations, four immeasurable minds, and four formless concentrations, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all

great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on 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 be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the liberation gates of emptiness, formlessness, and nonaspiration, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by

and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the liberation gates of emptiness, formlessness, and nonaspiration, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the five eyes and six supernatural powers, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the five eyes and six supernatural powers, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to

various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on 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 be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on staying in correct mindfulness and dwelling in equanimity at all times, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on staying in correct mindfulness and dwelling in equanimity at all times, they will not be contaminated by

and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on all dharani gates and all

samadhi gates, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on all dharani gates and all samadhi gates, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize

and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the self-enlightenment bodhi, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the self-enlightenment bodhi, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on all great bodhisattva actions, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on all great bodhisattva actions, they will not be contaminated by and become attached to the realms of desire, form, and formlessness.

If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas.

"Well-Appearing One, if great bodhisattvas reflect on the unsurpassed, perfect, and universal bodhi, they will be contaminated by and become attached to the realms of desire, form, and formlessness. If they are contaminated by and become attached to the realms of desire, form, and formlessness, they will not be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not reflect on the unsurpassed, perfect, and universal bodhi, they will not be contaminated by and become attached to the realms of desire, form, and formlessness. If they are not contaminated by and become attached to the realms of desire, form, and formlessness, they will be able to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to fulfill all great bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi, they should assiduously cultivate and learn the profound prajna paramita but should not reflect on various dharmas so that they will not be contaminated by and become attached to various dharmas."

(As to the question raised by Well-Appearing One that why great bodhisattvas should not reflect on various dharmas, the Buddha replied that the great bodhisattvas who reflect on various dharmas will be contaminated by the three realms and become

attached to them, and thus cannot fulfill all great bodhisattva actions and attain the unsurpassed bodhi. On the contrary, if the great bodhisattvas do not reflect on various dharmas, they will not be contaminated by the three realms and become attached to them, they thus can fulfill all great bodhisattva actions and attain the unsurpassed bodhi.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, if great bodhisattvas would like to cultivate and learn the profound prajna paramita diligently and attentively, how should they dwell?"

The Buddha replied, "Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in matter or in feeling, thinking, action, and consciousness.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the eye sphere, or in the ear, nose, tongue, body, and conscious spheres.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the sight sphere, or in the sound, smell, taste, touch, and mental-image spheres.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the eye realm, or in the ear, nose, tongue, body, and conscious realms.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the sight realm, or in the sound, smell, taste, touch, and mental-image realms.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the eye consciousness realm, or in the ear consciousness, nose consciousness, tongue

consciousness, body consciousness, and conscious consciousness realms.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the eye contact, or in the ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the feelings produced by eye contact, or in the feelings produced by ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the earth realm, or in the water, fire, wind, space, and consciousness realms.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in ignorance, or in action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in giving paramita, or in pure precept, forbearance, diligence, meditation, and prajna paramitas.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in internal emptiness, or 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.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in realness, or 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.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the noble truth of suffering, or 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 great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the four meditations, or in the four immeasurable minds and four formless concentrations.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the eight liberations, or in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the four bases of mindfulness, or in the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn

the profound prajna paramita diligently and attentively, they should not dwell in the liberation gate of emptiness, or in the liberation gates of formlessness and nonaspiration.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the five eyes or in the six supernatural powers.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the Buddha's ten abilities, or in the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in staying in correct mindfulness or in dwelling in equanimity at all times.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the perfect knowledge of everything, or in the perfect knowledge of the forms of paths and perfect knowledge of all phenomena.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in all dharani gates or in all samadhi gates.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the stream-entry effect, or in the once-return effect, nonreturn effect, and arhat effect.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the

self-enlightenment bodhi.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in all great bodhisattva actions.

"Well-Appearing One, if great bodhisattva would like to cultivate and learn the profound prajna paramita diligently and attentively, they should not dwell in the unsurpassed, perfect, and universal bodhi of the Buddhas."

(As to Well-Appearing One's question: Where should great bodhisattvas dwell if they would like to cultivate and learn the profound prajna paramita diligently and attentively? The Buddha replied that they should not dwell in various dharmas. Well-Appearing One further asked why in the following paragraphs.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in matter, feeling, thinking, action, and consciousness?"

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the eye, ear, nose, tongue, body, and conscious spheres?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the sight, sound, smell, taste, touch, and mental-image spheres?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the eye, ear, nose, tongue, body, and conscious realms?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in

the sight, sound, smell, taste, touch, and mental-image realms?

“World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?

“World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the eye, ear, nose, tongue, body, and conscious contacts?

“World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the feelings produced by eye, ear, nose, tongue, body, and conscious contacts?

“World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the earth, water, fire, wind, space, and consciousness realms?

“World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in 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, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas?

“World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not 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, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not 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, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not 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, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the four meditations, four immeasurable minds, and four formless concentrations?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell 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?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the liberation gates of emptiness, formlessness, and nonaspiration?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the five eyes and six supernatural powers?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell 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?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in staying in correct mindfulness and dwelling in equanimity at all times?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in all dharani gates and all samadhi gates?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the stream-entry effect, once-return effect, nonreturn effect, and arhat effect?

"World-Honored One, why is it said that when great bodhisattvas cultivate and

learn diligently and attentively the profound prajna paramita, they should not dwell in the self-enlightenment bodhi?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in all great bodhisattva actions?

"World-Honored One, why is it said that when great bodhisattvas cultivate and learn diligently and attentively the profound prajna paramita, they should not dwell in the unsurpassed, perfect, and universal bodhi of the Buddhas?"

The Buddha replied, "Well-Appearing One, if great bodhisattvas have cultivated and learned the profound prajna paramita diligently and attentively, they will realize that they should not be attached to all dharmas, so they will not dwell in matter, feeling, thinking, action, and consciousness, nor will they dwell in 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, death, worry, sorrow, misery, anxiety, and upset; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness

of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? Well-Appearing One, it is because the great bodhisattvas do not see any dharma that they can be attached to or in which they can dwell. So, Well-Appearing One, the great bodhisattvas thus will adopt nonattachment and nondwelling as skillful means to practice the profound prajna paramita."

(The Buddha explained to Well-Appearing One that if great bodhisattvas have

cultivated and learned prajna paramita diligently and attentively, they will know that they should not be attached to all dharmas. Because of this knowledge, they will not dwell in various dharmas. They thus will adopt nonattachment and nondwelling as skillful means to practice the profound prajna paramita.)

"Furthermore, Well-Appearing One, suppose that the great bodhisattvas think, 'If I can practice the profound prajna paramita without attachment and dwelling, I do practice prajna paramita. I should practice and cultivate the profound prajna paramita in this way.' When they think in this way, they will stay far away from prajna paramita because they have become attached to the forms due to this thought. If they stay far away from prajna paramita, they will also stay far away from meditation, diligence, forbearance, pure precept, and giving paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers,

seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? It is because within the profound prajna paramita, there is no attachment to all dharmas. It has no nature of attachment. Why? Well-Appearing One, because the profound prajna paramita has no self-nature, it will not be attached to various dharmas. Therefore, Well-Appearing One, great bodhisattvas will not be attached to all dharmas and to the profound prajna paramita when they cultivate prajna paramita."

(Besides, the profound prajna paramita has no self-nature and is not attached to various dharmas. Therefore, great bodhisattvas will not be attached to various dharmas if they do practice prajna paramita.)

"Furthermore, if great bodhisattvas have these thoughts in their minds when they cultivate prajna paramita, 'This is prajna paramita. As I practice prajna paramita, I do universally practice the real forms of all dharmas,' then these great bodhisattvas will regress in the cultivation of prajna paramita; they will also regress in the cultivation of meditation, diligence, forbearance, pure precept, and giving paramitas.

"Well-Appearing One, because of these thoughts, the great bodhisattvas will regress in the cultivation of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness

in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They will regress in the cultivation of 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. They will regress 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; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; and all great bodhisattva actions. They thus will regress in the pursuit of the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? Well-Appearing One, the profound prajna paramita is the foundation of all kinds of white (virtuous) dharmas. When one regresses in the cultivation of prajna paramita, they will also regress in the cultivation of all white dharmas."

(The Buddha warned that if great bodhisattvas practice prajna paramita with the thoughts related to the attachment to prajna paramita or to cultivation, they will regress from prajna paramita. Once this happens, they will regress from the cultivation of various virtuous dharmas, and consequently, they will regress in the pursuit of the unsurpassed bodhi.)

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Chapter 61

Nonduality

Section 4

(In the First Assembly)

"Furthermore, Well-Appearing One, some great bodhisattvas think, 'The profound prajna paramita can universally absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the

Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.'

"Well-Appearing One, if great bodhisattvas have these thoughts, they will regress and lose prajna paramita. They will not be able to absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of

emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all dharani gates and all samadhi gates; all great bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? The great bodhisattvas cannot universally absorb superior virtuous dharmas and realize and attain the unsurpassed, perfect, and universal bodhi apart from prajna paramita.

"Furthermore, Well-Appearing One, if great bodhisattvas think, 'Those who can dwell peacefully in prajna paramita will be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi,' then these great bodhisattvas will regress and lose the profound prajna paramita. Because they regress and lose prajna paramita, they will not be conferred by the Buddha the prophecy of attaining the unsurpassed, perfect, and universal bodhi. Why? Well-Appearing One, no one can be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi apart from prajna paramita.

"Furthermore, Well-Appearing One, some great bodhisattvas think, 'Those who dwell peacefully in prajna paramita will universally elicit giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and will also dwell peacefully and universally 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 deconstruction, emptiness of changelessness, emptiness of original

nature, emptiness of particular characteristics, 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; and the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will also universally elicit the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and great loving-kindness, great compassion, great joy, and great equanimity.'

"Well-Appearing One, if great bodhisattvas have these thoughts, they will regress and lose prajna paramita. Because they regress and lose prajna paramita, they will not be able to elicit giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, or 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-natures; 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 the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They will not be able to elicit the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and great loving-kindness, great compassion, great joy, and great equanimity. Why? Well-Appearing One, great bodhisattvas cannot elicit or dwell in various virtuous dharmas apart from prajna paramita.

"Furthermore, Well-Appearing One, some great bodhisattvas think, 'The Buddha realizes and attains the unsurpassed, perfect, and universal bodhi because he knows that various dharmas have no forms of absorption. After that, he lectures on and manifest the real forms of the dharmas for various sentient beings.'

"Well-Appearing One, if great bodhisattvas have this thought, they will regress and lose the profound prajna paramita. Why? Well-Appearing One, the Thus-Comers do not know the dharmas; they are not awakened to the dharmas; they do not lecture on and manifest the dharmas either. Why? It is because the real forms of the dharmas cannot be known, awakened to, or established. So, how can Thus-Comers know, become awakened to, teach, and manifest the dharmas? It does not make sense to say that they can know, become awakened to, teach, and manifest all dharmas." (The Buddha taught Well-Appearing One that if great bodhisattvas have the thoughts contrary to ultimate meaning in cultivating prajna paramita, they will regress and lose prajna paramita and cannot really elicit, practice, and dwell in various virtuous dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how will great bodhisattvas avoid these faults when cultivating prajna paramita?"

The Buddha replied, "Well-Appearing One, suppose that the great bodhisattvas, when cultivating prajna paramita, think, 'The dharmas are nonexistent and cannot be gripped. Because they are nonexistent and cannot be gripped, no one can become awakened to, lecture on, and manifest them.' If great bodhisattvas think in this way, they do practice prajna paramita and will be rid of various faults. But if great bodhisattvas are attached to and grip the nonexistent dharmas, they will stay away from prajna paramita. Why? Well-Appearing One, the fathomless prajna paramita is not attached to dharmas, nor does it absorb dharmas. Those who become attached to and absorb various dharmas will be apart from prajna paramita." (The Buddha taught the right way to think about and view prajna paramita when cultivating it.)

At that time, the long-lived sage Well-Appearing One asked the Buddha,

“World-Honored One, is prajna paramita far away or not far away from prajna paramita? Are meditation, diligence, forbearance, pure precept, and giving paramitas far away or not far away from meditation, diligence, and so forth, and giving paramitas?

“World-Honored One, is internal emptiness far away or not far away from internal emptiness? 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 far away or not far away from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature?

“World-Honored One, is realness far away or not far away from realness? 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 far away or not far away from dharma realm, dharma nature, and so forth, and the realm of the inconceivable?

“World-Honored One, is the noble truth of suffering far away or not far away from the noble truth of suffering? Are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering far away or not far away from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

“World-Honored One, are the four meditations far away or not far away from

the four meditations? Are the four immeasurable minds and four formless concentrations far away or not far away from the four immeasurable minds and four formless concentrations?

"World-Honored One, are the eight liberations far away or not far away from the eight liberations? Are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations far away or not far away from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

"World-Honored One, are the four bases of mindfulness far away or not far away from the four bases of mindfulness? Are the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path far away or not far away from the four correct endeavors, four bases of power, and so forth, and noble eightfold path?

"World-Honored One, is the liberation gate of emptiness far away or not far away from the liberation gate of emptiness? Are the liberation gates of formlessness and nonaspiration far away or not far away from the liberation gates of formlessness and nonaspiration?

"World-Honored One, are the five eyes far away or not far away from the five eyes? Are the six supernatural powers far away or not far away from the six supernatural powers?

"World-Honored One, are the Buddha's ten abilities far away or not far away from the Buddha's ten abilities? 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 far away or not far away from the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power?

“World-honored One, is staying in correct mindfulness far away or not far away from staying in correct mindfulness? Is dwelling in equanimity at all times far away or not far away from dwelling in equanimity at all times?

“World-Honored One, are all dharani gates far away or not far away from all dharani gates? Are all samadhi gates far away or not far away from all samadhi gates?

“World-Honored One, is the perfect knowledge of everything far away or not far away from the perfect knowledge of everything? Are the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena far away or not far away from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena?

“World-Honored One, as prajna paramita is either far away or not far away from prajna paramita, how can great bodhisattvas elicit prajna paramita without attachment?

“World-Honored One, as meditation, diligence, forbearance, pure precept, and giving paramitas are either far away or not far away from meditation, diligence, forbearance, pure precept, and giving paramitas, how can great bodhisattvas elicit meditation, diligence, forbearance, pure precept, and giving paramitas?

“World-Honored One, as internal emptiness is either far away or not far away from internal emptiness, how can great bodhisattvas dwell peacefully in internal emptiness without attachment?

“World-honored One, as external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 either far away or not far away from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, how can great bodhisattvas dwell peacefully in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature without attachment?

"World-Honored One, as realness is either far away or not far away from realness, how can great bodhisattvas dwell peacefully in realness without attachment?

"World-Honored One, as dharma realm, dharma nature, the nature of nonillusion, nature 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 either far away or not far away from dharma realm, dharma nature, and so forth, and the realm of the inconceivable, how can great bodhisattvas dwell peacefully in dharma realm, dharma nature, and so forth, and the realm of the inconceivable without attachment?

"World-Honored One, as the noble truth of suffering is either far away or not far away from the noble truth of suffering, how can great bodhisattvas dwell peacefully in the noble truth of suffering without attachment?

"World-Honored One, as the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are either far away or not far away from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, how can great bodhisattvas dwell peacefully in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without attachment?

"World-Honored One, as the four meditations are either far away or not far away from the four meditations, how can great bodhisattvas elicit the four meditations without attachment?

“World-Honored One, as the four immeasurable minds and four formless concentrations are either far away or not far away from the four immeasurable minds and four formless concentrations, how can great bodhisattvas elicit the four immeasurable minds and four formless concentrations without attachment?

“World-Honored One, as the eight liberations are either far away or not far away from the eight liberations, how can great bodhisattvas elicit the eight liberations without attachment?

“World-Honored One, as the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are either far away or not far away from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, how can great bodhisattvas elicit the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without attachment?

“World-Honored One, as the four bases of mindfulness are either far away or not far away from the four bases of mindfulness, how can great bodhisattvas elicit the four bases of mindfulness without attachment?

“World-Honored One, as the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are either far away or not far away from the four correct endeavors, four bases of power, and so forth, and noble eightfold path, how can great bodhisattvas elicit the four correct endeavors, four bases of power, and so forth, and noble eightfold path without attachment?

“World-Honored One, as the liberation gate of emptiness is either far away or not far away from the liberation gate of emptiness, how can great bodhisattvas elicit the liberation gate of emptiness without attachment?

“World-Honored One, as the liberation gates of formlessness and

nonaspiration are either far away or not far away from the liberation gates of formlessness and nonaspiration, how can great bodhisattva elicit the liberation gates of formlessness and nonaspiration without attachment?

"World-Honored One, as the five eyes are either far away or not far away from the five eyes, how can great bodhisattvas elicit the five eyes without attachment?

"World-Honored One, as the six supernatural powers are either far away or not far away from the six supernatural powers, how can great bodhisattvas elicit the six supernatural powers without attachment?

"World-Honored One, as the Buddha's ten abilities are either far away or not far away from the Buddha's ten abilities, how can great bodhisattvas elicit the Buddha's ten abilities without attachment?

"World-Honored One, as 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 either far away or not far away from the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, how can great bodhisattvas elicit the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power without attachment?

"World-Honored One, as staying in correct mindfulness is either far away or not far away from staying in correct mindfulness, how can great bodhisattvas elicit staying in correct mindfulness without attachment?

"World-Honored One, as dwelling in equanimity at all times is either far away or not far away from dwelling in equanimity at all times, how can great bodhisattvas elicit dwelling in equanimity at all times without attachment?

"World-Honored One, as all dharani gates are either far away or not far away

from all dharani gates, how can great bodhisattvas elicit all dharani gates without attachment?

"World-Honored One, as all samadhi gates are either far away or not far away from all samadhi gates, how can great bodhisattvas elicit all samadhi gates without attachment?

"World-Honored One, as the perfect knowledge of everything is either far away or not far away from the perfect knowledge of everything, how can great bodhisattvas elicit the perfect knowledge of everything without attachment?

"World-Honored One, as the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are either far away or not far away from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, how can great bodhisattvas elicit the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena without attachment?"

The Buddha replied, "Well-Appearing One, because prajna paramita is neither far away nor not far away from prajna paramita, the great bodhisattvas are able to elicit prajna paramita without attachment."

(Well-Appearing One had two questions. One is whether various dharmas are far away or not far away from themselves. The other is as the dharmas are far away from themselves or not far away from themselves, how great bodhisattvas can elicit or dwell in these dharmas. The Buddha's reply shown in the following paragraphs is that because the dharmas are neither far away nor not far away from themselves, the great bodhisattvas are able to elicit or dwell in these dharmas without attachment.)

"Well-Appearing One, because meditation, diligence, forbearance, pure precept, and giving paramitas are neither far away nor not far away from meditation, diligence, forbearance, pure precept, and giving paramitas, the great bodhisattvas are able to elicit meditation, diligence, forbearance, pure precept, and giving paramitas

without attachment.

“Well-Appearing One, because internal emptiness is neither far away nor not far away from internal emptiness, the great bodhisattvas are able to dwell peacefully in internal emptiness without attachment.

“Well-Appearing One, because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are neither far away nor not far away from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the great bodhisattvas are able to dwell peacefully in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature without attachment.

“Well-Appearing One, because realness is neither far away nor not far away from realness, the great bodhisattvas are able to dwell peacefully in realness without attachment.

“Well-Appearing One, because dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are neither far away nor not far away from dharma realm, dharma nature, and so forth, and the realm of the inconceivable, the great bodhisattvas are able to dwell peacefully in dharma realm, dharma nature, and so forth, and the realm of the inconceivable without attachment.

“Well-Appearing One, because the noble truth of suffering is neither far away nor not far away from the noble truth of suffering, the great bodhisattvas are able to dwell peacefully in the noble truth of suffering without attachment.

“Well-Appearing One, because the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are neither far away nor not far away from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, the great bodhisattvas are able to dwell peacefully in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without attachment.

“Well-Appearing One, because the four meditations are neither far away nor not far away from the four meditations, the great bodhisattvas are able to elicit the four meditations without attachment.

“Well-Appearing One, because the four immeasurable minds and four formless concentrations are neither far away nor not far away from the four immeasurable minds and four formless concentrations, the great bodhisattvas are able to elicit the four immeasurable minds and four formless concentrations without attachment.

“Well-Appearing One, because the eight liberations are neither far away nor not far away from the eight liberations, the great bodhisattvas are able to elicit the eight liberations without attachment.

“Well-Appearing One, because the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are neither far away nor not far away from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, the great bodhisattvas are able to elicit the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without attachment.

“Well-Appearing One, because the four bases of mindfulness are neither far away nor not far away from the four bases of mindfulness, the great bodhisattvas are able to elicit the four bases of mindfulness without attachment.

“Well-Appearing One, because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are neither far away nor not far away from the four correct endeavors, four bases of power, and so forth, and noble eightfold path, the great bodhisattvas are able to elicit the four correct endeavors, four bases of power, and so forth, and noble eightfold path without attachment.

“Well-Appearing One, because the liberation gate of emptiness is neither far away nor not far away from the liberation gate of emptiness, the great bodhisattvas are able to elicit the liberation gate of emptiness without attachment.

“Well-Appearing One, because the liberation gates of formlessness and nonaspiration are neither far away nor not far away from the liberation gates of formlessness and nonaspiration, the great bodhisattvas are able to elicit the liberation gates of formlessness and nonaspiration without attachment.

“Well-Appearing One, because the five eyes are neither far away nor not far away from the five eyes, the great bodhisattvas are able to elicit the five eyes without attachment.

“Well-Appearing One, because the six supernatural powers are neither far away nor not far away from the six supernatural powers, the great bodhisattvas are able to elicit the six supernatural powers without attachment.

“Well-Appearing One, because the Buddha’s ten abilities are neither far away nor not far away from the Buddha’s ten abilities, the great bodhisattvas are able to elicit the Buddha’s ten abilities without attachment.

“Well-Appearing One, because the four kinds of fearlessness, four unhindered

understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are neither far away nor not far away from the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power, the great bodhisattvas are able to elicit the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power without attachment.

"Well-Appearing One, because staying in correct mindfulness is neither far away nor not far away from staying in correct mindfulness, the great bodhisattvas are able to elicit staying in correct mindfulness without attachment.

"Well-Appearing One, because dwelling in equanimity at all times is neither far away nor not far away from dwelling in equanimity at all times, the great bodhisattvas are able to elicit dwelling in equanimity at all times without attachment.

"Well-Appearing One, because all dharani gates are neither far away nor not far away from all dharani gates, the great bodhisattvas are able to elicit all dharani gates without attachment.

"Well-Appearing One, because all samadhi gates are neither far away nor not far away from all samadhi gates, the great bodhisattvas are able to elicit all samadhi gates without attachment.

"Well-Appearing One, because the perfect knowledge of everything is neither far away nor not far away from the perfect knowledge of everything, the great bodhisattvas are able to elicit the perfect knowledge of everything without attachment.

"Well-Appearing One, because the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are neither far away nor not far away from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, the great bodhisattvas are able to elicit the perfect knowledge of the

forms of the paths and perfect knowledge of all phenomena without attachment.

“Why? Well-Appearing One, no one can dwell peacefully to elicit with or apart from self-nature.

“Furthermore, Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not be attached to matter and say that this is matter and the matter belongs to them, nor will they be attached to feeling, thinking, action, and consciousness and say that these are feeling, thinking, action, and consciousness and the feeling, thinking, action, and consciousness belong to them.

“Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not be attached to the eye sphere and say that this is the eye sphere and this eye sphere belongs to them, nor will they be attached to the ear, nose, tongue, body, and conscious spheres and say that these are the ear, nose, tongue, body, and conscious spheres and the ear, nose, tongue, body, and conscious spheres belong to them.

“Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not be attached to the sight sphere and say that this is the sight sphere and this sight sphere belongs to them, nor will they be attached to the sound, smell, taste, touch, and mental-image spheres and say that these are the sound, smell, taste, touch, and mental-image spheres and the sound, smell, taste, touch, and mental-image spheres belong to them.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the eye realm and say that this is the eye realm and this eye realm belongs to them, nor will they be attached to the ear, nose, tongue, body, and conscious realms and say that these are the ear, nose, tongue, body, and conscious realms and these ear, nose, tongue, body, and conscious realms belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the sight realm and say that this is the sight realm and this sight realm belongs to them, nor will they be attached to the sound, smell, taste, touch, and mental-image realms and say that these are the sound, smell, taste, touch, and mental-image realms and these sound, smell, taste, touch, and mental-image realms belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the eye consciousness realm and say that this is the eye consciousness realm and this eye consciousness realm belongs to them, nor will they be attached to the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and say that these are the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and these ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the eye contact and say that this is the eye contact and this eye contact belongs to them, nor will they be attached to the ear, nose, tongue, body, and conscious contacts and say that these are the ear, nose, tongue, body, and conscious contacts and these ear, nose, tongue, body, and conscious contacts belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not attached to the feelings produced by eye contact and say that these are the feelings produced by eye contact and the feelings produced by eye contact belong to them, nor will they be attached to the feelings produced by ear, nose, tongue, body, and conscious contacts and say that these are the feelings

produced by ear, nose, tongue, body, and conscious contacts and the feelings produced by ear, nose, tongue, body, and conscious contacts belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the earth realm and say that this is the earth realm and this earth realm belongs to them, nor will they be attached to the water, fire, winds, space, and consciousness realms and say that these are the water, fire, wind, space, and consciousness realms and these water, fire, wind, space, and consciousness realms belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to ignorance and say that this is ignorance and this ignorance belongs to them, nor will they be attached to action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety and say that these are action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and these action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to giving paramita and say that this is giving paramita and this giving paramita belongs to them, nor will they be attached to pure precept, forbearance, diligence, meditation, and prajna paramitas and say that these are pure precept, forbearance, diligence, meditation, and prajna paramitas and these pure precept, forbearance, diligence, meditation, and prajna paramitas belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to internal emptiness and say that this is internal emptiness and this internal emptiness belongs to them, nor will they be attached to external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of

space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and say that these are external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature and these external emptiness, internal-external emptiness, and so forth, and emptiness of selfless selfness belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to realness and say that this is realness and this realness belongs to them, nor will they be attached to dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and say that these are dharma realm, dharma nature, and so forth, and the realm of the inconceivable and the dharma realm, dharma nature, and so forth, and the realm of the inconceivable belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the noble truth of suffering and say that this is the noble truth of suffering and this noble truth of suffering belongs to them, nor will they be attached to the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and say that these are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great

bodhisattvas will not be attached to the four meditations and say that these are the four meditations and these four meditations belongs to them, nor will they be attached to the four immeasurable minds and four formless concentrations and say that these are the four immeasurable minds and four formless concentrations and these four immeasurable minds and four formless concentrations belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the eight liberations and say that these are the eight liberations and these eight liberations belong to them, nor will they be attached to the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and say that these are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and these eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the four bases of mindfulness and say that these are the four bases of mindfulness and these four bases of mindfulness belong to them, nor will they be attached to the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and say that these are the four correct endeavors, four bases of power, and so forth, and noble eightfold path and these four correct endeavors, four bases of power, and so forth, and noble eightfold path belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the liberation gate of emptiness and say that this is the liberation gate of emptiness and this liberation gate of emptiness belongs to them, nor will they be attached to the liberation gates of formlessness and nonaspiration and say that these are the liberation gates of formlessness and nonaspiration and these

liberation gates of formlessness and nonaspiration belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the five eyes and say that these are the five eyes and these five eyes belong to them, nor will they be attached to the six supernatural powers and say that these are the six supernatural powers and these six supernatural powers belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the Buddha's ten abilities and say that these are the Buddha's ten abilities and these Buddha's ten abilities belong to them, nor will they be attached to the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power and say that these are the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power and these four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to staying in correct mindfulness and say that this is staying in correct mindfulness and this staying in correct mindfulness belongs to them, nor will they be attached to dwelling in equanimity at all times and say that this is dwelling in equanimity at all times and this dwelling in equanimity at all times belongs to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the perfect knowledge of everything and say that this is the perfect knowledge of everything and this perfect knowledge of everything belongs to them, nor will they be attached to the perfect knowledge of the forms of

the paths and perfect knowledge of all phenomena and say that these are the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena and these perfect knowledge of the forms of the paths and perfect knowledge of all phenomena belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to all dharani gates and say that these are dharani gates and these dharani gates belong to them, nor will they be attached to all samadhi gates and say that these are samadhi gates and these samadhi gates belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to stream-entry effect and say that this is stream-entry effect and this stream-entry effect belongs to them, nor will they be attached to once-return effect, nonreturn effect, and arhat effect and say that these are once-return effect, nonreturn effect, and arhat effect and these once-return effect, nonreturn effect, and arhat effect belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to self-enlightenment bodhi and say that this is self-enlightenment bodhi and this self-enlightenment bodhi belongs to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to all great bodhisattva actions and say that these are great bodhisattva actions and these great bodhisattva actions belong to them.

"Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not be attached to the unsurpassed, perfect and universal bodhi of the Buddhas and say that this is the unsurpassed, perfect and universal bodhi of the Buddhas and this unsurpassed, perfect and universal bodhi of the Buddhas belongs to them."

(In the paragraphs above and the following paragraphs, the Buddha said that the great

bodhisattvas should not be attached to various dharmas and say these dharmas belong to them, so that they can initiate various superior virtuous dharmas.)

"Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas.

"Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, 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 deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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, because the great bodhisattvas are not attached to all dharmas, 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.

"Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, 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.

"Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate the four meditations, four immeasurable minds, and four formless concentrations.

"Well-Appearing One, because the great bodhisattvas are not attached to all

dharmas, they are able to initiate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to 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.

“Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate the five eyes and six supernatural powers.

“Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate 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, because the great bodhisattvas are not attached to all dharmas, they are able to initiate staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate all dharani gates and all samadhi gates.

“Well-Appearing One, because the great bodhisattvas are not attached to all dharmas, they are able to initiate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Why? Well-Appearing One, if great bodhisattvas are attached to various dharmas and say that these are the dharmas and these dharmas belong to them, they will not be able to initiate freely and dwell peacefully in various superior merits and

virtues.

“Furthermore, Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate matter, feeling, thinking, action, and consciousness as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the eye, ear, nose, tongue, body, and conscious spheres as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the eye, ear, nose, tongue, body, and conscious realms as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the sight, sound, smell, taste, touch, and mental-image realms as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the eye, ear, nose, tongue, body, and conscious contacts as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate the earth realm, water, fire, wind, space, and consciousness realms as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.

“Well-Appearing One, when practicing the profound prajna paramita, the great bodhisattvas will not contemplate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away.”

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Chapter 61

Nonduality

Section 5

(In the First Assembly)

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate 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 permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate 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 permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the four meditations, four immeasurable minds, and four formless concentrations as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate 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 permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the liberation gates of emptiness,

formlessness, and nonaspiration as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the five eyes and six supernatural powers as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate 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 permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate staying in correct mindfulness and dwelling in equanimity at all times as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate all dharani gates and all samadhi gates as

permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate stream-entry effect, once-return effect, nonreturn effect, and arhat effect as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate self-enlightenment bodhi as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate all great bodhisattva actions as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will not contemplate the unsurpassed, perfect, and universal bodhi of the Buddhas as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

"Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate prajna, meditation, diligence, forbearance, pure precept, and giving paramitas."

(The Buddha taught Well-Appearing One that because the great bodhisattvas do not contemplate various dharmas as permanent or impermanent, pleasant or painful, and so forth, they are able to initiate or dwell in various superior virtues dharmas.)

"Well-Appearing One, because the great bodhisattvas do not contemplate all

dharmas, 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.

"Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, 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.

"Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, 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.

"Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate the four meditations, four immeasurable minds, and four formless concentrations.

"Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate the four bases of mindfulness, four correct endeavors, four base of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate the five eyes and six supernatural powers.

“Well-Appearing One, because the great bodhisattvas do not contemplate all such dharma, they are able to initiate 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, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate all dharani gates and all samadhi gates.

“Well-Appearing One, because the great bodhisattvas do not contemplate all dharmas, they are able to initiate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Why? Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita and contemplate various dharmas as permanent or impermanent, pleasant or unpleasant, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away, they will not be able to initiate freely and dwell peacefully in superior merits and virtues.”

(On the other hand, if great bodhisattvas contemplate various dharmas when practicing prajna paramita, they will not be able to initiate and dwell in the merits and virtues of various superior dharmas.)

“Furthermore, Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice meditation, diligence, forbearance, pure precept, and giving paramitas.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice 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, if great bodhisattvas practice the fathomless prajna paramita, they equally practice 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, if great bodhisattvas practice the fathomless prajna paramita, they equally practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice 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, if great bodhisattvas practice the fathomless prajna paramita, they equally practice the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice the five eyes and six supernatural powers.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice 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, if great bodhisattvas practice the fathomless prajna paramita, they equally practice staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice all dharani gates and all samadhi gates.

“Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita, they equally practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.” (The Buddha further said that if great bodhisattvas practice the fathomless prajna paramita, they equally practice the rest of superior holy dharmas.)

“Furthermore, Well-Appearing One, all paramitas and factors for enlightenment follow and arrive wherever the fathomless prajna paramita leads. Well-Appearing One, the four brave armies always follow and arrive wherever the wheel-

turning king goes, so all paramitas and factors for enlightenment always follow and arrive wherever the fathomless prajna paramita leads until attaining the perfect knowledge of all perfect knowledge. Well-Appearing One, an excellent chariot driver avoids perilous roads and chooses right path, so the fathomless prajna paramita guides all paramitas and factors for enlightenment to avoid perilous road of birth and death and stay on the right path beneficial for themselves and others to move on and attain the perfect knowledge of all perfect knowledge that they pursue."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what are the right paths for great bodhisattvas? What are the not right paths for great bodhisattvas?"

(As the Buddha taught that prajna paramita can always guide all paramitas and factors for enlightenment to walk on the right path leading to the perfect knowledge of all perfect knowledge, Well-Appearing One asked what right paths and not right paths are. The Buddha explained in the next paragraph.)

The Buddha replied, "Well-Appearing One, the path of ordinary sentient beings is not the right path for great bodhisattvas, voice-hearers, or self-enlightened ones. The path that benefits oneself and others is the right path for great bodhisattvas. The path of the perfect knowledge of all perfect knowledge is the right path for great bodhisattvas. The path that neither dwells in birth and death nor in nirvana is also the right path for great bodhisattvas. Well-Appearing One, these are the rights and not right paths for great bodhisattvas."

The long-lived sage Well-Appearing One said to the Buddha again, "World-Honored One, the fathomless prajna paramita appears in the world to do a great thing for the world. It manifests the forms of the right and not right paths for great bodhisattvas. As great bodhisattvas can tell the right paths from the not right ones, they are able to realize and attain the perfect knowledge of all perfect knowledge

quickly.

The Buddha said, “Yes, Well-Appearing One, it is as you say. The fathomless prajna paramita appears in the world to do a great thing: showing great bodhisattvas the right and not right paths so that they can distinguish the right paths from the not right ones. This helps great bodhisattvas realize and attain the perfect knowledge of all perfect knowledge quickly.

“Furthermore, Well-Appearing One, another great thing that the fathomless prajna paramita does in the world is bringing reliefs to immeasurable, countless, and boundless sentient beings to let them obtain benefits, peace, and happiness.

“Well-Appearing One, the fathomless prajna paramita can do boundless beneficial things for others, but it does not grasp or become attached to these things.” (The Buddha said that prajna paramita can do great things to let great bodhisattvas attain the perfect knowledge quickly and relieve sentient beings from suffering. It can do numberless things beneficial for sentient beings, but it neither grasps nor becomes attached to these things.)

“Well-Appearing One, the fathomless prajna paramita can manifest the things that matter does, but it does not grasp or become attached to these things. It can manifest the things that feeling, thinking, action, and consciousness do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the eye sphere does, but it does not grasp or become attached to these things. It can manifest the things that the ear, nose, tongue, body, and conscious spheres do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the sight sphere does, but it does not grasp or become attached to these things. It can manifest the things that the sound, smell, taste, touch, and mental-image spheres

do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the eye realm does, but it does not grasp or become attached to these things. It can manifest the things that the ear, nose, tongue, body, and conscious realms do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the sight realm does, but it does not grasp or become attached to these things. It can manifest the things that the sound, smell, taste, touch, and mental-image realms do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the eye consciousness realm does, but it does not grasp or become attached to these things. It can manifest the things that the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the eye contact does, but it does not grasp or become attached to these things. It can manifest the things that the ear, nose, tongue, body, and conscious contacts do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the feelings produced by eye contact do, but it does not grasp or become attached to these things. It can manifest the things that the feelings produced by ear, nose, tongue, body, and conscious contacts do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the earth realm does, but it does not grasp or become attached to these things. It can manifest the things that the water, fire, wind, space, and consciousness realms do,

but it does not grasp or become attached to these things.

"Well-Appearing One, the fathomless prajna paramita can manifest the things that ignorance does, but it does not grasp or become attached to these things. It can manifest the things that action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do, but it does not grasp or become attached to these things.

"Well-Appearing One, the fathomless prajna paramita can manifest the things that giving paramita does, but it does not grasp or become attached to these things. It can manifest the things that pure precept, forbearance, diligence, meditation, and prajna paramitas do, but it does not grasp or become attached to these things.

"Well-Appearing One, the fathomless prajna paramita can manifest the things that internal emptiness does, but it does not grasp or become attached to these things. It can manifest the things that external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do, but it does not grasp or become attached to these things.

"Well-Appearing One, the fathomless prajna paramita can manifest the things that realness does, but it does not grasp or become attached to these things. It can manifest the things that dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the noble truth of suffering does, but it does not grasp or become attached to these things. It can manifest the things that the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the four meditations do, but it does not grasp or become attached to these things. It can manifest the things that the four immeasurable minds and four formless concentrations do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the eight liberations do, but it does not grasp or become attached to these things. It can manifest the things that the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the four bases of mindfulness do, but it does not grasp or become attached to these things. It can manifest the things that the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the liberation gate of emptiness does, but it does not grasp or become attached to these things. It can manifest the things that the liberation gates of formlessness and nonaspiration do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the five eyes do, but it does not grasp or become attached to these things. It can manifest the things that the six supernatural powers do, but it does not grasp or

become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the Buddha’s ten abilities do, but it does not grasp or become attached to these things. It can manifest the things that the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that staying in correct mindfulness does, but it does not grasp or become attached to these things. It can manifest the things that dwelling in equanimity at all times does, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the perfect knowledge of everything does, but it does not grasp or become attached to these things. It can manifest the things that the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that all dharani gates do, but it does not grasp or become attached to these things. It can manifest the things that all samadhi gates do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the stream-entry effect does, but it does not grasp or become attached to these things. It can manifest the things that the once-return effect, nonreturn effect, and arhat effect do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the self-enlightenment bodhi does, but it does not grasp or become attached to

these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that all great bodhisattva actions do, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita can manifest the things that the unsurpassed, perfect, and universal bodhi of the Buddhas does, but it does not grasp or become attached to these things.

“Well-Appearing One, the fathomless prajna paramita leads great bodhisattvas to move toward the unsurpassed, perfect, and universal bodhi definitely without regression halfway.

“Well-Appearing One, the fathomless prajna paramita guide great bodhisattvas to stay far away from the stage of voice-hearer or self-enlightened one, but encourages them to stay with the unsurpassed, perfect, and universal bodhi. In the meantime, prajna paramita does not make various dharmas arise or extinguish because it has adopted dharma dwelling as criterion.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the fathomless prajna paramita does not make dharmas arise and extinguish, how should great bodhisattvas cultivate giving paramita when practicing the fathomless prajna paramita? How should they cultivate pure-precept paramita when practicing the fathomless prajna paramita? How should they cultivate forbearance paramita when practicing the fathomless prajna paramita? How should they cultivate diligence paramita when practicing the fathomless prajna paramita? How should they cultivate meditation paramita when practicing the fathomless prajna paramita? How should they cultivate prajna paramita when practicing the fathomless prajna paramita?”

The Buddha replied, “Well-Appearing One, when practicing the fathomless

prajna paramita, great bodhisattvas should cultivate giving paramita based on the perfect knowledge of all perfect knowledge for the sake of sentient beings. They should cultivate pure-precept paramita based on the perfect knowledge of all perfect knowledge for the sake of sentient beings. They should cultivate forbearance paramita based on the perfect knowledge of all perfect knowledge for the sake of sentient beings. They should cultivate diligence paramita based on the perfect knowledge of all perfect knowledge for the sake of sentient beings. They should cultivate meditation paramita based on the perfect knowledge of all perfect knowledge for the sake of sentient beings. They should cultivate prajna paramita based on the perfect knowledge of all perfect knowledge for the sake of sentient beings."

(The Buddha replied to Well-Appearing One that when practicing the fathomless prajna paramita, great bodhisattvas should cultivate the six paramitas based on the perfect knowledge of all perfect knowledge for the sake of sentient beings.)

"Well-Appearing One, the great bodhisattvas will transfer the virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, the great bodhisattvas should not have these thoughts, 'Who is transferring? How is the transference made? Where will the transference go?' Well-Appearing One, if the great bodhisattvas transfer the virtuous roots toward the unsurpassed, perfect, and universal bodhi without having these thoughts, they will cultivate and fulfill the six paramitas and loving-kindness, compassion, joy, and equanimity of the bodhisattva quickly. They thus will attain the perfect knowledge of all perfect knowledge soon without staying far away from the six paramita until sitting peacefully on the throne of the exquisite bodhi."

(The Buddha taught the right way of undertaking transference for great bodhisattvas.)

"Well-Appearing One, if great bodhisattvas do not stay far away from the six paramitas, they will not be far away from the perfect knowledge of all perfect

knowledge. Therefore, Well-Appearing One, if great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi that they are pursuing, they should learn and cultivate the six paramitas diligently and attentively.

"Well-Appearing One, if great bodhisattvas cultivate and learn the six paramitas diligently and attentively, they will fulfill all virtuous roots quickly, and will also realize and attain the unsurpassed, perfect, and universal bodhi soon. Therefore, Well-Appearing One, great bodhisattvas should always stay in close correspondence with the six paramitas without staying away from or discarding them."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas always stay in close correspondence with the six paramitas and never stay away from or discard them?"

The Buddha replied, "Well-Appearing One, if great bodhisattvas accurately contemplate matter, feeling, thinking, action, and consciousness as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the eye, ear, nose, tongue, body, and conscious spheres as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the sight, sound, smell, taste, touch, and mental-image spheres as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the eye, ear, nose, tongue, body, and conscious realms as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away

from or discard them.

“Well-Appearing One, if great bodhisattvas accurately contemplate the sight, sound, smell, taste, touch, and mental-image realms as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

“Well-Appearing One, if great bodhisattvas accurately contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

“Well-Appearing One, if great bodhisattvas accurately contemplate the eye, ear, nose, tongue, body, and conscious contacts as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

“Well-Appearing One, if great bodhisattvas accurately contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

“Well-Appearing One, if great bodhisattvas accurately contemplate the earth, water, fire, wind, space, and consciousness realms as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

“Well-Appearing One, if great bodhisattvas accurately contemplate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as neither correspondent nor not correspondent, they are correspondent with the six

paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate 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 neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate 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 neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the four

meditations, four immeasurable minds, and four formless concentrations as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate 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 neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the liberation gates of emptiness, formlessness, and nonaspiration as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the five eyes and six supernatural powers as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate 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 neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate staying in

correct mindfulness and dwelling in equanimity at all times as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate all dharani gates and all samadhi gates as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the stream-entry effect, once-return effect, nonreturn effect, and arhat effect as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the self-enlightenment bodhi as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate all great bodhisattva actions as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas accurately contemplate the unsurpassed, perfect, and universal bodhi of the Buddhas as neither correspondent nor not correspondent, they are correspondent with the six paramitas and will not stay away from or discard them."

(The Buddha taught that if great bodhisattvas contemplate various dharmas as neither correspondent nor not correspondent, they are correspondent with the six paramitas;

they will always stay with the six paramitas and will not discard them.)

"Furthermore, Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in matter or in feeling, thinking, action, and consciousness. Why? Matter, feeling, thinking, action, and consciousness do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the eye sphere or in the ear, nose, tongue, body, and conscious spheres. Why? The eye, ear, nose, tongue, body, and conscious spheres do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the sight sphere or in the sound, smell, taste, touch, and mental-image spheres. Why? The sight, sound, smell, taste, touch, and mental-image spheres do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them."

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Chapter 61

Nonduality

Section 6

(In the First Assembly)

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the eye realm or in the ear, nose, tongue, body, and conscious realms. Why? The eye, ear, nose, tongue, body, and conscious realms do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the sight realm or in the sound, smell, taste, touch, and mental-image realms. Why? The sight, sound, smell, taste, touch, and mental-image realms do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the eye consciousness realm or in the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell

in the eye contact, or in the ear, nose, tongue, body, and conscious contacts. Why? The eye, ear, nose, tongue, body, and conscious contacts do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the feelings produced by eye contact or in the feelings produced by ear, nose, tongue, body, and conscious contacts. Why? The feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the earth realm or in the water, fire, wind, space, and consciousness realms. Why? The earth, water, fire, wind, space, and consciousness realms do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in ignorance or in action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. Why? Ignorance, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in giving paramita or in pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Giving, pure precept, forbearance, diligence, meditation, and prajna

paramitas do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in internal emptiness or 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. Why? Internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in realness or 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. Why? Realness, dharma realm, dharma nature, and so forth, and the realm of the inconceivable do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the noble truth of suffering or in the noble truths of the cause of suffering, the

cessation of suffering, and the path for the cessation of suffering. Why? The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the four meditations or in the four immeasurable minds and four formless concentrations. Why? The four meditations, four immeasurable minds, and four formless concentrations do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the eight liberations or in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the four bases of mindfulness or in the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? The four bases of mindfulness, four correct endeavors, four bases of power, and so forth, and noble eightfold path do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell

in the liberation gate of emptiness or in the liberation gates of formlessness and nonaspiration. Why? The liberation gates of emptiness, formlessness, and nonaspiration do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the five eyes or in the six supernatural powers. Why? The five eyes and the six supernatural powers do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the Buddha's ten abilities or in the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. Why? The Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not stay in correct mindfulness or dwell in equanimity at all times. Why? Staying in correct mindfulness and dwelling in equanimity at all times do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the perfect knowledge of everything or in the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. Why? The perfect knowledge of

everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in all dharani gates or in all samadhi gates. Why? All dharani gates and all samadhi gates do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the stream-entry effect or in the once-return effect, nonreturn effect, and arhat effect. Why? The stream-entry effect, once-return effect, nonreturn effect, and arhat effect do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in the self-enlightenment bodhi. Why? The self-enlightenment bodhi does not dwell, and it is not the abode where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell in all great bodhisattva actions. Why? All great bodhisattvas do not dwell, and they are not the abodes where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them.

"Well-Appearing One, if great bodhisattvas always think, 'I should not dwell

in the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? The unsurpassed, perfect, and universal bodhi of the Buddhas does not dwell, and it is the abode where we can dwell,' then Well-Appearing One, these great bodhisattvas are correspondent with the six paramitas and will not stay away from or discard them."
(The Buddha said to Well-Appearing One that if great bodhisattvas realize that various dharmas do not dwell and they are not the abodes where we can dwell, so these great bodhisattvas will always think that they should not dwell in various dharmas, then they are correspondent with the six paramitas and will not stay away from them or discard them.)

"Well-Appearing One, if great bodhisattvas cultivate the six paramitas by adopting nondwelling as skillful means, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi soon.
(The Buddha concluded that if great bodhisattvas cultivate the six paramitas by adopting nondwelling as skillful means, they will attain the unsurpassed bodhi soon.)

"Well-Appearing One, in order to eat amla or panasa, people should first collect and plant seeds in fertile soil, water them, and take a good care of them. The seeds then will sprout; stems, leaves, and twigs will grow; flowers will blossom, and finally fruits will become ripe in right season when people can pick and eat the fruits. Similarly, if great bodhisattvas would like to pursue the unsurpassed, perfect and universal bodhi, Well-Appearing One, they should first learn the six paramitas, and then absorb sentient beings by giving, speaking loving-kind words, doing things beneficial for them, and getting along with them in harmony. After establishing a good relationship with sentient beings, they will further teach them to dwell peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, so the sentient beings will be able to get rid of birth, old age, illness, and death, and further realize, attain, and dwell permanently in the ultimate peace and

happiness. If bodhisattvas practice in this way, they definitely will attain the unsurpassed, perfect and universal bodhi, turn the wonderful dharma wheel, and deliver immeasurable sentient beings.

"Therefore, Well-Appearing One, if great bodhisattvas would like to become awakened to all dharmas by themselves without relying on other conditions, assist all sentient beings to mature, dignify and purify Buddha lands, sit peacefully on the throne of the exquisite bodhi soon, subjugate all demonic armies, realize the perfect knowledge of all perfect knowledge quickly, and turn the dharma wheel to liberate sentient beings from birth, old age, illness, and death, they should first learn the six paramitas and then absorb the sentient beings by practicing the four expedient approaches. The great bodhisattvas should cultivate and learn prajna paramita consistently and diligently in this way."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, do you say that great bodhisattvas should learn prajna paramita consistently and diligently?"

The Buddha replied, "Yes, Well-Appearing One, I say that great bodhisattvas should cultivate and learn prajna paramita consistently and diligently. Well-Appearing One, if great bodhisattvas would like to gain great freedom and ease in various dharmas, they should learn prajna paramita. Why? Well-Appearing One, the fathomless prajna paramita enables bodhisattvas to achieve freedom and ease in all dharmas."

(The Buddha again emphasized that great bodhisattvas should cultivate and learn prajna paramita consistently and diligently if they would like to attain freedom, make virtuous dharmas grow, and assist sentient beings to get rid of suffering in birth, old age, illness, and death.)

"Furthermore, Well-Appearing One, the fathomless prajna paramita is the

gateway through which all virtuous dharmas grow expediently. It is like the sea that serves as the gateway though which various treasures grow expediently and all waters flow into. Therefore, Well-Appearing One, all pursuers of voice-hearer vehicle, self-enlightened one vehicle, and bodhisattva vehicle should cultivate and learn the fathomless prajna paramita diligently and constantly.

"Well-Appearing One, when cultivating and learning prajna paramita, great bodhisattvas should cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas assiduously. They should learn assiduously 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. They should learn assiduously 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. They should learn assiduously 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. They should cultivate and learn assiduously the four meditations, four immeasurable minds, and four formless concentrations. They should cultivate and learn assiduously the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They should cultivate and learn 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. They should cultivate and learn assiduously the liberation gates of emptiness, formlessness and nonaspiration. They should cultivate and learn assiduously the five eyes and six supernatural powers. They should cultivate and learn assiduously 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 cultivate and learn assiduously to stay in correct mindfulness and dwell in equanimity always. They should cultivate and learn assiduously all dharani gates and all samadhi gates. They should cultivate and learn assiduously the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. (The Buddha suggested great bodhisattvas to learn, cultivate, and dwell in various superior virtuous dharmas diligently when practicing prajna paramita.)

"Well-Appearing One, skillful soldiers will not be afraid of furious enemies if they wear solid armors and hold firmly bows and arrows. So are great bodhisattvas, who will not be afraid of or subjugated by demonic armies and other-path practitioners if they can absorb prajna, meditation, diligence, forbearance, pure precept, and giving paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of

nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the 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; all dharani gates and all samadhi gates; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. When absorbing these various merits and virtues, the great bodhisattvas will adopt prajna paramita as skillful means. Because of this cause and condition, they will not be subjugated by demonic armies, other-path practitioners and their arguments. Therefore, if great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should diligently cultivate and learn the fathomless prajna paramita."

(The Buddha further explained why great bodhisattvas should learn and cultivate prajna paramita.)

"Well-Appearing One, as great bodhisattvas practice prajna paramita in this way, they will be protected by and kept in the minds of the Buddhas in the past, future, and the present."

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha again,

“World-Honored One, how do the Buddhas in the past, future, and the present protect these great bodhisattvas and keep them in mind?”

The Buddha replied, “Well-Appearing One, as great bodhisattvas practice prajna paramita, and can practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas simultaneously, they will be protected by and kept in the minds of the Buddhas in the past, future, and present.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice 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 Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice 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 Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, the Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the four meditations, four immeasurable minds, and four formless concentrations, the Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, the Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice 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 Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the liberation gates of emptiness, formlessness, and nonaspiration, the Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the five eyes and six supernatural powers, the Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity at all times, and eighteen distinctive features of Buddha’s wisdom and power, the Buddhas in the past, future, and present will protect them and keep them in mind.

“Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice staying in correct mindfulness and dwelling in equanimity at all times, the Buddhas in the past, future, and present will protect them and keep them in mind.

"Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice all dharani gates and all samadhi gates, the Buddhas in the past, future, and present will protect them and keep them in mind.

"Well-Appearing One, as great bodhisattvas practice prajna paramita, and also practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, the Buddhas in the past, future, and present will protect them and keep them in mind."

(The Buddha replied to Well-Appearing One that if great bodhisattvas can practice prajna paramita and practice various superior virtuous dharmas, the Buddhas in the past, future, and present will protect them and keep them in mind.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas?"

(Well-Appearing One further asked why the Buddhas in the past, future, and present will protect these great bodhisattvas and keep them in mind.)

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice 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, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice 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, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice the four meditations, four immeasurable minds, and four formless concentrations?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice 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, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice the liberation gates of emptiness, formlessness and nonaspiration?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice

the five eyes and six supernatural powers?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice 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, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice staying in correct mindfulness and dwelling in equanimity at all times?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice all dharani gates and all samadhi gates?

"World-Honored One, why do the Buddhas in the past, future, and present protect great bodhisattvas and keep them in mind when the great bodhisattvas practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena?"

The Buddha replied, "Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as unattainable when they practice giving paramita, pure-precept paramita, and so forth, and prajna paramita.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate 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 unattainable when they practice internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate 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 unattainable when they practice realness, dharma realm, and so forth, and the realm of the inconceivable.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as unattainable when they practice 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 Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate the four meditations, four immeasurable minds, and formless concentrations as unattainable when they practice the four meditations, four immeasurable minds, and the four formless concentrations.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can

contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as unattainable when they practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate 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 unattainable when they practice the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate the liberation gates of emptiness, formlessness, and nonaspiration as unattainable when they practice the liberation gates of emptiness, formlessness, and nonaspiration.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate the five eyes and six supernatural powers as unattainable when they practice the five eyes and six supernatural powers.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate 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 unattainable when they practice the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate staying in correct mindfulness and dwelling in equanimity at all times as unattainable when they practice staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate all dharani gates and all samadhi gates as unattainable when they practice all dharani gates and all samadhi gates.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind because the great bodhisattvas can contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as unattainable when they practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.”

(The Buddha replied that because the great bodhisattvas can contemplate various superior virtuous dharmas as unattainable when they practice these dharmas, the Buddhas in the three phases of time will protect them and keep them in mind.)

“Furthermore, Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as matter, feeling, thinking, action, and consciousness, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the eye, ear, nose, tongue, body, and conscious spheres, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the sight, sound, smell, taste, touch, and mental-image spheres, will

protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the eye, ear, nose, tongue, body, and conscious realms, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the sight, sound, smell, taste, touch, and mental-image realms, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the eye, ear, nose, tongue, body, and conscious contacts, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the earth, water, fire, wind, space, and consciousness realms, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as giving, pure precept, forbearance, diligence, meditation, and prajna

paramitas, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as 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, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the four meditations, four immeasurable minds, and four formless concentrations, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the liberation gates of emptiness, formlessness, and nonaspiration, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the five eyes and six supernatural powers, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as 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, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as staying in correct mindfulness and dwelling in equanimity at all times, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as all dharani gates and all samadhi gates, will protect the great bodhisattvas and keep them in mind.

“Well-Appearing One, the Buddhas in the past, future, and present, who are as

unattainable as the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the self-enlightenment bodhi, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as all great bodhisattva actions, will protect the great bodhisattvas and keep them in mind.

"Well-Appearing One, the Buddhas in the past, future, and present, who are as unattainable as the unsurpassed, perfect, and universal bodhi of the Buddhas, will protect the great bodhisattvas and keep them in mind."

(The Buddha further said that the Buddhas in the three phases of time, who are as unattainable as various dharmas, will protect the great bodhisattvas and keep them in mind.)

"Furthermore, Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of matter, feeling, thinking, action, and consciousness."

(But the Buddha said that the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of various dharmas.)

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the eye, ear, nose, tongue, body, and conscious spheres.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the sight, sound, smell, taste, touch, and mental-image spheres.

"Well-Appearing One, the Buddhas in the past, future, and present protect the

great bodhisattvas and keep them in mind not for the sake of the eye, ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the sight, sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the earth, water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the Buddhas in the past, future, and present protect the

great bodhisattvas and keep them in mind not for the sake 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 Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake 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 Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake 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 Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the four meditations, four immeasurable minds, and four formless concentrations.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations."

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Chapter 61

Nonduality

Section 7

(In the First Assembly)

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake 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 Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the liberation gates of emptiness, formlessness, and nonaspiration.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the five eyes and six supernatural powers.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake 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 the Buddha's wisdom and power.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of staying in correct mindfulness and dwelling in equanimity at all times.

"Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the perfect knowledge of

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

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of all dharani gates and all samadhi gates.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of self-enlightenment bodhi.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of all great bodhisattva actions.

“Well-Appearing One, the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of the unsurpassed, perfect, and universal bodhi of the Buddhas.”

(The Buddha said to Well-Appearing One that the Buddhas in the past, future, and present protect the great bodhisattvas and keep them in mind not for the sake of various dharmas.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, although the great bodhisattvas have learned in many places, they have not truly learned.”

The Buddha said, “Yes, Well-Appearing One, it is as you say. Although the great bodhisattvas have learned in many places, they have not truly learned. Why? Well-Appearing One, there is no dharma that the great bodhisattvas can learn.”

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored one, the Thus-Comer has taught great bodhisattvas the dharma correspondent with the six paramitas either briefly or comprehensively. If great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, they should hear, accept, embrace, read, recite, thoroughly understand, and reflect reasonably on the dharma taught briefly or comprehensively in correspondence with the six paramitas. After understanding and reflecting on the dharma, they should further correctly contemplate the images perceived by the mind as nonreturning.”

The Buddha said, “It is as you say, Well-Appearing One. Furthermore, Well-Appearing One, when cultivating and learning assiduously the teaching of the dharma given briefly or comprehensively correspondent with the six paramitas by the Thus-Comer, the great bodhisattvas should get to know the brief and comprehensive forms of various dharmas as they really are.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how will great bodhisattvas get to know the brief and comprehensive forms of various dharmas as they really are?”

The Buddha replied, “World-Honored One, if great bodhisattvas accurately know the form of the realness of matter, feeling, thinking, action, and consciousness, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the eye, ear, nose, tongue, body, and conscious spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the sight, sound, smell, taste, touch, and mental-image spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the eye, ear, nose, tongue, body, and conscious realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the sight, sound, smell, taste, touch, and mental-image spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the eye, ear, nose, tongue, body, and conscious contacts, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the earth, water, fire, wind, space, and consciousness realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the

realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of 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, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of 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, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of the four meditations, four immeasurable minds, and four formless concentrations, they will know the forms of all dharmas briefly and comprehensively

as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of 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, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the liberation gates of emptiness, formlessness, and nonaspiration, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the five eyes and six supernatural powers, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of 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, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of staying in correct mindfulness and dwelling in equanimity at all times, they will know the forms of all dharmas briefly and comprehensively as they really are.

“World-Honored One, if great bodhisattvas accurately know the form of the realness of the perfect knowledge of everything, perfect knowledge of the forms of

the paths, and perfect knowledge of all phenomena, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of all dharani gates and all samadhi gates, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of self-enlightenment bodhi, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of all great bodhisattva actions, they will know the forms of all dharmas briefly and comprehensively as they really are.

"World-Honored One, if great bodhisattvas accurately know the form of the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas, they will know the forms of all dharmas briefly and comprehensively as they really are."
(The Buddha said to Well-Appearing One that if great bodhisattvas accurately know the form of the realness of various dharmas, they will know the forms of all dharmas briefly and comprehensively.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the form of the realness of matter, feeling, thinking, action, and consciousness that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

The Buddha replied, “Well-Appearing One, in the realness of matter, feeling, thinking, action, and consciousness, no arising, extinction, duration, and decay can be established, and this is the form of the realness of matter, feeling, thinking, action, and consciousness. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are.” (The Buddha started to explain for Well-Appearing One what the form of the realness of various dharmas is. The form of the realness of various dharmas is nonarising, nonextinction, nonduration, and nondecay. The great bodhisattvas should realize this form and learn from it.)

“World-Honored One, what is the form of the realness of the eye, ear, nose, tongue, body, and conscious spheres that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, in the realness of the eye, ear, nose, tongue, body, and conscious spheres, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the eye, ear, nose, tongue, body, and conscious spheres. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the realness of the sight, sound, smell, taste, touch, and mental-image spheres that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, in the realness of the sight, sound, smell, taste, touch, and mental-image spheres, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the sight, sound, smell, taste, touch, and mental-image spheres. If great bodhisattvas can realize and learn from it, they

will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the eye, ear, nose, tongue, body, and conscious realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the eye, ear, nose, tongue, body, and conscious realms, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the eye, ear, nose, tongue, body, and conscious realms. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the sight, sound, smell, taste, touch, and mental-image realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the sight, sound, smell, taste, touch, and mental-image realms, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the sight, sound, smell, taste, touch, and mental-image realms. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that the great bodhisattvas should realize and learn so that they can get know the forms of all dharmas briefly and comprehensively as they really are?"

“Well-Appearing One, in the realness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the realness of the eye, ear, nose, tongue, body, and conscious contacts that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, in the realness of the eye, ear, nose, tongue, body, and conscious contacts, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the eye, ear, nose, tongue, body, and conscious contacts. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the realness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, in the realness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and

comprehensively as they really are."

"World-Honored One, what is the form of the realness of the earth, water, fire, wind, space, and consciousness realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the earth, water, fire, wind, space, and consciousness realms, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the earth, water, fire, wind, space, and consciousness realms. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, no arising, extinction, duration, and decay can be established, and this is the form of the realness of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly

and comprehensively as they really are?”

“Well-Appearing One, in the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, no arising, extinction, duration, and decay can be established, and this is the form of the realness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the realness of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, in the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, no arising, extinction, duration, and decay can be established, and this is the form of the realness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of realness, dharma realm, and so forth, and the realm of the inconceivable, no arising, extinction, duration, and decay can be established, and this is the form of the realness of realness, dharma realm, and so forth, and the realm of the inconceivable. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the four meditations, four immeasurable minds, and four formless concentrations that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the four meditations, four

immeasurable minds, and four formless concentrations, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the four meditations, four immeasurable minds, and four formless concentrations. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in 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, no arising, extinction, duration, and decay can be established, and this is the form of 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. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the liberation gates of emptiness, formlessness, and nonaspiration that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the liberation gates of emptiness, formlessness, and nonaspiration, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the liberation gates of emptiness, formlessness, and nonaspiration. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the five eyes and six supernatural powers that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the five eyes and six supernatural powers, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the five eyes and six supernatural powers. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of staying in correct mindfulness and dwelling in equanimity at all times that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of staying in correct mindfulness and dwelling in equanimity at all times, no arising, extinction, duration, and decay can be established, and this is the form of the realness of staying in correct mindfulness and dwelling in equanimity at all times. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the perfect knowledge of everything,

perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of all dharani gates and all samadhi gates that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of all dharani gates and all samadhi gates, no arising, extinction, duration, and decay can be established, and this is the form of the realness of all dharani gates and all samadhi gates. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the self-enlightenment bodhi that the great bodhisattvas should realize and learn so that they

can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the self-enlightenment bodhi, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the self-enlightenment bodhi. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of all great bodhisattva actions that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of all great bodhisattva actions, no arising, extinction, duration, and decay can be established, and this is the form of the realness of all great bodhisattva actions. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, in the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas, no arising, extinction, duration, and decay can be established, and this is the form of the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas. If great bodhisattvas can realize and learn from it, they will be able to know the forms of all dharmas briefly and comprehensively as they really are."

(The Buddha elaborated in the paragraphs above that the realness of various dharmas

is without arising, extinction, duration, and decay. This is the form of the realness of various dharmas. If great bodhisattvas can realize this truth and learn from it, they will know the forms of all dharmas briefly and comprehensively.)

"Furthermore, Well-Appearing One, if great bodhisattvas accurately know the form of the reality of matter, feeling, thinking, action, and consciousness, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the eye, ear, nose, tongue, body, and conscious spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the sight, sound, smell, taste, touch, and mental-image spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the eye, ear, nose, tongue, body, and conscious realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the sight, sound, smell, taste, touch, and mental-image spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the eye, ear, nose, tongue, body, and conscious contacts, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the

reality of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the earth, water, fire, wind, space, and consciousness realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the

reality of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the four meditations, four immeasurable minds, and four formless concentrations, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality 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 will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the liberation gates of emptiness, formlessness, and nonaspiration, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the five eyes and six supernatural powers, they will know the forms of all

dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality 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 will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality of staying in correct mindfulness and dwelling in equanimity at all times, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality of all dharani gates and all samadhi gates, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality of the self-enlightenment bodhi, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the reality of all great bodhisattva actions, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas know the form of the reality of the unsurpassed, perfect, and universal bodhi of the Buddhas as it really is, they will know the forms of all dharmas briefly and comprehensively as they really are."
(The Buddha taught earlier about the form of the realness of various dharmas, now he further taught about the form of the reality of various dharmas. He said that if great bodhisattvas know the form of the reality of various dharmas, they will know the forms of all dharmas briefly and comprehensively.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the form of the reality of matter, feeling, thinking, action, and consciousness that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

The Buddha replied, "Well-Appearing One, matter, feeling, thinking, action, and consciousness are boundless, and boundlessness is named the form of the reality of matter, feeling, thinking, action, and consciousness. If great bodhisattvas realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."
(As to the question asked by Well-Appearing One: What is the form of the reality of various dharmas? The Buddha replied that the form of the reality of various dharmas is boundlessness.)

"World-Honored One, what is the form of the reality of the eye, ear, nose, tongue, body, and conscious spheres that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the eye, ear, nose, tongue, body, and conscious spheres are boundless, and boundlessness is named the form of the reality of the eye, ear,

nose, tongue, body, and conscious spheres. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the sight, sound, smell, taste, touch, and mental-image spheres that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image spheres are boundless, and boundlessness is named the form of the reality of the sight, sound, smell, taste, touch, and mental-image spheres. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the eye, ear, nose, tongue, body, and conscious realms that the great bodhisattvas should realize and learn so that they can get to know the grief and comprehensive forms of all dharmas as they really are?"

"Well-Appearing One, the eye, ear, nose, tongue, body, and conscious realms are boundless, and boundlessness is named the form of the reality of the eye, ear, nose, tongue, body, and conscious realms. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the sight, sound, smell, taste, touch, and mental-image realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image

realms are boundless, and boundlessness is named the form of the reality of the sight, sound, smell, taste, touch, and mental-image realms. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are boundless, and boundlessness is named the form of the reality of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the eye, ear, nose, tongue, body, and conscious contacts that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the eye, ear, nose, tongue, body, and conscious contacts are boundless, and boundlessness is named the form of the reality of the eye, ear, nose, tongue, body, and conscious contacts. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the feelings produced

by eye, ear, nose, tongue, body, and conscious contacts that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are boundless, and boundlessness is named the form of the reality of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the earth, water, fire, wind, space, and consciousness realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the earth, water, fire, wind, space, and consciousness realms are boundless, and boundlessness is named the form of the reality of the earth, water, fire, wind, space, and consciousness realms. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are boundless, and boundlessness is named the form of the reality of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. If great bodhisattvas can realize and learn from it,

they will know the forms of all dharmas briefly and comprehensively as they really are.”

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Chapter 61

Nonduality

Section 8

(In the First Assembly)

"World-Honored One, what is the form of the reality of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are boundless, and boundlessness is named the form of the reality of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, internal emptiness, external emptiness, and so forth,

and emptiness of selfless self-nature are boundless, and boundlessness is named the form of the reality of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of 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 that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, realness, dharma realm, and so forth, and the realm of the inconceivable are boundless, and boundlessness is named the form of the reality of realness, dharma realm, and so forth, and the realm of the inconceivable. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are boundless, and boundlessness is named the form of the reality of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. If great bodhisattvas can realize and learn from it, they will know the forms

of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the four meditations, four immeasurable minds, and four formless concentrations that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations are boundless, and boundlessness is named the form of the reality of the four meditations, four immeasurable minds, and four formless concentrations. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are boundless, and boundlessness is named the form of the reality of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

“Well-Appearing One, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are boundless, and boundlessness is named the form of the reality of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the reality of the liberation gates of emptiness, formlessness, and nonaspiration that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration are boundless, and boundlessness is named the form of the reality of the liberation gates of emptiness, formlessness, and nonaspiration. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the reality of the five eyes and six supernatural powers that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the five eyes and six supernatural powers are boundless, and boundlessness is named the form of the reality of the five eyes and six supernatural powers. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the reality 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 the great bodhisattvas should realize and

learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are boundless, and boundlessness is named the form of the reality of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the reality of staying in correct mindfulness and dwelling in equanimity at all times that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times are boundless, and boundlessness is named the form of the reality of staying in correct mindfulness and dwelling in equanimity at all times. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the reality of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are boundless, and boundlessness is named the form of the reality of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If great bodhisattvas can realize and learn from it, they

will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of all dharani gates and all samadhi gates that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, all dharani gates and all samadhi gates are boundless, and boundlessness is named the form of the reality of all dharani gates and all samadhi gates. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are boundless, and boundlessness is named the form of the reality of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the self-enlightenment bodhi that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the self-enlightenment bodhi is boundless, and boundlessness is named the form of the reality of the self-enlightenment bodhi. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of all great bodhisattva actions that the great bodhisattvas should realize and learn so that they can get to

know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, all great bodhisattva actions are boundless, and boundlessness is named the form of the reality of all great bodhisattva actions. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the reality of the unsurpassed, perfect, and universal bodhi of the Buddhas that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas is boundless, and boundlessness is named the form of the reality of the unsurpassed, perfect, and universal bodhi of the Buddhas. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

(The Buddha taught Well-Appearing One that boundlessness is the form of the reality of various dharmas. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.)

"Furthermore, Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of matter, feeling, thinking, action, and consciousness, they will know the forms of all dharmas briefly and comprehensively as they really are.

(Now the Buddha began to teach about the form of the dharma realm of various dharmas.)

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the

dharma realm of the sight, sound, smell, taste, touch, and mental-image spheres, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the sight, sound, smell, taste, touch, and mental-image realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious contacts, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the earth, water, fire, wind, space, and consciousness realms, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they will know the forms of all dharmas briefly and

comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the

dharma realm of the four meditations, four immeasurable minds, and four formless concentrations, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm 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 will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the liberation gates of emptiness, formlessness, and nonaspiration, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the five eyes and six supernatural powers, they will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm 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 will know the forms of all dharmas briefly and comprehensively as they really are.

"Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of staying in correct mindfulness and dwelling in equanimity at all

times, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of all dharani gates and all samadhi, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the self-enlightenment bodhi, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of all great bodhisattva actions, they will know the forms of all dharmas briefly and comprehensively as they really are.

“Well-Appearing One, if great bodhisattvas accurately know the form of the dharma realm of the unsurpassed, perfect, and universal bodhi of the Buddhas, they will know the forms of all dharmas briefly and comprehensively as they really are.” (The Buddha said that if great bodhisattvas know the form of the dharma realm of various dharmas, they will know the forms of all dharmas briefly and comprehensively as they really are.)

At that time, the long-lived sage Well-Appearing One asked the Buddha,

“World-Honored One, what is the form of the dharma realm of matter, feeling, thinking, action, and consciousness that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

The Buddha replied, “Well-Appearing One, the empty-space realm of matter, feeling, thinking, action, and consciousness is the form of the dharma realm of matter, feeling, thinking, action, and consciousness. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious spheres that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the empty-space realm of the eye, ear, nose, tongue, body, and conscious spheres is the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious spheres. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the dharma realm of the sight, sound, smell, taste, touch, and mental-image spheres that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the empty-space realm of the sight, sound, smell, taste, touch, and mental-image spheres is the form of the dharma realm of the sight, sound,

smell, taste, touch, and mental-image spheres. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the eye, ear, nose, tongue, body, and conscious realms is the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious realms. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the sight, sound, smell, taste, touch, and mental-image realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the sight, sound, smell, taste, touch, and mental-image realms is the form of the dharma realm of the sight, sound, smell, taste, touch, and mental-image realms. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body

consciousness, and conscious consciousness realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is the form of the dharma realm of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious contacts that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the eye, ear, nose, tongue, body, and conscious contacts is the form of the dharma realm of the eye, ear, nose, tongue, body, and conscious contacts. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the feeling produced by eye,

ear, nose, tongue, body, and conscious contacts is the form of the dharma realm of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the earth, water, fire, wind, space, and consciousness realms that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the earth, water, fire, wind, space, and consciousness realms is the form of the dharma realm of the earth, water, fire, wind, space, and consciousness realms. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset is the form of the dharma realm of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really

are."

"World-Honored One, what is the form of the dharma realm of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is the form of the dharma realm of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature is the form of the dharma realm of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they

will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of realness, dharma realm, and so forth, and the realm of the inconceivable is the form of the dharma realm of realness, dharma realm, and so forth, and the realm of the inconceivable. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is the form of the dharma realm of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the four

meditations, four immeasurable minds, and four formless concentrations that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the four meditations, four immeasurable minds, and four formless concentrations is the form of the dharma realm of the four meditations, four immeasurable minds, and four formless concentrations. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is the form of the dharma realm of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm 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 the great bodhisattvas should realize and learn so that that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

“Well-Appearing One, the empty-space realm of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path is the form of the dharma realm of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the dharma realm of the liberation gates of emptiness, formlessness, and nonaspiration that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the empty-space realm of the liberation gates of emptiness, formlessness, and nonaspiration is the form of the dharma realm of the liberation gates of emptiness, formlessness, and nonaspiration. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

“World-Honored One, what is the form of the dharma realm of the five eyes and six supernatural powers that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?”

“Well-Appearing One, the empty-space realm of the five eyes and six supernatural powers is the form of the dharma realm of the five eyes and six supernatural powers. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are.”

"World-Honored One, what is the form of the dharma realm 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 the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power is the form of the dharma realm of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of staying in correct mindfulness and dwelling in equanimity at all times that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of staying in correct mindfulness and dwelling in equanimity at all times is the form of the dharma realm of staying in correct mindfulness and dwelling in equanimity at all times. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that the great bodhisattvas should realize and learn so

that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena is the form of the dharma realm of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of all dharani gates and all samadhi gates that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of all dharani gates and all samadhi gates is the form of the dharma realm of all dharani gates and all samadhi gates. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect is the form of the dharma realm of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. It means that within this dharma realm no discontinuation and difference can be established. If

great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the self-enlightenment bodhi that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the self-enlightenment bodhi is the form of the dharma realm of the self-enlightenment bodhi. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of all great bodhisattva actions that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of all great bodhisattva actions is the form of the dharma realm of all great bodhisattva actions. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

"World-Honored One, what is the form of the dharma realm of the unsurpassed, perfect, and universal bodhi of the Buddhas that the great bodhisattvas should realize and learn so that they can get to know the forms of all dharmas briefly and comprehensively as they really are?"

"Well-Appearing One, the empty-space realm of the unsurpassed, perfect, and universal bodhi of the Buddhas is the form of the dharma realm of the unsurpassed,

perfect, and universal bodhi of the Buddhas. It means that within this dharma realm no discontinuation and difference can be established. If great bodhisattvas can realize and learn from it, they will know the forms of all dharmas briefly and comprehensively as they really are."

("What is the form of the dharma realm of various dharmas?" Well-Appearing One asked. The Buddha replied that the form of the dharma realm of various dharmas is empty-space realm, which means the dharma realm has no discontinuation and difference. If great bodhisattvas can realize this and learn from it, they will know all dharmas as they really are either briefly or comprehensively.)

Fascicle 359

Chapter 61

Nonduality

Section 9

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how do great bodhisattvas know the brief and comprehensive forms of all dharmas?"

The Buddha replied, "Well-Appearing One, if great bodhisattvas realize that all dharmas neither combine nor separate, they know the brief and comprehensive forms of all dharmas."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, what dharmas neither combine nor separate?"

The Buddha replied, "Well-Appearing One, matter, feeling, thinking, action, and consciousness neither combine nor separate. The eye, ear, nose, tongue, body, and conscious spheres neither combine nor separate. The sight, sound, smell, taste, touch, and mental-image spheres neither combine nor separate. The eye, ear, nose, tongue, body, and conscious realms neither combine nor separate. The sight, sound, smell, taste, touch, and mental-image realms neither combine nor separate. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms neither combine nor separate. The eye, ear, nose, tongue, body, and conscious contacts neither combine nor separate. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts neither combine nor separate. The earth, water, fire, wind, space, and consciousness realms neither combine nor separate. Ignorance, action, consciousness, name and form, six

sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset neither combine nor separate. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas neither combine nor separate. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature neither combine nor separate. 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 neither combine nor separate. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering neither combine nor separate. The four meditations, four immeasurable minds, and four formless concentrations neither combine nor separate. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations neither combine nor separate. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path neither combine nor separate. The liberation gates of emptiness, formlessness, and nonaspiration neither combine nor separate. The five eyes and six supernatural powers neither combine nor separate. 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 neither combine nor

separate. Staying in correct mindfulness and dwelling in equanimity at all times neither combine nor separate. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena neither combine nor separate. All dharani gates and all samadhi gates neither combine nor separate. The stream-entry effect, once-return effect, nonreturn effect, and arhat effect neither combine nor separate. The self-enlightenment bodhi neither combines nor separates. All great bodhisattva actions neither combine nor separate. The unsurpassed, perfect, and universal bodhi of the Buddhas neither combines nor separates. The conditioned realm and unconditioned realm neither combine nor separate. Why?

"Well-Appearing One, it is because all dharmas have no self-nature. Because they have no self-nature, they are nonexistent. Because they are nonexistent, it does not make sense to say that they can combine or separate. If great bodhisattvas realize this, they will know the forms of all dharmas briefly and comprehensively."
(The Buddha said to Well-Appearing One that if great bodhisattvas realize that all dharmas have no self-nature and are nonexistent, and thus they neither combine nor separate, then they will know the forms of all dharmas briefly and comprehensively.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, this is called the brief absorption of six paramitas. If great bodhisattvas can learn from this, they will be able to achieve many things. World-Honored One, both novice great bodhisattvas and the great bodhisattvas of the tenth stage should learn six paramitas. World-Honored One, if great bodhisattvas learn the brief absorption of paramitas, they will know the forms of all dharmas briefly and comprehensively."

The Buddha said, "It is as you say, Well-Appearing One. The great bodhisattvas with sharp roots can enter this dharma gate; the great bodhisattvas with

less sharp roots can also enter this dharma gate. Well-Appearing One, the great bodhisattvas with definite orientation can enter this dharma gate; the great bodhisattvas with indefinite orientation can also enter this dharma gate. Well-Appearing One, this dharma gate is without hindrances; all great bodhisattvas who have learned this dharma gate attentively can enter it. Well-Appearing One, those who are lazy and do not work diligently and those who lose correct mindfulness, do not concentrate, or abuse knowledge cannot enter this dharma gate. Well-Appearing One, the assiduous and tireless ones and those who stay in correct mindfulness, absorb their minds well, and cultivate superior exquisite wisdom are able to approach and enter this dharma gate. Well-Appearing One, if great bodhisattvas would like to dwell in the state of nonregression, in the tenth stage, or in the perfect knowledge of all perfect knowledge, they should work diligently and expediently to enter this dharma gate.

"Well-Appearing One, if great bodhisattvas learn as such prajna paramita teaches, they will immediately realize and achieve 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 forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the

four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and all dharani gates and all samadhi gates.

"Well-Appearing One, if great bodhisattvas learn as the fathomless prajna paramita teaches, they will become close to the perfect knowledge of all perfect knowledge that they pursue. Well-Appearing One, if great bodhisattvas learn as prajna paramita teaches, all demonic hindrances will cease immediately upon arising. Therefore, Well-Appearing One, if great bodhisattvas would like to remove karmic obstacles quickly and absorb expedient skillfulness correctly, they should learn prajna paramita.

"Furthermore, Well-Appearing One, if great bodhisattvas practice, cultivate, and learn such prajna paramita, they will be protected by and kept in the minds of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, who are conducting and teaching correct dharma presently in the immeasurable, countless, and boundless worlds of the ten directions. Why? All the Buddhas in the past, future, and present are born from prajna paramita. Therefore, Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should think, 'The

dharma attained by the Buddhas in the past, future, and present will also be attained by me.' Therefore, Well-Appearing One, all great bodhisattvas must cultivate and learn prajna paramita assiduously. If great bodhisattvas can cultivate and learn prajna paramita assiduously, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi quickly. Well-Appearing One, all great bodhisattvas should cultivate prajna paramita with an intention correspondent with the perfect knowledge of all perfect knowledge.

(The Buddha encouraged great bodhisattvas to learn and practice as prajna paramita teaches. Those who learn and cultivate prajna paramita assiduously will greatly benefit in the pursuit of the perfect knowledge of all perfect knowledge.)

"Furthermore, Well-Appearing One, if great bodhisattvas practice prajna paramita down to earth for a moment as brief as a finger snap, the blessings thus gained will be many. Suppose that someone has taught sentient beings of the large threefold thousand-world letting them all dwell peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna; liberation and the knowledge and views of liberation; stream-entry effect, once-return effect, nonreturn effect, and arhat effect or self-enlightenment bodhi, then the blessings thus gained will be numberless, but still fewer than the former ones. Why? Well-Appearing One, prajna paramita can give birth to giving, pure precept, forbearance, diligence, meditation; liberation and the knowledge and views of liberation; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; and the unsurpassed, perfect, and universal bodhi. It is because of prajna paramita that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones appear in innumerable, countless, and boundless worlds of the ten directions presently. It is because of prajna paramita that all Thus-Comers, Ones, Worthy of Offerings, Perfectly and Universally Enlightened Ones appeared in the past. It is also because of

prajna paramita that all Thus-Comers, Ones, Worthy of Offerings, Perfectly and Universally Enlightened Ones will appear in the future.

"Furthermore, Well-Appearing One, suppose that some great bodhisattvas have cultivated prajna paramita with a mind correspondent with the perfect knowledge of all perfect knowledge for an instant, half a day, one day, half a month, one month, one year, one hundred years, one kalpa, one hundred kalpas, or countless kalpas, then the blessings gained by these great bodhisattvas will be more than the blessings gained by the ones who have taught sentient beings in as many worlds of the ten directions as the sands of the Ganges to dwell peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna; liberation and the knowledge and views of liberation; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; or the self-enlightenment bodhi. Why? Well-Appearing One, because of this prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present had appeared, will appear, and are appearing. For the sake of sentient beings, these Thus-Comers had established, will establish, and are establishing giving, pure precept, forbearance, diligence, meditation, and prajna; liberation and the knowledge and views of liberation; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the self-enlightenment bodhi; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Because of this reason, these great bodhisattvas will gain more blessings than those who have taught various sentient beings in numberless worlds to dwell peacefully in various superior dharmas as mentioned above."

(The Buddha said that the great bodhisattvas who have cultivated with a mind correspondent with the perfect knowledge of all perfect knowledge will gain more blessings than the ones who have taught various sentient beings in numberless worlds to dwell peacefully in various superior dharmas. Why? It is because all Thus-Comers

appear in the worlds because of prajna paramita.)

"Furthermore, Well-Appearing One, if great bodhisattvas can dwell as prajna paramita teaches, you must know that they will not regress, instead they will be protected by and kept in the minds of the Buddhas. These great bodhisattvas will achieve the superior expedient skillfulness. They must have stayed close to immeasurable hundreds of thousands of koti nayuta Buddhas and have also planted immeasurable superior virtuous roots in these Buddha's places.
(In this and the following paragraphs of this fascicle, the Buddha taught in detail how great bodhisattvas become deep believers who can always practice as prajna paramita teaches, and how they are affected physically and spiritually by practicing prajna paramita.)

"You must know that these great bodhisattvas have been absorbed by immeasurable virtuous and intelligent persons. They have for a long time cultivated and learned giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They have dwelled peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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; and the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They

have for a long time cultivated and learned the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the 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; all dharani gates and all samadhi gates; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

"You must know that these great bodhisattvas have dwelled in the stage of child to fulfill whatever they wish. They can always see Buddhas and have never been apart from virtuous roots. They have often dignified and purified Buddha lands. They have also traveled from one Buddha land to the other to pay homage and make offerings respectfully to various Buddhas, the World-Honored Ones, and hear, accept, and cultivate the dharma of the unsurpassed vehicle.

"You must know that these great bodhisattvas have obtained uninterrupted and inexhaustible talent of debate; they have obtained superior dharma of dharani and achieved the uppermost exquisite physical bodies. They have been conferred by various Buddhas the prophecy of attaining Buddhahood in the future, so they will be able to be reborn freely and joyfully in whatever physical bodies as they wish in order to deliver sentient beings.

"You must know that the great bodhisattvas know very well the gates of perceived objects, the mental images, including words and nonwords. They know

very well speeches and nonspeeches. They know very well one designated name, two designated names, and many designated names. They know very well the designated names of females, males, and neither females nor males. They know very well the designated names of those in the past, future, and present. They know very well sentences and meanings.

"You must know that the great bodhisattvas know very well matter, feeling, thinking, action, and consciousness; aggregates, realms, and spheres; and dependent origination and the factors of dependent origination. They know very well the nature of the world and the nature of nirvana; the forms of dharma realm, actions, and nonactions; the conditioned forms, unconditioned forms, and the conditioned and unconditioned forms; and the forms of form and the forms of formlessness. They know very well existence and nonexistence, self-nature and other-nature, combination, separation, combination and separation, correspondence, noncorrespondence, and correspondence and noncorrespondence. They know very well realness, the nature of nonillusion, nature of changelessness, dharma nature, dharma realm, dharma concentration, and dharma dwelling. They know very well the natures of the four conditions and the nature of no condition. They know very well the noble truths. They know very well meditations, immeasurable minds, and formless concentrations. They know very well the six paramitas. They know very 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. They know very well the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They know very well the dharani gates and samadhi gates. They know very well the liberation gates of emptiness, formlessness, and nonaspiration. They know very well all dharma gates of emptiness. They know very well the five eyes and six supernatural powers. They know very well

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 know very well the way of staying in correct mindfulness and the nature of always dwelling in equanimity. They know very well the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They know very well conditioned realm and unconditioned realm. They know very well realm and nonrealm.

"You must know that these great bodhisattvas know well how to concentrate on 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 know well how to concentrate on the earth, water, fire, wind, space, and consciousness realms; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas,

emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

"You must know that these great bodhisattvas know well that matter, feeling, thinking, action, and consciousness and their forms are empty; the eye, ear, nose, tongue, body, and conscious spheres and their forms are empty; the sight, sound, smell, taste, touch, and mental-image and their forms are empty; the eye, ear, nose, tongue, body, and conscious realms and their forms are empty; the sight, sound, smell, taste, touch, and mental-image realms and their forms are empty; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and their forms are empty; the eye, ear, nose, tongue, body, and conscious contacts and their forms are empty; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and their forms are empty; the earth, water, fire, wind, space, and consciousness realms and

their forms are empty; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and their forms are empty; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and their forms are empty; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 forms are empty; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and their forms are empty; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and their forms are empty; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their forms are empty; the four meditations, four immeasurable minds, and four formless concentrations and their forms are empty; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their forms are empty; all dharani gates and all samadhi gates and their forms are empty; the liberation gates of emptiness, formlessness, and nonaspiration and their forms are empty; the five eyes and six supernatural powers and their forms are empty; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings,

great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power and their forms are empty; staying in correct mindfulness and dwelling in equanimity at all times and their forms are empty; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their forms are empty; the stream-entry effect, once-return effect, nonreturn effect, and arhat effect and their forms are empty; the self-enlightenment bodhi and its forms are empty; all great bodhisattva actions and their forms are empty; and the unsurpassed, perfect, and universal bodhi of the Buddhas and its forms are empty.

"You must know that the great bodhisattvas know well the path for cessation and the path for noncessation. They know well arising, extinction, duration, and decay; greed, anger, and ignorance; nongreed, nonhatred, and nonignorance; correct views and not correct views; evil views and not evil views; all incorrect views, bonds, hidden roots of vexations, bondages, and the termination of all incorrect views, bonds, hidden roots of vexations, and bondages. They know well name, form, and name and form. They know well cause and condition, consecutive sequence of thoughts, conditions that stimulate minds, and the conditions that reinforce main causes. They know well practice and understanding. They know well forms and characteristics. They know well suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They know well hells and the path of hells, human world and the path of human beings, and the heavens and the path of heavenly beings. They know well stream-enterer, stream-entry effect, and the path of stream-enterer; once-returner, once-return effect, and the path of once-returner; nonreturner, nonreturn effect, and the path of nonreturner; and arhat, arhat effect, and the path of arhat. They know well self-enlightened one, self-enlightenment bodhi, and the path of self-enlightenment. They know well great bodhisattva and all great bodhisattva actions.

They know well the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and the unsurpassed, perfect, and universal bodhi. They know well the perfect knowledge of everything and its path, perfect knowledge of the forms of the paths and its path, and the perfect knowledge of all phenomena and its path. They know well the roots and the fulfillment of roots. They know well wisdom, swift wisdom, powerful wisdom, sharp wisdom, fast wisdom, thorough wisdom, extensive wisdom, in-depth wisdom, great wisdom, unsurpassed wisdom, real wisdom, and treasure wisdom. They know well past lives, future lives, and present life. They know well expediency, joyful intention, and intensified joyful intention. They know well caring for sentient beings. They know well the forms of sentences and meanings. They know well various holy dharmas. They also know well the expedient establishment of the three vehicles.

"Well-Appearing One, if great bodhisattvas practice prajna paramita, elicit prajna paramita, and cultivate prajna paramita, they will gain such merits, virtues, and superior benefits."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas practice, elicit, and cultivate prajna paramita?"

The Buddha replied, "Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate matter, feeling, thinking, action, and consciousness as tranquil, destructible, not carefree, illusory, and not solid.
(The Buddha responded to Well-Appearing One's question and stated how great bodhisattvas practice, elicit, and cultivate prajna paramita.)

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the eye, ear, nose, tongue, body, and conscious spheres as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the sight, sound, smell, taste, touch, and mental-image spheres as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the eye, ear, nose, tongue, body, and conscious realms as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the sight, sound, smell, taste, touch, and mental-image realms as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the eye, ear, nose, tongue, body, and conscious contacts as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the earth, water, fire, wind, space, and consciousness realms as tranquil, destructible, not carefree, illusory, and not solid.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as tranquil, destructible, not carefree, illusory, and

not solid.

"Well-Appearing One, as to your question of how great bodhisattvas elicit prajna paramita, I will say that great bodhisattvas should elicit prajna paramita as eliciting empty space.

"Well-Appearing One, as to your question of how great bodhisattvas cultivate prajna paramita, I will say that they should cultivate prajna paramita as cultivating empty space."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how long should great bodhisattvas take to practice, elicit, and cultivate prajna paramita?"

The Buddha replied, "Well-Appearing One, the great bodhisattvas should practice, elicit, and cultivate prajna paramita since the time of beginning to aspire to the great bodhi until sitting peacefully on the throne of the exquisite bodhi."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, with what uninterrupted mind will the great bodhisattvas practice, elicit, and cultivate prajna paramita?"

The Buddha replied, "Well-Appearing One, since the time of beginning to aspire to the bodhi until sitting on the throne of the exquisite bodhi, the great bodhisattvas should always dwell in a mind correspondent with the perfect knowledge of all perfect knowledge without being distracted by other thoughts when practicing, eliciting, and cultivating prajna paramita. This is how great bodhisattvas practice, elicit, and cultivate prajna paramita without being influenced by changing conditions or circumstances."

"World-honored One, will great bodhisattvas attain the perfect knowledge of all perfect knowledge if they practice, elicit, and cultivate prajna paramita?"

"No, Well-Appearing One."

“World-honored One, will great bodhisattva attain the perfect knowledge of all perfect knowledge if they do not practice, elicit, and cultivate prajna paramita?”

“No, Well-Appearing One.”

“World-honored One, will great bodhisattva attain the perfect knowledge of all perfect knowledge if they practice and do not practice prajna paramita, elicit and do not elicit prajna paramita, and cultivate and do not cultivate prajna paramita?”

“No, Well-Appearing One!”

“World-honored One, will great bodhisattva attain the perfect knowledge of all perfect knowledge if they neither practice nor not practice prajna paramita, neither elicit nor not elicit prajna paramita, and neither cultivate nor not cultivate prajna paramita?”

“No, Well-Appearing One!”

“World-Honored One, then how can great bodhisattvas attain the perfect knowledge of all perfect knowledge?”

“Well-Appearing One, the great bodhisattvas should attain the perfect knowledge of all perfect knowledge as attaining realness.”

(The Buddha taught how great bodhisattvas can and cannot attain the perfect knowledge of all perfect knowledge.)

“World-Honored One, what is realness?”

“Well-Appearing One, it is like reality.”

“World-Honored One, what is reality?”

“Well-Appearing One, it is like dharma realm.”

“World-Honored One, what is dharma realm?”

“Well-Appearing One, it is like the realms of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, and the individual in reincarnation.”

"World-Honored One, what are the realms of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, and the individual in reincarnation?"

The Buddha said to Well-Appearing One, "What do you think about this? Are the realms of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, and the individual in reincarnation attainable?"

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

The Buddha said, "Well-Appearing One, if the realms of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, and the individual in reincarnation are unattainable, then how can we establish the realms of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, and the individual in reincarnation? Well-Appearing One, if great bodhisattvas do not establish prajna paramita, the perfect knowledge of all perfect knowledge, and all dharmas, they definitely will realize and attain the perfect knowledge of all perfect knowledge."
(The Buddha emphasized that if great bodhisattvas do not establish prajna paramita, the perfect knowledge of all perfect knowledge, and all dharmas, they definitely will realize and attain the perfect knowledge of all perfect knowledge.)

In the meantime, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, can meditation, diligence, forbearance, pure precept, and giving paramitas be established? Is prajna paramita the only one that cannot be established?"

The Buddha replied, "Well-Appearing One, not only prajna paramita but also meditation, diligence, forbearance, pure precept, and giving paramitas cannot be established. Well-Appearing One, all dharmas, including voice-hearer dharma, self-

enlightened one dharma, bodhisattva dharma, various Buddhas dharmas, the conditioned dharma, and the unconditioned dharma, cannot be established."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, if all dharmas cannot be established, why we established hells, animals, ghosts, human beings, heavenly beings, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and the Buddhas?"

The Buddha said, "Well-Appearing One, what do you think about this: Are the established sentient beings and established dharmas attainable?"

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

The Buddha said, "Well-Appearing One, if the established sentient beings and the established dharmas are unattainable, how can we establish hells, animals, ghosts, human beings, heavenly beings, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, Buddhas, and all dharmas? Therefore, when practicing prajna paramita, the great bodhisattvas should learn that all dharmas cannot be established."

(The Buddha concluded that as all established dharmas are unattainable, the great bodhisattvas should learn that all dharmas cannot be established when practicing prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from matter, feeling, thinking, action, and consciousness?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the eye, ear, nose, tongue, body, and conscious spheres?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the sight, sound, smell, taste, touch, and mental-image spheres?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the eye, ear, nose, tongue, body, and conscious realms?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the sight, sound, smell, taste, touch, and mental-image realms?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the eye, ear, nose, tongue, body, and conscious contacts?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the feelings produced by eye, ear, nose, tongue, body, and conscious contacts?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the earth, water, fire, wind, space, and consciousness realms?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from 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, when practicing prajna paramita, shouldn't great bodhisattvas learn from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the

final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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, when practicing prajna paramita, shouldn't great bodhisattvas learn 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?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn 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?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the four meditations, four immeasurable minds, and four formless concentrations?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from all dharani gates and all samadhi gates?

"World-Honored One, when practicing prajna paramita, shouldn't great

bodhisattvas learn from the liberation gates of emptiness, formlessness, and nonaspiration?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the five eyes and six supernatural powers?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn 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?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from staying in correct mindfulness and dwelling in equanimity at all times?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the stream-entry effect, once-return effect, nonreturn effect, and arhat effect?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the self-enlightenment bodhi?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from all great bodhisattva actions?

"World-Honored One, when practicing prajna paramita, shouldn't great bodhisattvas learn from the unsurpassed, perfect, and universal bodhi of the Buddhas?"

(Well-Appearing One further asked if great bodhisattvas should learn from various dharmas when they practice prajna paramita.)

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Chapter 61

Nonduality

Section 10

(In the First Assembly)

The Buddha said, “Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that matter, feeling, thinking, action, and consciousness do not increase or decrease.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the eye, ear, nose, tongue, body, and conscious spheres do not increase or decrease.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the sight, sound, smell, taste, touch, and mental-image spheres do not increase or decrease.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the eye, ear, nose, tongue, body, and conscious realms do not increase or decrease.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the sight, sound, smell, taste, touch, and mental-image realms do not increase or decrease.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not increase or decrease.

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

should learn that the eye, ear, nose, tongue, body, and conscious contacts do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the earth, water, fire, wind, space, and consciousness realms do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that 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 do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that 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.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the four meditations, four immeasurable minds, and four formless concentrations do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that all dharani gates and all samadhi gates do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the liberation gates of emptiness, formlessness, and nonaspiration do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the five eyes and six supernatural powers do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they

should learn that 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.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that staying in correct mindfulness and dwelling in equanimity at all times do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the self-enlightenment bodhi does not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that all great bodhisattva actions do not increase or decrease.

"Well-Appearing One, when great bodhisattvas practice prajna paramita, they should learn that the unsurpassed, perfect, and universal bodhi of the Buddhas does not increase or decrease"

(The Buddha replied that when great bodhisattvas practice prajna paramita, they should learn that various dharmas do not increase or decrease.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that matter, feeling, thinking, action, and consciousness do not increase or decrease?

(Well-Appearing One further asked: How should great bodhisattvas learn that various

dharmas do not increase or decrease?)

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious spheres do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the sight, sound, smell, taste, touch, and mental-image spheres do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious realms do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the sight, sound, smell, taste, touch, and mental-image realms do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious contacts do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not increase or decrease?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the earth, water, fire, wind, space, and consciousness realms do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery anxiety, and upset do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramita do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that 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 do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great

bodhisattvas learn that 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?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the four meditations, four immeasurable minds, and four formless concentrations do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that all samadhi gates and all dharani gates do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the liberation gates of emptiness, formlessness, and nonaspiration do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the five eyes and six supernatural powers do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that 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?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that staying in correct mindfulness and dwelling in equanimity at

all times do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the self-enlightenment bodhi does not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that all great bodhisattva actions do not increase or decrease?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the unsurpassed, perfect, and universal bodhi of the Buddhas does not increase or decrease?"

The Buddha replied, "Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that matter, feeling, thinking, action, and consciousness are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye, ear, nose, tongue, body, and conscious spheres are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the sight, sound, smell, taste, touch, and mental-image spheres are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye, ear, nose, tongue, body, and conscious realms are without

arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the sight, sound, smell, taste, touch, and mental-image realms are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye, ear, nose, tongue, body, and conscious contacts are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the earth, water, fire, wind, space, and consciousness realms are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that internal emptiness, external emptiness, internal-external emptiness,

emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the four meditations, four immeasurable minds, and four formless concentrations are without arising and extinction.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without arising and

extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that all samadhi gates and all dharani gates are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the liberation gates of emptiness, formlessness, and nonaspiration are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the five eyes and six supernatural powers are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that 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 without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that staying in correct mindfulness and dwelling in equanimity at all times are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas

should learn that the self-enlightenment bodhi is without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that all great bodhisattva actions are without arising and extinction.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the unsurpassed, perfect, and universal bodhi of the Buddhas is without arising and extinction.”

(The Buddha replied that when practicing prajna paramita, the great bodhisattvas should learn that various dharmas are without arising and extinction.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that matter, feeling, thinking, action, and consciousness are without arising and extinction?

(Well-Appearing One continued to ask how great bodhisattvas learn that various dharmas are without arising and extinction.)

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious spheres are without arising and extinction?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the sight, sound, smell, taste, touch, and mental-image spheres are without arising and extinction?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious realms are without arising and extinction?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the sight, sound, smell, taste, touch, and mental-image realms are without arising and extinction?

“World-Honored One, when practicing prajna paramita, how should great

bodhisattvas learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious contacts are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the earth, water, fire, wind, space, and consciousness realms are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without arising and extinction?

"World-Honored One, when practicing prajna paramira, how should great bodhisattvas learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of

nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the four meditations, four immeasurable minds, and four formless concentrations are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that all samadhi gates and all dharani gates are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great

bodhisattvas learn that the liberation gates of emptiness, formlessness, and nonaspiration are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the five eyes and six supernatural powers are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that staying in correct mindfulness and dwelling in equanimity at all times are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the self-enlightenment bodhi is without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that all great bodhisattva actions are without arising and extinction?

"World-Honored One, when practicing prajna paramita, how should reat bodhisattvas learn that the unsurpassed, perfect, and universal bodhi of the Buddhas is

without arising and extinction?"

The Buddha replied, "Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that matter, feeling, thinking, action, and consciousness do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye, ear, nose, tongue, body, and conscious spheres do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the sight, sound, smell, taste, touch, and mental-image spheres do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye, ear, nose, tongue, body, and conscious realms do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the sight, sound, smell, taste, touch, and mental-image realms do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eye, ear, nose, tongue, body, and conscious contacts do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not give rise to various existent or nonexistent phenomena.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the earth, water, fire, wind, space, and consciousness realms do not give rise to various existent or nonexistent phenomena.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do not give rise to various existent or nonexistent phenomena.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not give rise to various existent or nonexistent phenomena.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not give rise to various existent or nonexistent phenomena.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that 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 do not give rise to various existent or nonexistent phenomena.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas

should learn that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that 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 give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the four meditations, four immeasurable minds, and four formless concentrations do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that all samadhi gates and all dharani gates do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the liberation gates of emptiness, formlessness, and nonaspiration do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the five eyes and six supernatural powers do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that 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 give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that staying in correct mindfulness and dwelling in equanimity at all times do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the self-enlightenment bodhi does not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that all great bodhisattva actions do not give rise to various existent or nonexistent phenomena.

"Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should learn that the unsurpassed, perfect, and universal bodhi of the Buddhas does not give rise to various existent or nonexistent phenomena."

(The Buddha replied to Well-Appearing One that the great bodhisattvas should learn that various dharmas do not give rise to phenomena whether they are existent or nonexistent.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that

matter, feeling, thinking, action, and consciousness do not give rise to various existent or nonexistent phenomena?”

(In the rest of pages of this fascicle, Well-Appearing One asked how great bodhisattvas learn that various dharmas do not give rise to various existent or nonexistent phenomena.)

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious spheres do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the sight, sound, smell, taste, touch, and mental-image spheres do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious realms do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the sight, sound, smell, taste, touch, and mental-image realms do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eye, ear, nose, tongue, body, and conscious contacts do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the feelings produced by eye, ear, nose, tongue, body, and

conscious contacts do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the earth, water, fire, wind, space, and consciousness realms do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned forms, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that 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 do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that 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 give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the four meditations, four immeasurable minds, and four formless concentrations do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that all samadhi gates and all dharani gates do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the liberation gates of emptiness, formlessness, and nonaspiration do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the five eyes and six supernatural powers do not give rise to various existent or nonexistent phenomena?

“World-Honored One, when practicing prajna paramita, how should great

bodhisattvas learn that 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 give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that staying in correct mindfulness and dwelling in equanimity at all times do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect do not give rise to various existent or nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the self-enlightenment bodhi does not give rise to various existent or nonexistent phenomena

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that all great bodhisattva actions do not give rise to various existent and nonexistent phenomena?

"World-Honored One, when practicing prajna paramita, how should great bodhisattvas learn that the unsurpassed, perfect, and universal bodhi of the Buddhas does not give rise to various existent or nonexistent phenomena?"