

The Great Prajna Paramita Sutra

Volume 19

(Fascicles 361-380)

Translated by

Naichen Chen

A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

Master Xuanzang

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Fascicle 361

Chapter 61

Nonduality

Section 11

(In the First Assembly)

The Buddha said, “Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that matter, feeling, thinking, action, and consciousness do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the eye, ear, nose, tongue, body, and conscious spheres do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the sight, sound, smell, taste, touch, and mental-image spheres do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the eye, ear, nose, tongue, body, and conscious realms do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this

is how great bodhisattvas practice prajna paramita to learn that the sight, sound, smell, taste, touch, and mental-image realms do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the eye, ear, nose, tongue, body, and conscious contacts do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the earth, water, fire, wind, space, and consciousness realms do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to 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 and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this

is how great bodhisattvas practice prajna paramita to learn that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to 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 and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to 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 and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to 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 and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the four meditations, four immeasurable minds, and four formless concentrations do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that all samadhi gates and all dharani gates do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the liberation gates of emptiness, formlessness, and nonaspiration do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the five eyes and six supernatural powers do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to 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 and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that staying in correct mindfulness and dwelling in equanimity at all times do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to 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 and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the self-enlightenment bodhi does not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that all great bodhisattva actions do not give rise to various existent and nonexistent phenomena.

“Well-Appearing One, when great bodhisattvas practice prajna paramita, they should contemplate the particular characteristics of various dharmas as empty. Well-Appearing One, this is how great bodhisattvas practice prajna paramita to learn that the unsurpassed, perfect, and

universal bodhi of the Buddhas does not give rise to various existent and nonexistent phenomena.”

(Responding to Well-Appearing One’s question of how great bodhisattvas learn that various dharmas do not give rise to various existent or nonexistent phenomena when practicing prajna paramita, the Buddha said that the great bodhisattvas should learn contemplating the particular characteristics of various dharmas as empty so that they will realize that various dharmas do not give rise to the existent and nonexistent phenomena.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how should great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita?”

(But how should great bodhisattvas learn contemplating in this way? Well-Appearing One further asked the Buddha.)

The Buddha replied, “Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate matter, feeling, thinking, action, and consciousness and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the eye, ear, nose, tongue, body, and conscious spheres and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the sight, sound, smell, taste, touch, and mental-image spheres and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the eye, ear, nose, tongue, body, and conscious realms and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the sight, sound, smell, taste, touch, and mental-image realms and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the eye, ear, nose, tongue, body, and conscious contacts and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the earth, water, fire, wind, space, and consciousness realms and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas 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 and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should 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 and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should 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 and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should 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 and their forms as

empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the four meditations, four immeasurable minds, and four formless concentrations and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate all samadhi gates and all dharani gates and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the liberation gates of emptiness, formlessness, and nonaspiration and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the five eyes and six supernatural powers and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should 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 and their forms as empty. Well-

Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate staying in correct mindfulness and dwelling in equanimity at all times and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the stream-entry effect, once-return effect, nonreturn effect, and arhat effect and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the self-enlightenment bodhi and its forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate all great bodhisattva actions and their forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.

“Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should contemplate the unsurpassed, perfect, and universal bodhi of the Buddhas and its forms as empty. Well-Appearing One, this is how great bodhisattvas learn contemplating the particular characteristics of various dharmas as empty when they practice prajna paramita.”

(The Buddha replied to Well-Appearing One that great bodhisattvas should contemplate various dharmas and their forms as empty when practicing prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if matter, feeling, thinking, action, and consciousness and their forms are empty, how will great bodhisattvas practice prajna paramita?”

(But how will great bodhisattvas practice prajna paramita if various dharmas and their forms are empty? How can empty dharmas be practiced? These are the questions Well-Appearing One asked in the following paragraphs.)

“World-Honored One, if the eye, ear, nose, tongue, body, and conscious spheres and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the sight, sound, smell, taste, touch, and mental-image spheres and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the eye, ear, nose, tongue, body, and conscious realms and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the sight, sound, smell, taste, touch, and mental-image realms and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the eye, ear, nose, tongue, body, and conscious contacts and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if the earth, water, fire, wind, space, and consciousness realms and their forms are empty, how will great bodhisattvas practice prajna paramita?”

“World-Honored One, if ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery anxiety, and upset and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if 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, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the four meditations, four immeasurable minds, and four formless concentrations and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if all samadhi gates and all dharani gates and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the liberation gates of emptiness, formlessness, and nonaspiration and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the five eyes and six supernatural powers and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if staying in correct mindfulness and dwelling in equanimity at all times and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the stream-entry effect, once-return effect, nonreturn effect, and arhat effect and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the self-enlightenment bodhi and its forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if all great bodhisattva actions and their forms are empty, how will great bodhisattvas practice prajna paramita?

“World-Honored One, if the unsurpassed, perfect, and universal bodhi of the Buddhas and its forms are empty, how will great bodhisattvas practice prajna paramita?”

The Buddha replied, “Well-Appearing One, if the great bodhisattvas do not practice anything, they do practice prajna paramita.”

(The Buddha replied that if the great bodhisattvas do not practice anything, they do practice prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why do you say that if the great bodhisattvas do not practice anything are regarded as practicing prajna paramita?”

The Buddha replied, “Well-Appearing One, prajna paramita, as great bodhisattva, practice, practitioner, the cause of practice, and the place where practice occurs are all unattainable, the great bodhisattvas who do not practice anything are regarded as practicing prajna paramita because all nonsensical arguments are unattainable.”

(The Buddha explained why the great bodhisattvas who do not practice anything are regarded as practicing prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if the great bodhisattvas do not practice anything, they do practice prajna paramita, then how will novice great bodhisattvas practice prajna paramita?”

(If this is the case, how should novice bodhisattva-path practitioners do?)

The Buddha replied, “Well-Appearing One, since the time of beginning to aspire to the great bodhi, the great bodhisattvas should always learn nonattainment of all dharmas.

(The novice ones should learn nonattainment of all dharmas since their initial aspiration to the unsurpassed bodhi.)

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena,

emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selflessness self-nature.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate all samadhi gates and all dharani gates.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the five eyes and six supernatural powers.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is attainment? What is nonattainment?”

The Buddha replied, “Well-Appearing One, dualistic dharmas are called attainment, while nondualistic dharmas are called nonattainment.”

“World-Honored One, what is duality? What is nonduality?”

“Well-Appearing One, the eye sphere and the sight sphere are duality; the ear sphere and the sound sphere are duality; the nose sphere and the smell sphere are duality; the tongue sphere and the taste sphere are duality; the body sphere and the touch sphere are duality; the conscious sphere and the mental-image sphere are duality; the material dharmas and the immaterial dharmas are duality; the visible dharmas and the invisible dharmas are duality; the substantial dharmas and the unsubstantial dharmas are duality; the flawed dharmas and the flawless dharmas are duality; the conditioned dharmas and the unconditioned dharmas are duality; the dharmas of the world and the dharmas beyond the world are duality; birth and death and nirvana are duality; the dharma of ordinary sentient being and ordinary sentient being are duality; the dharma of stream-enterer and stream-enterer are duality; the dharma of once-returner and once-returner are duality; the dharma of nonreturner and nonreturner are duality; the dharma of arhat and arhat are duality; the self-enlightenment bodhi and self-enlightened one are duality; great bodhisattva actions and great bodhisattva are duality; the unsurpassed, perfect, and universal bodhi and the Buddha are duality. All nonsensical arguments are named duality.

(The Buddha gave many examples to explain the meaning of duality.)

“Well-Appearing One, being away from eye and sight is nonduality; being away from ear and sound is nonduality; being away from nose and smell is nonduality; being away from tongue and taste is nonduality; being away from body and touch is nonduality; being away from the conscious and mental image is nonduality; being away from the material and immaterial is nonduality; being away from the visible and invisible is nonduality; being away from the substantial and unsubstantial is nonduality; being away from the flawed and flawless is nonduality; being away from the conditioned and unconditioned is nonduality; being away from the dharma of the world and beyond the world is nonduality; being away from birth and death and nirvana is nonduality; being away from the dharma of the ordinary sentient being and the ordinary sentient being is nonduality; being away from the dharma of the stream-enterer and the stream-enterer is nonduality; being away from the dharma of once-returner and the once-returner is nonduality; being away from the dharma of nonreturner and the nonreturner is nonduality; being away from the dharma of arhat and the arhat is nonduality; being away from the self-enlightenment bodhi and the self-enlightened one is nonduality; being away from the great bodhisattva actions and the great bodhisattva is nonduality; being away from the unsurpassed, perfect, and universal bodhi and the Buddha is nonduality. All the dharmas apart from nonsensical arguments are named nonduality.”

(The Buddha also gave many examples to explain the meaning of nonduality.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, does nonattainment come out of attainment? Or does attainment come out of nonattainment?”

The Buddha replied, “Well-Appearing One, nonattainment does not come out of attainment or nonattainment. The nature of equality of attainment and nonattainment is named nonattainment. Therefore, Well-Appearing One, the great bodhisattvas should learn and cultivate diligently the nature of equality of attainment and nonattainment. Well-Appearing One, if the great bodhisattvas learn in this way, they do learn the meaning of nonattainment of prajna paramita and will be able to stay away from all faults.”

(To learn the nature of equality of attainment and nonattainment is the way to get rid of faults in attachment to attainment or nonattainment. The Buddha so instructed the novice as well as the highly developed practitioners of bodhisattva path.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas practice prajna paramita without attachment to attainment and nonattainment, how will they fulfill all stages one by one in sequence? If they cannot fulfill all stages one by one, how will they attain the unsurpassed, perfect, and universal bodhi that they pursue?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice prajna paramita and dwell in attainment or in nonattainment, they are unable to cultivate and fulfill the stages one by one and finally realize and attain the unsurpassed, perfect, and universal bodhi. Why? Well-Appearing One, prajna paramita is unattainable. The unsurpassed, perfect, and universal bodhi is unattainable. The practitioners of prajna paramita are unattainable. The place and time of practicing prajna paramita are also unattainable. Even nonattainment itself is unattainable. Well-Appearing One, this is how great bodhisattva should practice prajna paramita.”

(The Buddha emphasized that great bodhisattvas should not become attached to attainment or nonattainment.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if prajna paramita is unattainable, the unsurpassed, perfect, and universal bodhi is unattainable, the practitioners of prajna paramita are unattainable, and the place and time of practice are also unattainable, then how do great bodhisattvas joyfully perceive and differentiate among all dharmas and say that this is matter and those are feeling, thinking, actions, and consciousness? This is the eye sphere and those are the ear, nose, tongue, body, and conscious spheres? This is the sight sphere and these are the sound, smell, taste, touch, and mental-image spheres? This is the eye realm and those are the ear, nose, tongue, body, and conscious realms? This is the sight realm and those are the sound, smell, taste, touch, and mental-image realms? This is the eye consciousness realm and those are the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms? This is the eye contact and those are the ear, nose, tongue, body, and conscious contacts? These are the feelings

produced by eye contact and those are the feelings produced by ear, nose, tongue, body, and conscious contacts? This is the earth realm and those are the water, fire, wind, space, and consciousness realms? This is ignorance and those are action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, and upset? This is giving paramita and those are pure precept, forbearance, diligence, meditation, and prajna paramitas? This is internal emptiness and those are external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature? This is realness and those 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? These are the four bases of mindfulness and those are the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? This is the noble truth of suffering and those are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? These are the four meditations and those are the four immeasurable minds and four formless concentrations? This is the liberation gate of emptiness and those are the liberation gates of formlessness and nonaspiration? These are the eight liberations and those are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? These are samadhi gates and those are dharani gates? These are the five eyes and those are the six supernatural powers? These are the Buddha's ten abilities and those 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? This is staying in correct mindfulness and that is dwelling in equanimity at all times? This is the perfect knowledge of everything and those are the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena? This is the stream-entry effect and those are the once-return effect, nonreturn effect, and arhat effect? This is

the self-enlightenment bodhi, these are the great bodhisattva actions, and that is the unsurpassed, perfect, and universal bodhi of the Buddhas?”

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Chapter 61

Nonduality

Section 12

(In the first Assembly)

The Buddha replied, “Well-Appearing One, although the great bodhisattvas cultivate prajna paramita and are fond of perceiving and differentiating among all dharmas, they do not attain matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, 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 four bases of mindfulness, four correct endeavors, four bases of

power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the samadhi gates and dharani gates; 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; 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."

(The Buddha replied that although the great bodhisattvas are fond of perceiving and differentiating among various dharmas when they practice prajna paramita, they do not attain them; they refrain from attainment.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if the great bodhisattvas practice prajna paramita and do not attain matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, 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 four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the samadhi gates and dharani gates; 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; 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, how can they fulfill the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? If they cannot fulfill the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, how can they enter onto the bodhisattva path of nonarising? If they cannot enter onto the bodhisattva path of nonarising, how can they purify and dignify Buddha lands? If they cannot purify and dignify Buddha lands, how can they assist sentient beings to mature? If they cannot assist sentient beings to mature, how can they attain the perfect knowledge of all perfect knowledge? If they cannot attain the perfect knowledge of all perfect knowledge, how can they turn the correct dharma wheel and undertake various Buddhist services? If they cannot turn the correct dharma wheel and undertake various Buddhist services, how can they relieve immeasurable hundreds of thousands of koti nayuta sentient beings from all kinds of suffering in birth and death and guide them to realize and attain permanent happiness in nirvana?"

(Well-Appearing One further asked that if the great bodhisattvas do not attain any dharma when practicing prajna paramita, then how can they fulfill six paramitas, enter onto the path of

nonarising, purify and dignify Buddha lands, assist sentient beings to mature, attain the perfect knowledge, turn dharma wheel, and undertake Buddhist services to relieve sentient beings from birth and death and all suffering?)

The Buddha replied, “Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of matter, feeling, thinking, action, and consciousness.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the eye, ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the sight, sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the eye, ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the sight, sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the earth, water, fire, wind, space, and consciousness realms.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita 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 great bodhisattvas cultivate prajna paramita not for the sake of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita 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 great bodhisattvas cultivate prajna paramita 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 great bodhisattvas cultivate prajna paramita 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 great bodhisattvas cultivate prajna paramita 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 great bodhisattvas cultivate prajna paramita not for the sake of the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the samadhi gates and dharani gates.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the five eyes and six supernatural powers.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita 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 Buddha’s wisdom and power.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita 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 great bodhisattvas cultivate prajna paramita not for the sake of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the self-enlightenment bodhi.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of all great bodhisattva actions.

“Well-Appearing One, the great bodhisattvas cultivate prajna paramita not for the sake of the unsurpassed, perfect, and universal bodhi of the Buddhas.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, then why do the great bodhisattvas cultivate prajna paramita?”

(When the Buddha said that the great bodhisattvas cultivate prajna paramita not for the sake of various dharmas, Well-Appearing One asked why the great bodhisattvas cultivate prajna paramita.)

The Buddha replied, “Well-Appearing One, the great bodhisattvas do not intend to fulfill any purpose when cultivating prajna paramita. Why? Well-Appearing One, all dharmas are without intention and doing: prajna paramita is without intention and doing; the unsurpassed, perfect, and universal bodhi is without intention and doing; and great bodhisattvas are without intention and doing. Therefore, Well-Appearing One, the great bodhisattvas should cultivate prajna paramita expediently without trying to achieve any purpose.”

(The Buddha replied that when great bodhisattvas cultivate prajna paramita, they should not intend to achieve any purpose.)

The long-lived sage Well-Appearing One said, “World-Honored One, if all dharmas are without intention and doing, then the three vehicles, namely the voice-hearing vehicle, self-enlightenment vehicle, and the unsurpassed vehicle should not be established.”

(Well-Appearing One commented that if all dharmas are without intention and doing, then the holy effects should not be established.)

The Buddha said, “Well-Appearing One, there is no attainment as intention and doing are nonexistent. Only if intention and doing exist then is establishment attainable. Why? Well-Appearing One, ignorant ordinary sentient beings have not heard correct dharma, so they are attached to matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; 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, reality, the realm of empty space, and the realm of the inconceivable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the samadhi gates and dharani gates; the five eyes and six supernatural power; 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; 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.

“Well-Appearing One, because of attachment, the ignorant sentient beings stay in the mindfulness of attaining 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 consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, 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 in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 and obtain it, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; the liberation gates of emptiness, formlessness, and nonaspiration; the five eyes and the six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, and obtain them; 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; 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.

(The Buddha said that the ordinary sentient beings are ignorant because they do not hear the correct dharma; they thus are attached to various dharmas and intend to attain them.)

“Well-Appearing One, the ignorant sentient beings have not heard the correct dharma and think, ‘Matter, feeling, thinking, action, and consciousness are truly attainable. I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The eye, ear, nose, tongue, body, and conscious spheres are truly attainable. I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and

death, and assist them to attain the permanent ultimate happiness in nirvana. The sight, sound, smell, taste, touch, and mental-image spheres are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The eye, ear, nose, tongue, body, and conscious realms are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The sight, sound, smell, taste, touch, and mental-image realms are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The eye, ear, nose, tongue, body, and conscious contacts are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. permanent happiness of nirvana. The earth, water, fire, wind, space, and consciousness realms are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. 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 truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. 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 truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. Realness, dharma realm, dharma nature, the nature of nonillusion, nature 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 truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. 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 truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The four meditations, four immeasurable minds, and four formless concentrations are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. All samadhi gates and all dharani gates are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The liberation gates of emptiness, formlessness, and nonaspiration are truly attainable, I certainly can

achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The five eyes and six supernatural powers are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. 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 truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. Staying in correct mindfulness and dwelling in equanimity at all times are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. Stream-entry effect, once-return effect, nonreturn effect, and arhat effect are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. Self-enlightenment bodhi is I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. All great bodhisattva actions are truly attainable, I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana. The unsurpassed, perfect and universal bodhi of the Buddhas is I certainly can achieve the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the permanent ultimate happiness in nirvana.'

“Well-Appearing One, the ignorant sentient beings have not heard the correct dharma; they hold upside-down view of cause and condition, and what they do is equally slandering the Buddha. Why?

“Well-Appearing One, the Buddhas have sought with five eyes and seen that matter, feeling, thinking, action, and consciousness are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the eye, ear, nose, tongue, body, and conscious spheres are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the sight, sound, smell, taste, touch, and mental-image spheres are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the eye, ear, nose, tongue, body, and conscious realms are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the sight, sound, smell, taste, touch, and mental-image realms are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve

sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the eye, ear, nose, tongue, body, and conscious contacts are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the earth, water, fire, wind, space, and consciousness realms are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen 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 unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen 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 unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen 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 unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the four meditations, four immeasurable minds, and four formless concentrations are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that all samadhi gates and all dharani gates are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the liberation gates of emptiness, formlessness, and nonaspiration are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the five eyes and the six supernatural powers are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen 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 unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from

suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that staying in correct mindfulness and dwelling in equanimity at all times are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that the self-enlightenment bodhi is unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddhas have sought with five eyes and seen that all great bodhisattva actions are unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.

“Well-Appearing One, the Buddha has seen with his five eyes that the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable. So, it does not make sense to say that one definitely will attain the unsurpassed, perfect, and universal bodhi, relieve sentient beings

from suffering in birth and death, and assist them to attain the ultimate and permanent happiness in nirvana.”

(The Buddha said that ignorant ones have not heard correct dharma and are attached to and intend to attain them. The Buddha has seen various dharmas with five eyes and found that all dharmas are unattainable; it does not make sense to say that one will certainly achieve the unsurpassed bodhi and relieve sentient beings from birth and death.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have sought with five eyes and seen that matter, feeling, thinking, action, and consciousness are unattainable; the eye, ear, nose, tongue, body, and conscious spheres are unattainable; the sight, sound, smell, taste, touch, and mental-image spheres are unattainable; the eye, ear, nose, tongue, body, and conscious realms are unattainable; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the eye, ear, nose, tongue, body, and conscious contacts are unattainable; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable; and the earth, water, fire, wind, space, and consciousness realms are unattainable. The Thus-Comers have also seen 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 unattainable; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are unattainable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and

noble eightfold path are unattainable; and the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. The Thus-Comers have seen that the four meditations, four immeasurable minds, and four formless concentrations are unattainable; the liberation gates of emptiness, formlessness, and nonaspiration are unattainable; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable; the samadhi gates and dharani gates are unattainable; the five eyes and six supernatural powers are unattainable; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are unattainable; staying in correct mindfulness and dwelling in equanimity at all times are unattainable; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable. The Thus-Comers have seen that the stream-entry effect, once-return effect, nonreturn effect, and arhat effect are unattainable; the self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas are unattainable. They have also seen that various sentient beings are unattainable. It is definite that no one will realize and attain the unsurpassed, perfect, and universal bodhi, nor can they relieve sentient beings from suffering in birth and death and let them attain the ultimate, permanent happiness in nirvana. Given this truth, why does the World-Honored One realize and attain the unsurpassed, perfect, and universal bodhi and establish sentient beings in three different orientations, namely, those who are definitely on correct path, those who are definitely on incorrect path, and those who are with uncertain direction?"

(Well-Appearing One was still puzzled and asked Buddha this question: As various dharmas are unattainable, why do the Buddha establish the three orientations of sentient beings?)

The Buddha replied, "Well-Appearing One, I have contemplated with five eyes and seen that no one can really realize and attain the unsurpassed, perfect, and universal bodhi, nor can they establish the three different orientations of sentient beings: those who certainly stay on the correct path, those who certainly stay on the incorrect path, and those who are uncertain. But sentient beings are ignorant; they have upside-down thinking and understanding; they mistake

unreal dharmas and sentient beings for real. I have taught them in terms of worldly perspective instead of the superior ultimate meaning to remove their illusory attachment.”

(Realizing that no one can really realize and attain the unsurpassed bodhi, the Buddha established the three different orientations of sentient beings in terms of worldly perspective to correct their delusions and attachment.)

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Chapter 61

Nonduality

Section 13

(In the First Assembly)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, are great bodhisattvas able to realize insightfully the unsurpassed, perfect, and universal bodhi because of dwelling in ultimate meaning?”

“No, Well-Appearing One.”

“World-Honored One, will they realize insightfully the unsurpassed, perfect, and universal bodhi because of dwelling in upside-down views?”

“No, Well-Appearing One.”

“World-Honored One, if great bodhisattvas do not realize insightfully and attain the unsurpassed, perfect, and universal bodhi because of dwelling in ultimate meaning or in inverted meaning, then will no one realize insightfully and attain the unsurpassed, perfect, and universal bodhi to become the World-Honored One?”

“Well-Appearing One, the fact is I have realized and attained the unsurpassed, perfect, and universal bodhi, but I do not dwell in conditioned realm or in unconditioned realm. The transformed ones made by various Thus-Comers do not dwell in conditioned or in unconditioned realms either, but they still can come, go, sit, stand and do many other things.

“Well-Appearing One, these transformed ones can practice giving paramita and can also practice pure precept, forbearance, diligence, meditation, and prajna paramitas. They dwell in internal emptiness and also 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. They dwell in realness and 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. They cultivate the four bases of mindfulness and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They dwell in the noble truth of suffering and in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They cultivate the four meditations and the four immeasurable minds and four formless concentrations. They cultivate the eight liberations and the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They cultivate all samadhi gates and all dharani gates. They cultivate the liberation gate of emptiness and the liberation gates of formlessness and nonaspiration. They cultivate the five eyes and the six supernatural powers. They cultivate the Buddha's ten abilities 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. They cultivate staying in correct mindfulness and dwelling in equanimity at all times. They cultivate the perfect knowledge of everything and the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. They realize insightfully the unsurpassed, perfect, and universal bodhi, turn the exquisite dharma wheel, and undertake various Buddhist services. They further transform numberless sentient beings and establish them into three different groups: those who definitively will pursue and attain the unsurpassed, perfect, and universal bodhi, those who fall into the inferior vehicles, and those who have uncertain orientations.

“Well-Appearing One, what do you think about this? Do the transformed ones made by Thus-Comers really have actions such as going, coming, and so forth, and walking and staying? Do they really cultivate and realize insightfully the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, undertake various Buddhist services, and establish the three different groups of cultivation orientations?”

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

The Buddha said, “Well-Appearing One, so do the Thus-Comers, who realize all dharmas as the transformed ones do; they also teach all dharmas as the transformed ones do. They have done many things, but none is real. Like the transformed ones, the Thus-Comers have delivered sentient beings, but they have never really delivered one. Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should know that the ones transformed by the Buddhas will do things without attachment.”

(The Buddha taught that we should do things but should not be attached to them.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas, including the Thus-Comers, are like the transformed ones, then do the Buddhas differ from the transformed ones?”

The Buddha replied, “Well-Appearing One, the Buddhas, the transformed human beings, and all dharmas are equal; they are not different. Why? Well-Appearing One, the transformed ones can do what the Buddhas do.”

Well-Appearing One asked the Buddha, “Can the transformed ones do all these things if there is no Buddha?”

The Buddha replied, “They can.”

Well-Appearing One asked, “But how?”

The Buddha said, “Well-Appearing One, a Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One in the past, named Virtuous and Tranquil Wisdom, had delivered all sentient beings that should be delivered. At that time, no bodhisattva was qualified to be conferred the prophecy of becoming a Buddha in the future. Before the Virtuous and Tranquil Wisdom Buddha decided to enter great nirvana with no remainder, he made a transformed Buddha and let the transformed one remain in the world on his behalf. By mid-kalpa, the transformed Buddha also entered nirvana after undertaking various Buddhist services, so he conferred on a great bodhisattva the prophecy of becoming a Buddha. At that time, all the heavenly beings, human beings, asuras, and so forth claimed that their present Buddha was

entering nirvana. But the fact is that this transformed Buddha had neither arising nor extinction. Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should believe that all dharmas are like the transformed things.”

(The Buddha taught that great bodhisattvas should believe that the Buddha and the rest of dharmas do not arise or extinguish just like the transformed ones.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the body of the Thus-Comer is just like the transformed one, then how can it serve as the real field of bliss? As sentient beings go to Buddha’s place and make offerings respectfully to the Buddha to pursue liberation, they will invite endless blessings and enter nirvana without remainder. If sentient beings go to the transformed Buddha’s place and make offerings respectfully to him to pursue liberation, will they also gain endless blessings and enter nirvana without remainder?”

The Buddha replied, “Well-Appearing One, if the body of the Thus-Comer, because of dharma nature, can serve as a pure field of bliss for heavenly beings, human beings, asuras, and so forth, the transformed Buddha can also serve as the pure field of bliss for heavenly beings, human beings, asuras, and so forth because of the dharma nature. As the body of the Thus-Comer can receive the offerings made by alms givers and thus bring endless blessings to the givers and let them get out of the birth and death, so does the transformed Buddha.

“Well-Appearing One, let us put the blessings gained by making offerings to the Thus-Comers and the transformed Buddhas aside at this moment. If good gentlemen, gentlewomen, and so forth stay in the mindfulness of the Thus-Comer at his place with loving-kindness and reverence, their virtuous roots will become unexhausted until the end of their suffering. Let us put this aside at this moment. If good gentlemen, gentlewomen, and so forth throw a flower in the air as offering to the Buddha, their virtuous roots will become unexhausted until the end of their suffering. Well-Appearing One, let us put this aside. If good gentlemen, gentlewomen, and so forth just recite ‘Namo Buddha’ as offering to the Buddha, their virtuous roots will also become unexhausted until the end of their suffering. Well-Appearing One, making offerings and paying homage to Thus-Comers at their places will bring one immeasurable merits and virtues. Thus, Well-Appearing One, the Thus-Comer’s body and the transformed Buddha’s body are identical; all dharmas share equal value.

(The Buddha continued to teach that the Buddha's boy and the transformed Buddha's body are equal; both will bring sentient beings benefits and blessings because they share the same dharma nature.)

“Therefore, Well-Appearing One, when great bodhisattvas cultivate prajna paramita, they should view all dharma natures as equal. Great bodhisattvas should enter dharma natures skillfully and expediently without destroying them. Namely, they should not differentiate and say that these are prajna paramita and the dharma nature of prajna paramita, and those are meditation, diligence, forbearance, pure precept, and giving paramitas and the dharma natures of meditation, diligence, forbearance, and giving paramitas. They should not differentiate and say that these are internal emptiness and the dharma nature of internal emptiness, and those 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 and the dharma natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. They should not differentiate and say that these are realness and the dharma nature of realness, and those 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 and the dharma natures of dharma realm, dharma nature, and so forth, and the realm of the inconceivable. They should not differentiate and say that these are the four bases of mindfulness and the dharma natures of the four bases of mindfulness, and those are the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and the dharma natures of the four correct endeavors, four bases of power, and so forth, and the noble eightfold path. They should not differentiate and say that these are the noble truth of suffering and the dharma nature of the noble truth of suffering, and those are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the dharma natures of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They should not differentiate and say that these are the four

meditations and the dharma natures of the four meditations, and those are the four immeasurable minds and four formless concentrations and the dharma natures of the four immeasurable minds and four formless concentrations. They should not differentiate and say that these are the eight liberations and the dharma natures of the eight liberations, and those are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and the dharma natures of the eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations. They should not differentiate and say that these are all samadhi gates and the dharma natures of all samadhi gates, and those are all dharani gates and the dharma natures of all dharani gates. They should not differentiate and say that these are the liberation gate of emptiness and the dharma nature of the liberation gate of emptiness, and those are the liberation gates of formlessness and nonaspiration and the dharma natures of the liberation gates of formlessness and nonaspiration. They should not differentiate and say that these are the five eyes and the dharma natures of the five eyes, and those are the six supernatural powers and the dharma natures of the six supernatural powers. They should not differentiate and say that these are the Buddha's ten abilities and the dharma natures of the Buddha's ten abilities, and those 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 and the dharma natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They should not differentiate and say that these are staying in correct mindfulness and the dharma nature of staying in correct mindfulness, and those are dwelling in equanimity at all times and the dharma nature of dwelling in equanimity at all times. They should not differentiate and say that these are the perfect knowledge of everything and the dharma nature of the perfect knowledge of everything, and those are the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena and their dharma natures. They should not differentiate and say that these are the stream-entry effect and the dharma nature of the stream-entry effect, and those are the once-return effect, nonreturn effect, and arhat effect and the dharma natures of the once-return effect, nonreturn effect, and arhat effect. They should not differentiate and say that these are the self-enlightenment bodhi and the dharma nature of the self-enlightenment bodhi. They should not differentiate and say that these are all great bodhisattva actions and the dharma natures of all great bodhisattva actions. They should not

differentiate and say that these are the unsurpassed, perfect, and universal bodhi of the Buddhas and the dharma nature of the unsurpassed, perfect, and universal bodhi of the Buddhas.”

(The Buddha further said that when cultivating prajna paramita, the great bodhisattvas should view all dharma natures as equal, and should not differentiate among them.)

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not differentiate among all dharma natures and thus destroy dharma natures.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas should not ruin dharma natures, why does Thus-Come destroy dharma natures? The Buddha often says that this is matter, and those are feeling, thinking, action, and consciousness; this is the eye sphere, and those are the ear, nose, tongue, body, and conscious spheres; this is the sight sphere, and those are the sound, smell, taste, touch, and mental-image spheres; this is the eye realm, and those are the ear, nose, tongue, body, and conscious realms; this is the sight realm, and those are the sound, smell, taste, touch, and mental-image realms; this is the eye consciousness realm, and those are the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; this is the eye contact, and those are the ear, nose, tongue, body, and conscious contacts; these are the feelings produced by eye contact, and those are the feelings produced by ear, nose, tongue, body, and conscious contacts; this is the earth realm, and those are the water, fire, wind, space, and consciousness realms; this is ignorance, and those are action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; this is internal dharma, and that is external dharma; this is virtuous dharma, and that is not virtuous dharma; this is flawed dharma, and that is flawless dharma; this is the dharma of the world, and that is the dharma beyond the world; this is the dharma shared by others, and that is the dharma not shared by others; this is the dharma which invites controversial arguments, and that is the dharma which does not invite controversial arguments; and this is conditioned dharma, and that is unconditioned dharma. As the Buddha speaks about these kinds of dharmas, does he destroy dharma natures?”

(Well-Appearing One was puzzled as the Buddha often talked about different dharmas, did he destroy dharma natures?)

The Buddha replied, “Well-Appearing One, I do not destroy dharma natures; rather, I expediently use provisionally created terms to speak of dharma natures so that sentient beings are able to insightfully understand the equality of dharma natures. Therefore, Well-Appearing One, I have not done anything to destroy dharma natures.”

(The Buddha replied that he talked about dharma natures by means of provisionally created terms to guide sentient beings to understand the equality of all dharma natures; he did not destroy dharma natures.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the Buddha spoke of dharma natures with the terms understandable for sentient beings, how did he speak of the formless and nameless dharmas to let sentient beings insightfully understand them?”

The Buddha replied, “Well-Appearing One, I have lectured on dharma natures by using the provisionally established worldly terms, but I am not attached to them. Well-Appearing One, the ignorant ones are attached to terms such as suffering and so forth when hearing them. They do not know that these terms are provisionally established. The Thus-Comers and the Buddha’s disciples will not be attached to the terms of suffering and so forth when hearing them because they know that the terms are not real but are used in terms of the worldly way of speech. Well-Appearing One, if holy ones are attached to names and forms, they will also be attached to emptiness, formlessness, nonaspiration, realness, reality, dharma realm, and unconditioned reality. But they are not. Well-Appearing One, all dharmas are only provisional names and provisional forms; they are not real. The holy ones do not dwell in them or grasp them. They know that these are only provisional names and provisional forms. So, Well-Appearing One, when practicing prajna paramita, the great bodhisattvas should practice prajna paramita but should not be attached to or grasp these terms because they are provisional names and provisional forms.”

(The Buddha further taught that the not well enlightened ones are attached to or grasp the provisionally created terms. He advised that great bodhisattvas should know that all names and forms are not real and should not be attached to them.)

The long-lived sage asked the Buddha, “World-Honored One, if all dharmas have only provisional names and forms, why do great bodhisattvas initiate the bodhi mind? Why do they

follow up to undertake difficult bodhisattva actions and cultivate diligently giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? Why do they 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 and 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? Why do they cultivate diligently the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? Why do they dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? Why do they cultivate diligently 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 samadhi gates and all dharani 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; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena, and fulfill all of them?"

The Buddha replied, "Well-Appearing One, you ask that as all dharmas have only names and forms, why do great bodhisattvas initiate the bodhi mind and cultivate all bodhisattva actions? As you say, Well-Appearing One, all dharmas have only the names and forms. These names and forms are provisionally made, and their natures are empty. Ordinary sentient beings are upside down in their thinking and understanding, so they reincarnate in birth and death and cannot get rid of it. Great bodhisattvas thus decide to initiate the bodhi mind, cultivate all bodhisattva actions, insightfully realize and attain the perfect knowledge of all phenomena step

by step, turn the correct dharma wheel, and deliver all sentient beings with the three vehicles, so the sentient beings can be relieved from birth and death and enter the nirvana with no remainder. It is true that the names and forms have no arising and extinction, and their duration and decay are unattainable.”

(As to the question raised by Well-Appearing One: Why great bodhisattvas initiate bodhi mind and diligently cultivate various superior bodhisattva actions when realizing that all dharmas and their names and forms are unreal, the Buddha replied that because ordinary sentient beings do not realize the truth of all dharmas, they thus reincarnate in the suffering of birth and death. The great bodhisattvas decide to pursue the perfect knowledge to relieve sentient beings from ignorance and the suffering ensued.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, do you say that the perfect knowledge of all phenomena is the perfect knowledge of all phenomena?”

The Buddha replied, “Well-Appearing One, I say that the perfect knowledge of all phenomena is the perfect knowledge of all phenomena.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the Thus-Comer often talks about the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Are their characteristics different?”

The Buddha replied, “Well-Appearing One, the perfect knowledge of everything is shared by voice-hearers and the self-enlightened ones. The perfect knowledge of the forms of the paths is shared by bodhisattvas. The perfect knowledge of all phenomena is possessed by Thus-Comers, Ones worthy of Offerings, Perfectly and Universally Enlightened Ones only.”

(The Buddha explained the differences among three kinds of perfect knowledge.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why is the perfect knowledge of everything shared by voice-hearers and self-enlightened ones?”

The Buddha replied, “Well-Appearing One, the perfect knowledge of everything includes the five aggregates, twelve spheres, eighteen realms, and so forth. The voice-hearers and self-enlightened ones can also realize it, but they cannot realize the perfect knowledge of the forms of the paths, all dharmas, and all phenomena.”

(The definition of the perfect knowledge of everything was given by the Buddha.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why is the perfect knowledge of the forms of the paths shared by great bodhisattva?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas should learn to know the forms of all paths, namely, the form of the path of the voice-hearer, the form of the path of the self-enlightened one, the form of the path of the bodhisattva, and the form of the path of the Thus-Comer. The great bodhisattvas should cultivate and learn all these paths to fulfill them. They should do what should be done without seeking to dwell in reality.”

(The Buddha defined the meaning of the perfect knowledge of the forms of all paths.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, when great bodhisattvas cultivate the Thus-Comer path and fulfill it, should they dwell in reality?”

The Buddha replied, “Well-Appearing One, great bodhisattvas should not pursue to realize and dwell in reality until they have fulfilled the tasks of dignifying and purifying Buddha lands, assisting sentient beings to mature, and practicing all great aspirations. They can dwell in reality after fulfilling these tasks.”

(The right time for great bodhisattvas to seek and dwell in reality.)

“World-Honored One, will great bodhisattvas dwell in the paths so as to realize and attain the reality?”

“No, Well-Appearing One.”

“World-Honored One, will great bodhisattvas dwell in the nonpaths so as to realize and attain the reality?”

“No, Well-Appearing One.”

“World-Honored One, will they dwell in the paths and nonpaths so as to realize and attain the reality?”

“No, Well-Appearing One.”

“World-Honored One, will they dwell in the nonpaths and not nonpaths so as to realize and attain the reality?”

“No, Well-Appearing One.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, then where will great bodhisattvas dwell in order to realize and attain the reality?”

The Buddha replied to Well-Appearing One by asking, “What do you think about this? Can you remove all flaws and achieve liberated mind because of dwelling in the paths?”

“No, World-Honored One.”

“Well-Appearing One, can you remove all flaws and achieve liberated mind because of dwelling in the nonpaths?”

“No, World-Honored One.”

“Well-Appearing One, can you remove all flaws and achieve liberated mind because of dwelling in the paths and the nonpaths?”

“No, World-Honored One.”

“Well-Appearing One, can you remove all flaws and achieve liberated mind because of dwelling in the nonpaths and not nonpaths?”

“No, World-Honored One, I will not remove all flaws and achieve liberated mind because of any dwelling, but I can remove all flaws and attain liberated mind because of no dwelling.”

The Buddha said, “Well-Appearing One, so the great bodhisattvas should cultivate prajna paramita and realize insightfully and attain the reality without dwelling.”

(The Buddha asked Well-Appearing One these questions to let him know why and how great bodhisattvas should attain reality without dwelling in reality.)

The long-live sage Well-Appearing One asked the Buddha again, “World-Honored One, why is the perfect knowledge of all phenomena named the perfect knowledge of all phenomena?”

The Buddha replied, “Well-Appearing One, knowing that all dharmas have only one form, namely, the form of tranquil extinction, is named the perfect knowledge of all phenomena. Furthermore, Well-Appearing One, the dharmas are manifested by actions, characteristics, and phenomena; the Thus-Comers know them all universally and comprehensively, so this knowledge is named the perfect knowledge of all phenomena.”

(The meaning of the perfect knowledge of all phenomena explained by the Buddha.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, do the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena differ by virtue of the termination of vexations? Are there the termination with remainder and the termination without remainder?”

The Buddha replied, “Well-Appearing One, their differences do not lie in the termination of vexations but in the fact that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have removed all their enduring dispositions permanently, while voice-hearers and self-enlightened ones have not yet completely and permanently removed their enduring dispositions.”

(The three kinds of perfect knowledge differ not owing to the termination of vexations but the permanent removal of enduring disposition, the Buddha explained.)

“World-Honored One, will the termination of vexations result in the attainment of unconditioned reality?”

“Yes, Well-Appearing One.”

“World-Honored One, if voice-hearers and self-enlightened ones have not attained unconditioned reality, does it imply that they have not terminated all vexations?”

“If that is the case, it implies that they have not terminated the vexations yet, Well-Appearing One.”

“World-Honored One, is there difference among unconditioned dharmas?”

“No, Well-Appearing One.”

“World-Honored one, if there is no difference among unconditioned dharmas, why do you say that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have permanently terminated their enduring dispositions, while voice-hearers and self-enlightened ones have not yet?”

“Well-Appearing One, the enduring dispositions are not vexations. Even when voice-hearers and the self-enlightened ones have terminated their vexations, there are few factors of greed, anger, and ignorance that remain to affect their body, speech, and conscious activities; these are enduring dispositions. Such dispositions will cause unjust and improper consequences for ordinary sentient beings, but not for voice-hearers and self-enlightened ones. For the Buddhas, such dispositions have been eliminated forever.”

(The Buddha distinguished vexations from enduring disposition. The voice-hearers and self-enlightened ones have not completely removed enduring disposition, while remained disposition does not bring them unjust and vexations.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as both the paths and nirvana have no self-natures, why do you say that this is the stream-enterer, once-returner; nonreturner, or arhat, and that is the self-enlightened one, the great bodhisattva, or the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One?”

The Buddha replied, “Well-Appearing One, the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are all the manifestation of the unconditioned reality.”

“World-Honored One, do the meaning of the stream-enterer, once-returners, and so forth, and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One differ in the unconditioned dharmas?”

“No, Well-Appearing One.”

“World-Honored One, if this is the case, why do you say that the stream-enterer, once-returners, and so forth, and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One are the manifestation of the unconditioned reality?”

“Well-Appearing One, it is in terms of the worldly meaning to say that they are the manifestation of the unconditioned reality, but not in terms of the ultimate meaning. Why? Well-Appearing One, in the ultimate meaning there is no room for the language, the wisdom of perception and differentiation, or both; they appear and disappear, one after the other, in sequence.”

(In ultimate meaning, there is no room for languages, wisdom of perception and differentiation, or both.)

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the particular characteristics of all dharmas are empty, then the past should be nonexistent, not to mention there is the future. Given this truth, how can we say that there is the future and thus establish it?”

The Buddha said, “It is as you say, Well-Appearing One. The particular characteristics of all dharmas are empty, so the past is nonexistent, let alone the future. It is unreasonable to establish the future. But sentient beings cannot understand this. In order to benefit them, I teach expediently and say this is the past, and that is the future. But in the emptiness of the particular characteristics of all dharmas, both the past and future are unattainable. Therefore, Well-Appearing One, great bodhisattvas should practice prajna paramita so they can get to know that the particular characteristics of all dharmas are empty. Well-Appearing One, if great bodhisattvas thoroughly understand that the particular characteristics of all dharmas are empty, they will not be attached to all dharmas. They will not be attached to the internal and the external dharmas; the virtuous and the not virtuous dharmas; the dharmas of the world and beyond the world; the

flawed and the flawless dharmas; the conditioned and the unconditioned dharmas; and the dharmas of the voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer.”

(The Buddha said that great bodhisattvas should practice prajna paramita so that they will know that all dharmas are empty. Because of this realization, they will not be attached to all dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the Thus-Comer often teaches about prajna paramita. In what sense is prajna paramita named prajna paramita?”

The Buddha replied, “Well-Appearing One, prajna paramita will lead ones to the other-shore of all dharmas, so it is named prajna paramita. Furthermore, Well-Appearing One, because of prajna paramita, all voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are able to reach the other-shore, so it is named prajna paramita. Furthermore, Well-Appearing One, because of prajna paramita, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and great bodhisattvas cannot find any single thing attainable even if they break all dharmas into their minimums, so it is named prajna paramita. Furthermore, Well-Appearing One, prajna paramita comprises realness, reality, and dharma realm, so it is named prajna paramita.”

(The Buddha explained why prajna paramita is named prajna paramita.)

“Furthermore, Well-Appearing One, in prajna paramita no dharmas can combine or separate whether they are material or immaterial, visible or invisible, substantial or unsubstantial, flawed or flawless, and conditioned or unconditioned. Why? Well-Appearing One, prajna paramita is immaterial, invisible, and unsubstantial; it has only one form, and that is formlessness. It is thus named prajna paramita.

“Furthermore, Well-Appearing One, prajna paramita can give birth to all superior virtuous dharmas; it can elicit and activate wisdom and the talent of debate; it can bring about all pleasures of and beyond the world. It is thus named prajna paramita.

“Furthermore, Well-Appearing One, prajna paramita is very profound, solid, and firm; it cannot be moved or destroyed. If great bodhisattvas practice prajna paramita, all demons and their followers, the voice-hearers, self-enlightened ones, other-path believers, Brahma-heaven

pursuers, evil friends, and adversaries cannot do harm to them. Why? Well-Appearing One, because of prajna paramita, the assertions that the particular characteristics of all dharmas are empty and that the evil demons are unattainable can be well defended, so it is named prajna paramita. Well-Appearing One, great bodhisattvas should practice the profound essential meaning of prajna paramita in this way.”

(The Buddha admired the superiority of prajna paramita over other dharmas as it can benefit sentient beings and the practitioners of various vehicles.)

“Furthermore, Well-Appearing One, if great bodhisattvas would like to practice the profound essential meaning of prajna paramita, they should practice the meaning of impermanence, suffering, emptiness, and selflessness. They should practice the meaning of the knowledge of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They should practice the meaning of the noble truths in the realm of desire, the noble truths in the realms of form and formlessness, the knowledge of the world, and the capability of knowing others’ minds. They should practice the knowledge of exhaustion, the knowledge of nonarising, and the knowledge as taught by the Buddha. Well-Appearing One, in order to practice the profound essential meaning of prajna paramita, great bodhisattvas should practice prajna paramita.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the meaning and meaningfulness of the profound prajna paramita are unattainable, how should great bodhisattvas practice the profound essential meaning of prajna paramita?”

The Buddha replied, “Well-Appearing One, when practicing the profound essential meaning of prajna paramita, the great bodhisattvas will think, ‘I should not practice the meaning and meaningfulness of greed; I should not practice the meaning and meaninglessness of anger; I should not practice the meaning and meaninglessness of ignorance; I should not practice the meaning and meaninglessness of incorrect views; I should not practice the meaning and meaninglessness of incorrect concentrations; and I should not practice the meaning and meaninglessness of the inferior destinies caused by incorrect views.’ Why? Well-Appearing One, greed, anger, ignorance, incorrect views, incorrect concentrations, inferior destinies caused by

incorrect views, realness, and reality mentioned above are nothing to do with the meaning or meaninglessness of all dharmas.

“Furthermore, Well-Appearing One, in order to practice the profound essential meaning of prajna paramita, great bodhisattvas will think, ‘I should not practice the meaning and meaninglessness of matter, feeling, thinking, action, and consciousness. I should not practice the meaning and meaninglessness of the eye, ear, nose, tongue, body, and conscious spheres. I should not practice the meaning and meaninglessness of the sight, sound, smell, taste, touch, and mental-image spheres. I should not practice the meaning and meaninglessness of the eye, ear, nose, tongue, body, and conscious realms. I should not practice the meaning and meaninglessness of the sight, sound, smell, taste, touch, and mental-image realms. I should not practice the meaning and meaninglessness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. I should not practice the meaning and meaninglessness of the eye, ear, nose, tongue, body, and conscious contacts. I should not practice the meaning and meaninglessness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. I should not practice the meaning and meaninglessness of the earth, water, fire, wind, space, and consciousness realms. I should not practice the meaning and meaninglessness 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. I should not practice the meaning and meaninglessness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. I should not practice the meaning and meaninglessness 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 particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. I should not practice meaning and meaninglessness 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. I should not practice the meaning and meaninglessness 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. I should not practice the meaning and meaninglessness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessations of suffering. I should not practice the meaning and meaninglessness of the four meditations, four immeasurable minds, and four formless concentrations. I should not practice the meaning and meaninglessness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. I should not practice the meaning and meaninglessness of the liberation gates of emptiness, formlessness, and nonaspiration. I should not practice the meaning and meaninglessness of the five eyes and six supernatural powers. I should not practice the meaning and meaninglessness 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. I should not practice the meaning and meaninglessness of staying in correct mindfulness and dwelling in equanimity at all times. I should not practice the meaning and meaninglessness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. I should not practice the meaning and meaninglessness of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. I should not practice the meaning and meaninglessness of the self-enlightenment bodhi. I should not practice the meaning and meaninglessness of all great bodhisattva actions. I should not practice the meaning and meaninglessness of the unsurpassed, perfect, and universal bodhi of the Buddhas.'

"Why? Well-Appearing One, when attaining the unsurpassed, perfect, and universal bodhi, the Thus-Comer does not see any dharma can make other dharma meaningful or not meaningful. Well-Appearing One, whether the Thus-Comer appears in the world or not, the dharma nature, dharma dwelling, and dharma concentration of all dharmas remain permanent as they have always been. Therefore, Well-Appearing One, great bodhisattvas should constantly practice the profound essential meaning of prajna paramita apart from meaning and meaninglessness."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why does prajna paramita have nothing to do with the meaning or meaninglessness of various dharmas?"

The Buddha replied, “Well-Appearing One, the fathomless prajna paramita has done nothing for conditioned or unconditioned dharmas. It is not in favor of or hostile to the dharmas. It does not benefit or do harm to the dharmas. Therefore, prajna paramita has nothing to do with the meaning or meaninglessness of various dharmas.”

(The Buddha taught that prajna paramita is apart from judgments of various dharmas as meaningful or meaningless. When practicing prajna paramita, great bodhisattvas should realize the profound meaning of prajna paramita and stay away from the attachment to the meaning or meaninglessness of all dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, do the Buddhas, Buddhas’ disciples, and all holy ones regard unconditioned dharmas as prime meaning?”

The Buddha replied, “It is as you say, Well-Appearing One. The Buddhas, Buddhas’ disciples, and all holy ones have regarded unconditioned dharmas as prime meaning. But the unconditioned dharmas neither benefit nor harm other dharmas. Well-Appearing One, like empty space, realness does nothing to benefit or harm the dharmas, so the fathomless prajna paramita of the great bodhisattvas do nothing to benefit or harm the dharmas. That is why prajna paramita has nothing to do with meaning and meaninglessness of various dharmas.”

(Prajna paramita has nothing to do with the meaning and meaninglessness of various dharmas. It neither benefits nor harms other dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, shouldn’t great bodhisattvas learn the fathomless and unconditioned prajna paramita in order to realize insightfully and attain the perfect knowledge of all perfect knowledge?”

The Buddha replied, “As you say, Well-Appearing One, great bodhisattvas should learn the profound and unconditioned prajna paramita so as to finally realize insightfully and attain the perfect knowledge of all perfect knowledge, but they should not adopt duality as skillful means.”

“World-Honored One, will they adopt nonduality as skillful means to attain nondualistic dharmas?”

“No, Well-Appearing One.”

“World-Honored One, will they adopt duality as skillful means to attain nondualistic dharma?”

“No, Well-Appearing One.”

“World-Honored One, if both nonduality and duality cannot attain nondualistic dharmas, then how can great bodhisattvas attain the perfect knowledge of all perfect knowledge?”

“Well-Appearing One, both duality and nonduality are unattainable, so the perfect knowledge of all perfect knowledge cannot be attained either based on attainment or on nonattainment. Both attainable dharmas and unattainable dharmas are unattainable. Knowing this will lead one to attain the perfect knowledge of all perfect knowledge.”

(The Buddha taught that as great bodhisattvas realize that both attainment and nonattainment are unattainable, they will realize the perfect knowledge of all perfect knowledge.)

Chapter 62

Teaching the Truth

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, such prajna paramita is extremely profound. World-Honored One, as sentient beings and all the things established for them are unattainable, it is very difficult for great bodhisattvas to pursue the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings. World-Honored One, it will be extremely difficult if someone would like to plant trees in the air, which is immaterial, invisible, and unsubstantial and nothing can rely on them. It is really

difficult for great bodhisattvas to pursue the unsurpassed, perfect, and universal bodhi for the sake of sentient beings as the sentient beings and the things established for them are unattainable.”

The Buddha said, “Well-Appearing One, as you say, prajna paramita is extremely profound. As sentient beings and all the things established for them are unattainable, it is very difficult for great bodhisattvas to pursue the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings.

“Well-Appearing One, the great bodhisattvas can see clearly that the sentient beings and the things established for them are not real. Besides, the sentient beings are ignorant; owing to their upside-down views, they mistake unreal things for real and thus reincarnate in birth and death and suffer endlessly. The great bodhisattvas thus pursue the unsurpassed, perfect, and universal bodhi to bring relief to the sentient beings. After attaining the bodhi, the great bodhisattvas will further work hard to teach the sentient beings to cease attachment to selfness and liberate them from the suffering caused by birth and death. Well-Appearing One, someone plants a tree in a good field and keeps watering and nurturing it, so it grows, blooms, flourishes, and becomes a big tree to benefit many people. When working hard to take care of the tree, this person does not intend to see its roots, trunks, stems, leaves, flowers, fruits, and the people who will come to enjoy the tree. Well-Appearing One, similarly, the great bodhisattvas, do not intend to see the sentient beings who will achieve the holy effects, but just keep pursuing the unsurpassed, perfect, and universal bodhi. These great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas step by step until finally fulfilling the cultivation, so the leaves, flowers, and fruits of the tree of the holy effects will benefit sentient beings.

“You must know, Well-Appearing One, as we say that sentient beings will benefit from the leaves of the tree of the holy effects, it means that they will be rid of the suffering in the inferior destinies of rebirth. To say that sentient beings will benefit from the flowers of the tree means that they will be reborn in the noble family of Ksatriya, Brāhman, elders, or lay believers, or will be reborn in the Heaven of the Four Great Kings, Heaven of the Thirty-Three Smaller Heavens, Heaven of King Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma

Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, Heaven of Ultimate Form, Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, or Heaven of Nonthinking and Not Nonthinking. The sentient beings will benefit from the fruits of the tree of the holy effects means that they will dwell in the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect and universal bodhi. After becoming the Buddhas, these sentient beings will use the stems, leaves, flowers, and fruits of the tree of the holy effects to benefit more sentient beings, relieving them from the suffering of inferior destinies to bring them pleasures in heavens and human world. They will further assist the sentient beings to enter and dwell peacefully in the nirvana of the three vehicles: the nirvana of voice-hearer vehicle, nirvana of the self-enlightened one vehicle, or nirvana of the unsurpassed vehicle. Well-Appearing One, although these great bodhisattvas have done so many things to benefit sentient beings, they do not really see any sentient being attain nirvana; they only see the extinction of their delusions and suffering.

“Therefore, Well-Appearing One, when great bodhisattvas cultivate prajna paramita, they do not attain sentient beings and the things established for them. They have determined to pursue the unsurpassed, perfect, and universal bodhi only because they want to assist sentient beings to let them correct the upside-down views and remove self-attachment. It is because of this cause and condition that great bodhisattvas decide to undertake this extremely difficult task.”

(The Buddha confirmed Well-Appearing One’s statement that great bodhisattvas have undertaken very difficult task as sentient beings and the things established for them are unattainable. The great bodhisattvas pursue the unsurpassed, perfect, and universal bodhi only because they would like to relieve sentient beings from upside-down views and attachment.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, great bodhisattva is Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One. Why? World-Honored One, it is because of the great bodhisattvas

that hells, the realm of animals or ghosts, the places where there is no Buddha dharma, the places of poverty, various inferior destinies, and the realm of desire, form, or formlessness will be terminated permanently.”

The Buddha said, “It is as you say, Well-Appearing One. Great bodhisattva is Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One.

“Well-Appearing One, if great bodhisattvas do not aspire to the unsurpassed, perfect, and universal bodhi, no Buddha in the past, future, and present will realize and attain the unsurpassed, perfect, and universal bodhi; no self-enlightened one and arhat will appear in the world; no nonreturner, once-returner, and stream-enterer will appear in the world. If great bodhisattvas do not aspire to the unsurpassed, perfect, and universal bodhi, the hells, the realm of animals or ghosts, the realm where there is no Buddha dharma, the places in poverty, the inferior destinies, and the realm of desire, form, or formlessness will not be terminated permanently.”

(The Buddha agreed with Well-Appearing One that great bodhisattvas are invaluable because they are willing to do difficult things to help sentient beings and improve the world.)

“Therefore, Well-Appearing One, as you say, great bodhisattva is Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Why? If Thus-Comer is established out of realness, then self-enlightened one is also established out of realness. If self-enlightened one is established out of realness, voice-hearer is also established out of realness. If voice-hearer is established out of realness, all holy ones are also established out of realness. If all holy ones are established out of realness, matter is also established out of realness. If matter is established out of realness, feeling, thinking, action, and consciousness are also established out of realness. If feeling, thinking, action, and consciousness are established out of realness, the eye sphere is also established out of realness. If the eye sphere is established out of realness, the ear, nose, tongue, body, and conscious spheres are also established out of realness. If the ear, nose, tongue, body, and conscious spheres are established out of realness, the sight sphere is also established out of realness. If the sight sphere is established out of realness, the sound, smell, taste, touch, and mental-image spheres are also established out of realness. If the sound, smell, taste, touch, and mental-image spheres are established out of realness, the eye realm is also established out of realness. If the eye realm is established out of realness, the ear, nose, tongue,

body, and conscious realms are also established out of realness. If the ear, nose, tongue, body, and conscious realms are established out of realness, the sight realm is also established out of realness. If the sight realm is established out of realness, the sound, smell, taste, touch, and mental-image realms are also established out of realness. If the sound, smell, taste, touch, and mental-image realms are established out of realness, the eye consciousness realm is also established out of realness. If the eye consciousness realm is established out of realness, the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also established out of realness. If the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are established out of realness, the eye contact is also established out of realness. If the eye contact is established out of realness, the ear, nose, tongue, body, and conscious contacts are also established out of realness. If the ear, nose, tongue, body, and conscious contacts are established out of realness, the feelings produced by eye contact are also established out of realness. If the feelings produced by eye contact are established out of realness, the feelings produced by ear, nose, tongue, body, and conscious contacts are also established out of realness. If the feelings produced by ear, nose, tongue, body, and conscious contacts are established out of realness, the earth realm is also established out of realness.”

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Chapter 62

Teaching the Truth

Section 2

(In the First Assembly)

“If the earth realm is established out of realness, the water, fire, wind, space, and consciousness realms are also established out of realness. If the water, fire, wind, space, and consciousness realms are established out of realness, ignorance is also established out of realness. If ignorance is established out of realness, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are also established out of realness. If action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are established out of realness, giving paramita is also established out of realness. If giving paramita is established out of realness, pure precept, forbearance, diligence, meditation, and prajna paramitas are also established out of realness. If pure precept, forbearance, diligence, meditation, and prajna paramitas are established out of realness, internal emptiness is also established out of realness. If internal emptiness is established out of realness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 established out of realness. If external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are established out of realness, the four bases of mindfulness are also established out of realness. If the four bases of mindfulness are established out of realness, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and

noble eightfold path are also established out of realness. If the four correct endeavors, four bases of power, and so forth, and noble eightfold path are established out of realness, the noble truth of suffering is also established out of realness. If the noble truth of suffering is established out of realness, the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are also established out of realness. If the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are established out of realness, the four meditations are also established out of realness. If the four meditations are established out of realness, the four immeasurable minds and four formless concentrations are also established out of realness. If the four immeasurable minds and four formless concentrations are established out of realness, the eight liberations are also established out of realness. If the eight liberations are established out of realness, the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are also established out of realness. If the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are established out of realness, all samadhi gates are also established out of realness. If all samadhi gates are established out of realness, all dharani gates are also established out of realness. If all dharani gates are established out of realness, the liberation gate of emptiness is also established out of realness. If the liberation gate of emptiness is established out of realness, the liberation gates of formlessness and nonaspiration are also established out of realness. If the liberation gates of formlessness and nonaspiration are established out of realness, the five eyes are also established out of realness. If the five eyes are established out of realness, the six supernatural powers are also established out of realness. If the six supernatural powers are established out of realness, the Buddha's ten abilities are also established out of realness. If the Buddha's ten abilities are established out of realness, 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 established out of realness. If the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are established out of realness, staying in correct mindfulness is also established out of realness. If staying in correct mindfulness is established out of realness, dwelling in equanimity at all times is also established out of realness. If dwelling in equanimity at all times is established out of realness, the perfect knowledge of everything is also established out of realness. If the perfect knowledge of

everything is established out of realness, the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are also established out of realness. If the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are established out of realness, all great bodhisattva actions are also established out of realness. If all great bodhisattva actions are established out of realness, the unsurpassed, perfect, and universal bodhi of the Buddhas is also established out of realness. If the unsurpassed, perfect, and universal bodhi of the Buddhas is established out of realness, the conditioned realm is also established out of realness. If the conditioned realm is established out of realness, the unconditioned realm is also established out of realness. If the unconditioned realm is established out of realness, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally enlightened Ones are also established out of realness. If all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are established out of realness, all great bodhisattvas are also established out of realness. If all great bodhisattvas are established out of realness, all sentient beings are also established out of realness. If all sentient beings are established out of realness, all dharmas are also established out of realness.

(As the Buddha said that all dharmas are established out of realness, he implied that all dharmas share the same nature; namely, the natures of all dharmas are equivalent.)

“Therefore, Well-Appearing One, the realness of all dharmas, the realness of all sentient beings, the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and the realness of all great bodhisattvas are the same realness. Because they are the same realness, they are named realness. If great bodhisattvas have cultivated and learned realness, fulfilled it perfectly, and attained the unsurpassed, perfect, and universal bodhi, they are named Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Therefore, Well-Appearing One, you must know that great bodhisattva is Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One because realness is the definitive criterion for measuring all dharmas and all sentient beings.

(The Buddha defined the meaning of realness and the meaning of Thus-Comer: Because all dharmas have the same realness, realness is named realness. When fulfilling the cultivation of realness, great bodhisattvas are named Thus-Comer.)

“Therefore, Well-Appearing One, all great bodhisattvas should learn the profound prajna paramita of realness. If great bodhisattvas learn the profound prajna paramita of realness, they will be able to learn the realness of all dharmas. If they learn the realness of all dharmas, they will be able to fulfill the realness of all dharmas. If they fulfill the realness of all dharmas, they will dwell at ease in the realness of all dharmas. If they dwell at ease in the realness of all dharmas, they will be able to know well the superior and inferior inherent natures of all sentient beings. If they know well the superior and inferior inherent natures of all sentient beings, they will be able to fully know the different beliefs and understandings of all sentient beings. If they fully know the different beliefs and understandings of sentient beings, they will be able to know their karmic effects. If they know well the karmic effects of all sentient beings, they will be well equipped with aspiration and perfect knowledge. If they are well equipped with aspiration and perfect knowledge, they will be able to purify and cultivate the exquisite knowledge in the past, future, and present. If they purify and cultivate the exquisite knowledge in the past, future, and present, they will practice great bodhisattva actions correctly. If they practice great bodhisattva actions correctly, they will be able to assist sentient beings to mature. If they assist sentient beings to mature, they will be able to dignify and purify Buddha lands. If they dignify and purify Buddha lands, they will be able to realize and attain the perfect knowledge of all perfect knowledge. If they realize and attain the perfect knowledge of all perfect knowledge, they will be able to turn the wonderful dharma wheel. If they turn the wonderful dharma wheel, they will be able to establish sentient beings firmly on the paths of the three vehicles. If they can establish sentient beings firmly on the paths of the three vehicles, they will be able to lead sentient beings to enter the nirvana without remainder.”

(The Buddha taught the process of attaining perfect knowledge beginning with learning realness; by fulfilling realness, the great bodhisattvas can do many services to assist sentient beings to mature and turn dharma wheel.)

“Well-Appearing One, after seeing all these merits and virtues beneficial for themselves and for others, great bodhisattvas should aspire to the unsurpassed, perfect, and universal bodhi and cultivate prajna paramita diligently, bravely, and firmly without regression.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas can aspire to the unsurpassed, perfect, and universal bodhi and cultivate the

profound prajna paramita as the Buddha teaches, all heavenly beings, human beings, asuras, and so forth of the world should pay homage and make offerings respectively to them.”

The Buddha said, “Well-Appearing One, it is as you say. If great bodhisattvas can aspire to the unsurpassed, perfect, and universal bodhi and cultivate the profound prajna paramita as the Buddha teaches, all heavenly beings, human beings, asuras, and so forth of the world should pay homage and make offerings respectively to them.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when beginning to initiate aspiration to the unsurpassed, perfect, and universal enlightenment in order to universally deliver sentient beings, how many blessings will the great bodhisattva gain?”

The Buddha replied, “Well-Appearing One, when beginning to aspire to the unsurpassed, perfect, and universal enlightenment in order to universally deliver sentient beings, the great bodhisattvas will gain immeasurable and boundless blessings; the blessings thus gained will be more than one can calculate or describe with similes.

“Well-Appearing One, if all sentient beings filling a small thousand-world have vowed to pursue the stage of voice-hearer or the stage of self-enlightened one, then what do you think? Are the blessings thus gained many?

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be immeasurable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the small thousand-world who have pursued the stage of voice-hearer or the stage of self-enlightened one will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath. Why? Well-Appearing One, voice-hearers and self-enlightened ones appear in the world because of great

bodhisattvas, while great bodhisattvas appear in the world not because of voice-hearers and the self-enlightened ones.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling a small thousand-world who are pursuing the stage of voice-hearer or the stage of self-enlightened one aside at this moment. If all sentient beings filling a medium thousand-world have vowed to pursue the stage of voice-hearer or the stage of self-enlightened one, what do you think about this? Do these sentient beings gain many blessings?”

Well-Appearing One replied, “The blessings gained by them will be many, World-Honored One. The blessing gained by them will be many, Well-Gone One. The blessings thus gained will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the medium thousand-world who have pursued the stage of voice-hearer or the stage of self-enlightened one will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling a medium thousand-world who are pursuing the stage of voice-hearer or the stage of self-enlightened one aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to pursue the stage of voice-hearer or the stage of self-enlightened one, what do you think about this? Are the blessings thus gained many?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings thus gained will be innumerable and boundless.”

The Buddha replied: “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have pursued the stage of voice-hearer or the

stage of self-enlightened one will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have pursued the stage of voice-hearer or the stage of self-enlightened one aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of pure contemplation, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings thus gained will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of pure contemplation will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of pure contemplation aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of embryonic Buddha nature, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of embryonic Buddha nature will be

much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of embryonic Buddha nature aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of eight-forbearance, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of eight-forbearance will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of eight-forbearance aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of insight, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “But Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of insight will be much

fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of insight aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of slight vexation, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of slight vexation will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of slight vexation aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of eliminating all desires, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of eliminating all desires will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of eliminating all desires aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of arhat, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of arhat will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, let us put the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of arhat aside at this moment. If all sentient beings filling a large threefold thousand-world have vowed to dwell in the stage of self-enlightenment bodhi, what do you think about this? Do they gain many blessings?”

Well-Appearing One replied, “The blessings will be many, World-Honored One. The blessings will be many, Well-Gone One. The blessings gained by them will be innumerable and boundless.”

The Buddha said, “Well-Appearing One, in comparison with the blessings gained by one great bodhisattva who has begun to pursue the unsurpassed, perfect, and universal enlightenment in order to deliver all sentient beings, the blessings gained by the sentient beings filling the large threefold thousand-world who have dwelled in the stage of self-enlightenment bodhi will be much fewer by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.”

(The Buddha taught why and how the merits and blessings gained by the great bodhisattva who have aspired to the unsurpassed bodhi to deliver all sentient beings are more than and superior to

those who have only dwelled in voice-hearer or self-enlightened one vehicle. The state of great bodhisattva is viewed as unsurpassed because it embraces boundless kindness and compassion for all sentient beings.)

“Well-Appearing One, suppose that the sentient beings filling the entire large threefold thousand-world have just begun to aspire to the unsurpassed, perfect, and universal in order to deliver various sentient beings. On the other hand, one great bodhisattva has entered onto the bodhisattva path of nonarising. In comparison, the blessings gained by the former ones will be much fewer than the latter one by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, suppose that the sentient beings filling the entire large threefold thousand-world have entered onto the bodhisattva path of nonarising. On the other hand, one great bodhisattva has practiced the path toward the bodhi. In comparison, the blessings gained by the former ones will be much fewer than the latter one by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.

“Well-Appearing One, suppose that the sentient beings filling the entire large threefold thousand-world have all practiced the path toward the bodhi. In comparison, the blessings gained by these sentient beings are much fewer than the blessings gained by the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand koti nayutath.”

(The Buddha compared different stages of bodhisattva development. He had also compared the stage of bodhisattva with the stage of Thus-Comer.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what should novice great bodhisattvas reflect on when beginning to aspire to the unsurpassed, perfect and universal bodhi?”

The Buddha replied, “Well-Appearing One, the novice great bodhisattvas should always reflect on the perfect knowledge of all phenomena when beginning to aspire to the unsurpassed, perfect, and universal bodhi.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is the nature of the perfect knowledge of all phenomena? What is the condition of the perfect knowledge of all phenomena? How will it be fostered? What is its mental image? What is its form?”

(As Well-Appearing One asked what the novice bodhisattvas should reflect on, the Buddha replied that they should reflect on the perfect knowledge of all phenomena. Well-Appearing one further asked about the characteristics of the perfect knowledge of all phenomena.)

The Buddha replied, “Well-Appearing One, the nature of the perfect knowledge of all phenomena is no nature. This perfect knowledge has no phenomena and causes, awareness and alertness, and arising and appearance. You asked what dharma does the perfect knowledge of all phenomena perceive? What will it increase and foster? What mental image does it have? What form does it have?” Well-Appearing One, the perfect knowledge of all phenomena does not perceive. It will foster and increase correct mindfulness. Tranquility is its mental image. Formlessness is its form.”

(The Buddha replied that the perfect knowledge of all phenomena does not perceive. It may foster and increase correct mindfulness. It is tranquil. It is formless. It is without nature.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, is only the nature of the perfect knowledge of all phenomena without nature? Are the natures of matter, feeling, thinking, action, and consciousness; the natures of the eye, ear, nose, tongue, body, and conscious spheres; the natures of the sight, sound, smell, taste, touch, and mental-image spheres; the natures of the eye, ear, nose, tongue, body, and conscious realms; the natures of the sight, sound, smell, taste, touch, and mental-image realms; the natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the natures of the eye, ear, nose, tongue, body, and conscious contacts; the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the natures of the earth, water, fire, wind, space, and consciousness

realms; the natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the natures of internal dharmas and external dharmas; the natures of the four meditations, four immeasurable minds, and four formless concentrations; the natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the natures of the liberation gates of emptiness, formlessness, and nonaspiration; the natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the natures of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the natures of all samadhi gates and all dharani gates; the natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the natures of staying in correct mindfulness and dwelling in equanimity at all times; the natures of the perfect knowledge of everything and perfect knowledge of the forms of the paths; the natures of the first, second, third, fourth, and fifth eyes; the natures of the first, second, third, fourth, fifth, and sixth supernatural powers; and the natures of the conditioned realm and unconditioned realm also without nature?"

The Buddha replied, "Well-Appearing One, not only the nature of the perfect knowledge of all phenomena is without nature, but also the natures of matter, feeling, thinking, action, and consciousness; the natures of the eye, ear, nose, tongue, body, and conscious spheres; the natures of the sight, sound, smell, taste, touch, and mental-image spheres; the natures of the eye, ear, nose, tongue, body, and conscious realms; the natures of the sight, sound, smell, taste, touch, and mental-image realms; the natures of the eye consciousness, ear consciousness, nose

consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the natures of the eye, ear, nose, tongue, body, and conscious contacts; the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the natures of the earth, water, fire, wind, space, and consciousness realms; the natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the natures of internal dharmas and external dharmas; the natures of the four meditations, four immeasurable minds, and four formless concentrations; the natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the natures of the liberation gates of emptiness, formlessness, and nonaspiration; the natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the natures of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the natures of all samadhi gates and all dharani gates; the natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the natures of staying in correct mindfulness and dwelling in equanimity at all times; the natures of the perfect knowledge of everything and perfect knowledge of the forms of the paths; the natures of the first, second, third, fourth, and fifth eyes; the natures of the first, second, third, fourth, fifth, and sixth supernatural powers; and the natures of the conditioned realm and unconditioned realm are without nature."

(The Buddha replied to Well-Appearing One that not only the nature of the perfect knowledge of all phenomena, but also the natures of various dharmas are without nature. Well-Appearing One continued to ask why.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why are the natures of the perfect knowledge of all phenomena without nature? Why are the natures of matter, feeling, thinking, action, and consciousness without nature? Why are the natures of the eye, ear, nose, tongue, body, and conscious spheres without nature? Why are the natures of the sight, sound, smell, taste, touch, and mental-image spheres without nature? Why are the natures of the eye, ear, nose, tongue, body, and conscious realms without nature? Why are the natures of the sight, sound, smell, taste, touch, and mental-image realms without nature? Why are the natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms without nature? Why are the natures of the eye, ear, nose, tongue, body, and conscious contacts without nature? Why are the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts without nature? Why are the natures of the earth, water, fire, wind, space, and consciousness realms without nature? Why are the natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset without nature? Why are the natures of internal dharmas and external dharmas without natures? Why are the natures of the four meditations, four immeasurable minds, and four formless concentrations without nature? Why are the natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without nature? Why are the natures of the liberation gates of emptiness, formlessness, and nonaspiration without nature? Why are the natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without nature? Why are the natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without nature? Why are the natures of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature without nature? Why are the natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without nature?

Why are the natures of all samadhi gates and all dharani gates without nature? Why are the natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power without nature? Why are the natures of staying in correct mindfulness and dwelling in equanimity at all times without nature? Why are the natures of the perfect knowledge of everything and perfect knowledge of the forms of the paths without nature? Why are the natures of the first, second, third, fourth, and fifth eyes without nature? Why are the natures of the first, second, third, fourth, fifth, and sixth supernatural powers without nature? Why are the natures of the conditioned realm and unconditioned realm without nature?"

The Buddha replied, "Well-Appearing One, the perfect knowledge of all phenomena has no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. Matter, feeling, thinking, action, and consciousness have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The eye, ear, nose, tongue, body, and conscious spheres have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The sight, sound, smell, taste, touch, and mental-image spheres have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The eye, ear, nose, tongue, body, and conscious realms have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The sound, smell, taste, touch, and mental-image realms have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The eye, ear, nose, tongue, body, and conscious contacts have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The feelings produced eye, ear, nose, tongue, body, and conscious contacts have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The earth, water, fire, wind, space, and consciousness realms have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The internal dharmas and external dharmas have no self-nature. As the dharma has no self-nature, the nature

of the dharma is without nature. The four meditations, four immeasurable minds, and four formless concentrations have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The liberation gates of emptiness, formlessness, and nonaspiration have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. 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 have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. All samadhi gates and all dharani gates have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. 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 have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. Staying in correct mindfulness and dwelling in equanimity at all times have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The perfect knowledge of everything and the perfect knowledge of the forms of the paths have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The first, second, third, fourth, and fifth eyes have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The first, second, third, fourth, fifth, and sixth

supernatural powers have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature. The conditioned realm and unconditioned realm have no self-nature. As the dharma has no self-nature, the nature of the dharma is without nature.”

(The Buddha replied that various dharmas have no self-nature. As the dharmas have no self-nature, the natures of the dharmas are without nature.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why does the perfect knowledge of all phenomena have no self-nature?”

(In this and the following paragraphs, Well-Appearing One further asked why various dharmas have no self-nature. The Buddha replied that because various dharmas have no self-nature of combination, the natures of the dharmas are without self-nature.)

The Buddha replied, “Well-Appearing One, the perfect knowledge of all phenomena has no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do matter, feeling, thinking, action, and consciousness have no self-nature?”

“Well-Appearing One, it is because matter, feeling, thinking, action, and consciousness have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-H One, why do the eye, ear, nose, tongue, body, and conscious spheres have no self-nature?”

“Well-Appearing One, it is because the eye, ear, nose, tongue, body, and conscious spheres have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-honored One, why do the sight, sound, smell, taste, touch, and mental-image spheres have no self-nature?”

“Well-Appearing One, it is because the sight, sound, smell, taste, touch, and mental-image spheres have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the eye, ear, nose, tongue, body, and conscious realms have no self-nature?”

“Well-Appearing One, it is because the eye, ear, nose, tongue, body, and conscious realms have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the sight, sound, smell, taste, touch, and mental-image realms have no self-nature?”

“Well-Appearing One, it is because the sight, sound, smell, taste, touch, and mental-image realms have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no self-nature?”

“Well-Appearing One, it is because the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the eye, ear, nose, tongue, body, and conscious contacts have no self-nature?”

“Well-Appearing One, it is because the eye, ear, nose, tongue, body, and conscious contacts have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-honored One, why do the feelings produced by eye, ear, nose, tongue, body, and conscious contacts have no self-nature?”

“Well-Appearing One, it is because the feelings produced by eye, ear, nose, tongue, body, and conscious contacts have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the earth, water, fire, wind, space, and consciousness realms have no self-nature?”

“Well-Appearing One, it is because the earth, water, fire, wind, space, and consciousness realms have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset have no self-nature?”

“Well-Appearing One, it is because ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do internal dharmas and external dharmas have no self-nature?”

“Well-Appearing One, it is because the internal dharmas and external dharmas have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-honored One, why do the four meditations, four immeasurable minds, and four formless concentrations have no self-nature?”

“Well-Appearing One, it is because the four meditations, four immeasurable minds, and four formless concentrations have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path have no self-nature?”

“Well-Appearing One, it is because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the liberation gates of emptiness, formlessness, and nonaspiration have no self-nature?”

“Well-Appearing One, it is because the liberation gates of emptiness, formlessness, and nonaspiration have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations have no self-nature?”

“Well-Appearing One, it is because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do giving, pure precept, forbearance, diligence, meditation, and prajna paramitas have no self-nature?”

“Well-Appearing One, it is because giving, pure precept, forbearance, diligence, meditation, and prajna paramitas have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do 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 have no self-nature?”

“Well-Appearing One, it is because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no self-nature?”

“Well-Appearing One, it is because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do all samadhi gates and all dharani gates have no self-nature?”

“Well-Appearing One, it is because all samadhi gates and all dharani gates have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power have no self-nature?”

“Well-Appearing One, it is because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do great loving-kindness, great compassion, great joy, great equanimity have no self-nature?”

“Well-Appearing One, it is because great loving-kindness, great compassion, great joy, and great equanimity have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do staying in correct mindfulness and dwelling in equanimity at all times have no self-nature?”

“Well-Appearing One, it is because staying in correct mindfulness and dwelling in equanimity at all times have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the perfect knowledge of everything and the perfect knowledge of the forms of the paths have no self-nature?”

“Well-Appearing One, it is because the perfect knowledge of everything and perfect knowledge of the forms of the paths have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the first, second, third, fourth, and fifth eyes have no self-nature?”

“Well-Appearing One, it is because the first, second, third, fourth, and the fifth eyes have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the first, second, third, fourth, fifth, and sixth supernatural powers have no self-nature?”

“Well-Appearing One, it is because the first, second, third, fourth, fifth, and sixth supernatural powers have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“World-Honored One, why do the conditioned realm and unconditioned realm have no self-nature?”

“Well-Appearing One, it is because the conditioned realm and unconditioned realm have no self-nature of combination. As the dharma has no self-nature of combination, the nature of the dharma is without nature.”

“Well-Appearing One, because of these causes and conditions, the great bodhisattvas must know that all dharmas have adopted nonnature as self-nature.”

(The Buddha concluded that the great bodhisattvas should know that all dharmas have adopted nonnature as self-nature.)

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Chapter 62

Teaching the Truth

Section 3

(In the First Assembly)

“Furthermore, Well-Appearing One, the self-nature of all dharmas is emptiness. The self-nature of all dharmas is formlessness. The self-nature of all dharmas is nonaspiration. Well-Appearing One, because of this cause and condition, great bodhisattvas should know that all dharmas have adopted nonnature as their self-nature.

“Furthermore, Well-Appearing One, the self-nature of all dharmas is realness. The self-nature of all dharmas is dharma realm. The self-nature of all dharmas is dharma nature. The self-nature of all dharmas is the nature of nonillusion. The self-nature of all dharmas is the nature of changelessness. The self-nature of all dharmas is the nature of equality. The self-nature of all dharmas is the nature of nonarising. The self-nature of all dharmas is dharma concentration. The self-nature of all dharmas is dharma dwelling. The self-nature of all dharmas is reality. The self-nature of all dharmas is the realm of empty space. The self-nature of all dharmas is the realm of the inconceivable. Well-Appearing One, because of this cause and condition, great bodhisattvas should know that all dharmas have adopted nonnature as self-nature.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the self-nature of all dharmas is nonnature, what skillful expediency should novice great bodhisattvas achieve when they begin to aspire to the bodhi, so that they can practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should novice great bodhisattvas achieve so that they can dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality,

emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; assist the sentient beings to mature; and dignify and purify the Buddha lands? What skillful expediency should they achieve so that they can dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can 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, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve so that they can dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the first, second, third, and fourth meditations, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the immeasurable minds of loving-kindness, compassion, joy, and equanimity, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, assist sentient beings to mature. and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice all samadhi gates and all dharani gates, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the liberation gates of emptiness, formlessness and nonaspiration, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the five eyes, assist the sentient beings mature, and dignify and purify Buddha lands? What skillful

expediency should they achieve, so that they can practice the six supernatural powers, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice great loving-kindness, great compassion, great joy, and great equanimity, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice staying in correct mindfulness and dwelling in equanimity at all times, assist sentient beings to mature, and dignify and purify Buddha lands? What skillful expediency should they achieve, so that they can practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, assist sentient beings to mature, and dignify and purify Buddha lands?"

The Buddha replied, "Well-Appearing One, the skillful expediency these novice bodhisattvas should achieve is that, although they have cultivated, learned, and realized that the self-natures of all dharmas are nonnature, they maintain working hard to assist sentient beings to mature and dignify and purify Buddha lands. Although they have worked hard to assist sentient beings to mature and dignify and purify Buddha lands, they maintain cultivating and learning diligently and incessantly to realize that the self-natures of all sentient beings and various Buddha lands are nonnature."

(The Buddha taught how novice bodhisattvas should practice and achieve skillful expediency.)

"Well-Appearing One, when the great bodhisattvas practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and

learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they 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 and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the first, second, third, and fourth meditation and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the immeasurable minds of loving-kindness, compassion, joy, and equanimity and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice all samadhi gates and all dharani gates and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the liberation gates of emptiness, formlessness, and nonaspiration and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the five eyes and six supernatural powers and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice great loving-kindness, great compassion, great joy, and great equanimity and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they practice staying in correct mindfulness and dwelling in equanimity at all times and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature. When they

practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and learn the bodhi path, they should realize that the self-nature of the bodhi path is nonnature.

“Well-Appearing One, the great bodhisattvas thus should cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and learn the bodhi path in this way. They should 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 and learn the bodhi path in this way. They should 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 and learn the bodhi path in this way. 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 and learn the bodhi path in this way. They should dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and learn the bodhi path in this way. They should cultivate the first, second, third, and fourth meditation and learn the bodhi path in this way. They should cultivate the immeasurable minds of loving-kindness, compassion, joy, and equanimity and learn the bodhi path in this way. They should cultivate the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking, and learn the bodhi path in this way. They should cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and learn the bodhi path in this way. They should cultivate all samadhi gates and all dharani gates and learn the bodhi path in this way. They should cultivate the liberation gates of emptiness, formlessness, and nonaspiration and learn the bodhi path in this way. They should cultivate the five eyes and six supernatural powers and learn the bodhi path in this way. They should cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of

Buddha's wisdom and power and learn the bodhi path in this way. They should cultivate great loving-kindness, great compassion, great joy, and great equanimity and learn the bodhi path in this way. They should cultivate staying in correct mindfulness and dwelling in equanimity at all times and learn the bodhi path in this way. They should cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and learn the bodhi path in this way. But they will not fulfill the bodhi path unless they have attained the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. As they have fulfilled the bodhi path, they will also fulfill all paramitas. Because of fulfilling the paramitas, they will realize and attain the perfect knowledge of all phenomena of the Thus-Come, they then become correspondent with the exquisite wisdom instantaneously. At that time, all their subtle and thin dispositions of vexations will never arise, and they will fulfill the termination without remainder. They are thus named Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One. With the pure and unhindered Buddha eye, they will not contemplate all dharmas in the worlds of the ten directions in the three phases of time as nonexistent, let alone as existent."

(The Buddha described the steps that great bodhisattvas follow as they progress and fulfill various superior dharmas upon realizing the nonnature of all dharmas, ultimately attaining the unsurpassed bodhi and becoming a Thus-Come.)

"Therefore, Well-Appearing One, all great bodhisattvas should practice prajna paramita and contemplate the self-natures of all dharmas as nonnature.

"Well-Appearing One, this is named the superior skillful expediency of great bodhisattva, meaning that one should not contemplate all dharmas as nonexistent, let alone as existent.

"Well-Appearing One, when practicing giving paramita, great bodhisattvas should not contemplate the givers, receivers, the things given, and the bodhi mind as nonexistent, let alone as existent. When practicing pure-precept paramita, great bodhisattvas should not contemplate

the place where pure precept is protected, ones who observe pure precept, and the mind of protecting pure precept as nonexistent, let alone as existent. When practicing forbearance paramita, great bodhisattvas should not contemplate the place where forbearance is practiced, ones who practice forbearance, and the mind of practicing forbearance as nonexistent, let alone as existent. When practicing diligence paramita, great bodhisattvas should not contemplate the place where diligence is practiced, ones who practice diligence, and the mind of practicing diligence as nonexistent, let alone as existent. When practicing meditation paramita, great bodhisattvas should not contemplate the place where meditation is practiced, ones who practice meditation, and the mind of practicing meditation as nonexistent, let alone as existent. When practicing prajna paramita, great bodhisattvas should not contemplate the place where prajna is practiced, ones who practice prajna, and the mind of practicing prajna as nonexistent, let alone as existent.

“Well-Appearing One, when dwelling 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, great bodhisattvas should not contemplate the ones who dwell peacefully in realness and so forth, the causes of dwelling, and the place in which they cultivate dwelling as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, great bodhisattvas should not contemplate the ones who practice the four bases of mindfulness and so forth, the cause of the practice, and the place where practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when dwelling peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, great bodhisattvas should not contemplate the ones who dwell peacefully in the four noble truths, the cause of the dwelling, and the place where they cultivate dwelling as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the four meditations, four immeasurable minds, and the four formless concentrations, great bodhisattvas should not contemplate the ones who practice the four meditations and so forth, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, great bodhisattvas should not contemplate the ones who practice the eight liberations and so forth, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing all samadhi gates and all dharani gates, great bodhisattvas should not contemplate the ones who practice the samadhi gates and dharani gates, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the liberation gates of emptiness, formlessness, and nonaspiration, great bodhisattvas should not contemplate the ones who practice the three liberation gates, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the five eyes and six supernatural powers, great bodhisattvas should not contemplate the ones who practice the five eyes and so forth, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, great bodhisattvas should not contemplate the practitioners, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing staying in correct mindfulness and dwelling in equanimity at all times, great bodhisattvas should not contemplate the practitioners, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when practicing the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, great bodhisattvas should not contemplate the ones who practice the perfect knowledge, the cause of the practice, and the place where the practice happens as nonexistent, let alone as existent.

“Well-Appearing One, when realizing and attaining the perfect knowledge of all perfect knowledge, great bodhisattvas should not contemplate the ones who can realize and attain the perfect knowledge freely as they wish, the cause of such realization and attainment, and the place where the realization and attainment happen as nonexistent, let alone as existent.

“Why? Well-Appearing One, the great bodhisattvas should always think, ‘The nature of all dharmas is nonnature. The nonnature is an inherent original nature, not made by Buddha, self-enlightened one, voice-hearer, or anyone else. All dharmas have no maker; they are not made.’”

(The Buddha instructed that when practicing various superior correct dharmas, the great bodhisattva should not contemplate the things relevant as existent or nonexistent. Why? It is because all dharmas have no nature and they are not made; this is their inherent nature.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, aren’t all dharmas without natures?”

The Buddha replied, “As you say, Well-Appearing One, all dharmas are without natures.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if all dharmas are without natures, how can one without nature realizes other dharmas without natures as existent or nonexistent? Why? World-Honored One, nonexistent dharma must not be able to know another nonexistent dharma; existent dharma must not be able to know another existent dharma; nonexistent dharma must not be able to know existent dharma; and existent dharma must not be able to know nonexistent dharma. World-Honored One, given this truth, how can great bodhisattvas manifest various dharmas as existent or nonexistent when they cultivate prajna paramita?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas cultivate prajna paramita and manifest all dharmas as existent or nonexistent in terms of the worldly meaning instead of the ultimate meaning. “

“World-Honored one, is worldly meaning different from ultimate meaning?”

“No, Well-Appearing One, there is no ultimate meaning apart from the world. Why? Well-Appearing One, the realness of the worldly meaning is ultimate meaning. Many sentient beings are attached to upside-down thinking and fail to see realness. So great bodhisattvas must manifest various dharmas as existent or nonexistent in terms of worldly meaning because they are compassionate and try to assist sentient beings. Furthermore, Well-Appearing One, sentient beings believe that aggregates and so forth are real, and do not know that they are nonexistent. Great bodhisattvas thus explain for sentient beings that the so-called existent dharmas in aggregates and so forth are not real. Well-Appearing One, this is how great bodhisattvas should practice the profound prajna paramita.”

(Great bodhisattvas taught how great bodhisattvas teach sentient beings expediently the truth of all dharmas.)

Chapter 63

Skillful and Expedient Actions

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the Thus-Come often talks about the bodhisattva actions. What are the bodhisattva actions?”

The Buddha replied, “Well-Appearing One, the bodhisattva actions are so called because they are the actions for the sake of the unsurpassed, perfect, and universal bodhi.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas practice the bodhisattva actions?”

The Buddha replied, “Well-Appearing One, great bodhisattvas should practice bodhisattva actions in the emptiness of matter, feeling, thinking, action, and consciousness. They should practice bodhisattva actions in the emptiness of the eye, ear, nose, tongue, body, and conscious spheres. They should practice bodhisattva actions in the emptiness of the sight, sound, smell, taste, touch, and mental-image spheres. They should practice bodhisattva actions in the emptiness of the eye, ear, nose, tongue, body, and conscious realms. They should practice bodhisattva actions in the emptiness of the sight, sound, smell, taste, touch, and mental-image realms. They should practice bodhisattva actions in the emptiness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They should practice bodhisattva actions in the emptiness of the eye, ear, nose, tongue, body, and conscious contacts. They should practice bodhisattva actions in the emptiness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They should practice bodhisattva actions in the emptiness of the earth, water, fire, wind, space, and consciousness realms. They should practice bodhisattva actions in the emptiness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. They should practice bodhisattva actions in the emptiness of internal and external dharmas. They should practice bodhisattva actions in the emptiness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should practice bodhisattva actions in the emptiness of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They should practice bodhisattva actions in the emptiness of the first, second, third, and fourth meditations. They should practice bodhisattva actions in the emptiness of the immeasurable minds of loving-kindness, compassion, joy, and equanimity. They should practice bodhisattva actions in the emptiness of the concentrations of boundless emptiness, boundless

consciousness, nothingness, and nonthinking and not nonthinking. They should practice bodhisattva actions in the emptiness of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They should practice bodhisattva actions in the emptiness of combination and noncombination. They should practice bodhisattva actions in the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration. They should practice bodhisattva actions in the emptiness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They should practice bodhisattva actions in the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They should practice bodhisattva actions in the emptiness of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. They should practice bodhisattva actions in the emptiness of great loving-kindness, great compassion, great joy, and great equanimity. They should practice bodhisattva actions in the emptiness of the five eyes and six supernatural powers. They should practice bodhisattva actions in the emptiness of all samadhi gates and all dharani gates. They should practice bodhisattva actions in the emptiness of dignifying and purifying Buddha lands and assisting sentient beings to mature. They should practice bodhisattva actions in the emptiness of initiating and activating dharani of debate talent and dharani of words. They should practice bodhisattva actions in the emptiness of dharani of insightfully understanding words and nonwords. They should practice bodhisattva actions in the emptiness of conditioned realm and unconditioned realm. When great bodhisattvas practice the bodhisattva actions, they should do as the unsurpassed, perfect, and universal bodhi of the Buddha does; that is, they should stay away from the dualistic forms of the dharma's."

(The Buddha explained for Well-Appearing One what great bodhisattva actions are and how great bodhisattvas practice bodhisattva actions.)

"Well-Appearing One, if great bodhisattvas practice prajna paramita in this way, they are named practicing bodhisattva actions based on the unsurpassed, perfect and universal bodhi."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, the Thus-Comer have often talked about the Buddha. What is the meaning of the Buddha? Who will be named the Buddha?"

The Buddha replied, "Well-Appearing One, Buddha refers to one who is always awakened to reality. Furthermore, Well-Appearing One, intuitively awakening to the reality of dharmas is named the Buddha. Furthermore, Well-Appearing One, thoroughly understanding the meaning of reality is named the Buddha. Furthermore, Well-Appearing One, awakening to all dharmas intuitively is named the Buddha. Furthermore, Well-Appearing One, awakening naturally to particular characteristics, common characteristics, forms, and formlessness of all dharmas is named the Buddha. Furthermore, Well-Appearing One, the Buddha refers to one who is awakening to the forms of all dharmas over the three phases of time, the forms of unconditioned dharmas, and further applying this knowledge without hindrance. Furthermore, Well-Appearing One, enlightening all sentient beings to let them stay away from the suffering caused by upside-down negative karmas is named the Buddha. Furthermore, Well-Appearing One, awakening to the forms of all dharmas as formless is named the Buddha."

(The Buddha explained the meanings of the Buddha.)

At that time, the long-lived sage Well-Appearing One asked the Buddha: "World-Honored One, the Thus-Comer often talks about bodhi. What is the meaning of bodhi? What is named bodhi?"

The Buddha replied, "Well-Appearing One, realizing through inner experience the meaning of the emptiness of all dharmas is bodhi. Realizing the meaning of realness is bodhi. Realizing the meaning of reality is bodhi. Realizing the meaning of dharma nature is bodhi. Realizing the meaning of dharma realm is bodhi. Furthermore, Well-Appearing One, all provisionally established names and languages, attainment of real enlightenment, and all superior and unsurpassed things are named bodhi. Furthermore, Well-Appearing One, the bodhi is indestructible and unrecognizable. Furthermore, Well-Appearing One, the real nature of the dharmas, the nature of nonillusion, the nature of changelessness, and the not upside-down nature is named bodhi. Furthermore, Well-Appearing One, the provisionally established names are the bodhi, within which no real names are attainable. Furthermore, Well-Appearing One, the real, pure, and exquisite enlightenment of various Buddhas is named bodhi. Furthermore, Well-Appearing One, as the Buddhas are awake intuitively to all phenomena of various dharmas presently, what they are awake to is named bodhi."

(The Buddha explained for Well-Appearing One the meanings of bodhi.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when great bodhisattvas practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas 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 for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas 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 for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when 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 for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the four meditations, four immeasurable minds, and four formless concentrations for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the samadhi gates and dharani gates for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the liberation gates of emptiness, formlessness, and nonaspiration for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the five eyes and six supernatural powers for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice great loving-kindness, great compassion, great joy, and great equanimity for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice staying in correct mindfulness and dwelling in equanimity at all times for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

“World-Honored One, when great bodhisattvas practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena for the sake of the bodhi, what dharmas will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified?

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas 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 for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas 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 for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when 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 for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering for the

sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the four meditations, four immeasurable minds, and four formless concentrations for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the samadhi gates and dharani gates for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the liberation gates of emptiness, formlessness, and nonaspiration for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the five eyes and six supernatural powers for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice great loving-kindness, great compassion, great joy, and great equanimity for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice staying in correct mindfulness and dwelling in equanimity at all times for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.

“Well-Appearing One, when great bodhisattvas practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.”

(The Buddha responded to Well-Appearing One’s questions and taught that when great bodhisattvas practice various superior virtuous dharmas for the sake of the bodhi, no dharma will benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.)

“Why? Well-Appearing One, it is because when great bodhisattva practice the profound prajna paramita for the sake of the bodhi, they adopt nonperception as skillful means; namely, they do not perceive and differentiate among these dharmas, so these dharmas will not benefit or lose, increase or decrease, arise or extinguish, and be contaminated or purified.”

(But why? The Buddha explained that because the great bodhisattvas will adopt nonperception as skillful means when they practice the profound prajna paramita for the sake of the bodhi.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if this is the case, when great bodhisattvas practice the fathomless prajna paramita, how will they absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? How will they absorb internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature? How will they absorb realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable? How will they absorb the four bases of mindfulness, four correct endeavors, four

bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? How will they absorb the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? How will they absorb the four meditations, four immeasurable minds, and four formless concentrations? How will they absorb the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? How will they absorb the samadhi gates and dharani gates? How will they absorb the liberation gates of emptiness, formlessness, and nonaspiration? How will they absorb the five eyes and six supernatural powers? How will they absorb the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power? How will they absorb great loving-kindness, great compassion, great joy, and great equanimity? How will they absorb staying in correct mindfulness and dwelling in equanimity at all times? How will they absorb the perfect knowledge of everything, perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena? How will they progress beyond the stage of voice-hearer or self-enlightened one, approach the bodhisattva path of nonarising, practice the ten stages of bodhisattva, and finally attain the unsurpassed, perfect, and universal bodhi?"

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Chapter 63

Skillful and Expedient Actions

Section 2

(In the First Assembly)

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they should stay away from duality 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 four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the 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 samadhi gates and dharani 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, and eighteen distinctive features of Buddha’s wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of

the paths, and perfect knowledge of all phenomena based on duality. When great bodhisattvas practice the fathomless prajna paramita, they should stay away from duality to progress beyond the stage of voice-hearer or self-enlightened one, enter onto the bodhisattva path of nonarising, practice the ten stages of great bodhisattva correct actions, and realize and attain the unsurpassed, perfect, and universal bodhi.”

(Well-Appearing One asked how will great bodhisattvas absorb various superior dharmas when they practice the fathomless prajna paramita? The Buddha taught that they should stay away from duality to absorb various superior dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas practice the fathomless prajna paramita and stay away from duality 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 four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the 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 samadhi gates and dharani 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, and eighteen distinctive features of Buddha’s wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect

knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; if they also stay away from duality to progress beyond the stage of voice-hearer or self-enlightened one, enter onto the bodhisattva path of nonarising, cultivate the ten stages of the bodhisattva actions, and realize and attain the unsurpassed, perfect, and universal bodhi, how will great bodhisattvas make virtuous dharmas grow and increase incessantly since the arising of the initial bodhi mind until the arising of the last bodhi mind?”

The Buddha replied, “Well-Appearing One, if great bodhisattvas practice with duality, their various dharmas will not grow and increase. Why? Well-Appearing One, all ignorant sentient beings have relied on duality, so their virtuous dharmas do not grow and increase. On the hand, if great bodhisattvas do not rely on duality in their practice and cultivation, their virtuous dharmas will grow and increase continuously since the arising of the initial bodhi mind until the arising of the last bodhi mind.”

(The Buddha taught that if great bodhisattvas absorb various superior dharmas with duality, their virtuous roots will not grow and increase. If they do not rely on duality, their virtuous dharmas will grow and increase continuously until the arising of the last bodhi mind.)

“Therefore, Well-Appearing One, these great bodhisattvas’ virtuous roots are solid and invincible, no heavenly beings, human beings, and asuras can do harm to them and make them regress to the stage of voice-hearer or self-enlightened one. All evil dharmas of the world cannot subjugate the great bodhisattvas and prevent the increase and growth of their virtuous dharmas when they practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. All evil dharmas of the world cannot subjugate them and prevent the increase and growth of their virtuous dharmas when they dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, 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. All evil dharmas of the world cannot subjugate the great bodhisattvas and prevent the increase and growth of their virtuous dharmas when they 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. All evil dharmas of the world cannot subjugate the great bodhisattvas and prevent the increase and growth of their virtuous dharmas when they dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. All evil dharmas of the world cannot subjugate the great bodhisattvas and prevent the increase and growth of their virtuous dharmas when they practice the four meditations, four immeasurable minds, and four formless concentrations; the samadhi gates and dharani 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, and eighteen distinctive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Therefore, Well-Appearing One, the great bodhisattvas should practice the fathomless prajna paramita in this way.”

(The great bodhisattvas should practice prajna paramita without relying on duality so that no evil dharmas and evil powers can subjugate them and prevent the increase and growth of their virtuous dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, do the great bodhisattvas practice the fathomless prajna paramita for the sake of virtuous roots?”

The Buddha replied, “No, Well-Appearing One, the great bodhisattvas practice the fathomless prajna paramita not for the sake of virtuous roots or not virtuous roots. Why? Well-Appearing One, this is what the dharma of great bodhisattva should be. If the great bodhisattvas do not make offerings respectfully to various Buddhas, do not fulfill the superior virtuous roots,

and are not absorbed by many real virtuous friends, they will not be able to attain the perfect knowledge of all perfect knowledge.”

(The Buddha taught that great bodhisattvas should not practice prajna paramita for the sake of the virtuous roots or the not virtuous roots. If they would like to attain the perfect knowledge, they should make offerings respectfully to the Buddhas, fulfill superior dharmas, and stay close to real virtuous friends.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how do great bodhisattvas make offerings respectfully to various Buddhas, fulfill various superior virtuous roots, and be absorbed by many real virtuous friends so as to attain the perfect knowledge of all perfect knowledge?”

The Buddha replied, “Well-Appearing One, since the time of beginning to aspire to the bodhi, the great bodhisattvas should make offerings respectfully to innumerable Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and hear their teachings of the texts (sutra), short verses (geya), prophecy (vyakarana), long verses (gatha), self-statement (udana), origins (nidana), anecdotes (itivrttaka), past lives (jataka), broad lecturing (vaipulya), unusual ways (abdhuta-dharma), similes (avadana), and discourses (upadesa). After hearing the teachings, they will memorize them and show respect to the teachings with their actions and speeches. They will repeatedly review the teachings to acquire better understanding. After gaining understanding, they will contemplate and investigate them well. Based on such contemplation and investigation, they will achieve an insightful knowledge of the essential meanings, and this will result in a thorough understanding. Based on the thorough understanding they will attain dharani, which will further produce unhindered understanding and guide them to the realization of the perfect knowledge of all perfect knowledge. From this time on, they will hear and embrace the correct dharma and the meaning of the dharma better and will never forget or lose them wherever they are reborn. They will further plant innumerable virtuous roots in many Buddhas’ places. Because of being absorbed by various virtuous roots, they will never be reborn in inferior destinies or any other perilous and difficult places. Because of being absorbed by virtuous roots, they will always hold pure and joyful intentions. Owing to the pure and joyful intentions, they will be able to dignify and purify the Buddha lands they pursue and assist sentient beings to mature consistently. Because of being absorbed by the virtuous roots, they will

not stay far away from the real virtuous intellectuals: the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, the great bodhisattvas, the self-enlightened ones, the voice-hearers, and the rest of sentient beings who can admire the Buddha, the dharma, and the sangha. They will stay close to all these real, virtuous intellectuals and make offerings respectfully to them.

“Therefore, Well-Appearing One, if great bodhisattvas make offerings respectively to the Buddhas, fulfill the superior virtuous roots, and are absorbed by the real virtuous friends, they will realize and attain the perfect knowledge of all perfect knowledge quickly. Therefore, Well-Appearing One, if great bodhisattvas practice the profound prajna paramita and would like to attain the perfect knowledge of all perfect knowledge quickly, they should make offerings respectfully to various Buddhas, absorb and fulfill the superior virtuous roots, and stay close to the real virtuous and knowledgeable ones constantly and tirelessly.”

(The Buddha instructed how great bodhisattvas cultivate prajna paramita and achieve the perfect knowledge quickly.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas do not make offerings respectfully to various Buddhas, do not fulfill the superior virtuous roots, and are not absorbed by virtuous friends, do they not attain the perfect knowledge of all perfect knowledge?”

The Buddha replied, “Well-Appearing One, if great bodhisattvas do not make offerings respectfully to various Buddhas, do not fulfill the superior virtuous roots, and are not absorbed by virtuous friends, they will not be worth the name of great bodhisattva, not to mention they will attain the perfect knowledge of all perfect knowledge. Why? Well-Appearing One, some have made offerings respectfully to various Buddhas, planted and fulfilled superior virtuous roots, and been absorbed by real virtuous friends, but they still cannot attain the perfect knowledge of all perfect knowledge, not to mention those who do not make offerings respectfully to various Buddhas, do not fulfill the superior virtuous roots, and are not absorbed by real virtuous friends; there is no way for them to attain the perfect knowledge of all perfect knowledge. Therefore, Well-Appearing One, if great bodhisattvas would like to be named great bodhisattva and attain the perfect knowledge of all perfect knowledge, they should always make

offerings respectfully to various Buddhas, plant and fulfill superior virtuous roots, and stay close and make offerings to the real virtuous and knowledgeable friends constantly and tirelessly.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, some great bodhisattvas have made offerings respectfully to various Buddhas, planted and fulfilled superior virtuous roots, and been absorbed by real virtuous friends, but they still cannot attain the perfect knowledge of all perfect knowledge. Why?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas cannot attain the perfect knowledge of all perfect knowledge because they have been far away from the power of expedient skillfulness. Namely, they have not heard and learned the expedient skillfulness from the Buddhas. Because of this reason, although they have made offerings respectfully to various Buddhas, planted and fulfilled superior virtuous roots, and stayed close and made offerings to the real virtuous and knowledgeable friends, they are unable to attain the perfect knowledge of all perfect knowledge.”

(Some great bodhisattvas have made offerings respectfully to Buddhas, fulfilled virtuous roots, and stayed with virtuous friends, but still cannot attain the perfect knowledge. The Buddha explained that it is because they have no expedient skillfulness.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the great bodhisattvas definitely can realize and attain the perfect knowledge of all perfect knowledge if they have achieved the expedient skillfulness. What is expedient skillfulness?”

The Buddha replied, “Well-Appearing One, since the time they began to aspire to giving paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to practice giving to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. They have practiced giving to the self-enlightened ones, voice-hearers, great bodhisattvas, sramanas, Brahmans, and other-path celibacy practitioners. They have also practiced giving to the poor ascetic practitioners, ones who ask for help, and all human and nonhuman beings. Because the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge, they practice giving without having these thoughts in mind: this is giving, these are the receivers, this is the

almsgiver, this is the ‘I,’ and these are the associated images of ‘I.’ Why? The great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and without arising, formation, transformation, and extinction, and thus enter the phenomena of various dharmas; they have also realized that the dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow at all times. Because their superior virtuous roots increase and grow at all times, they can practice giving paramita, assist sentient beings to mature, and dignify and purify Buddha lands. Although they have practiced giving, they do not ask for rewards caused by practicing giving. They are not attached to the desirable results produced by practicing giving or obsessed with the superior effects beyond birth and death. They practice giving paramita solely to rescue and protect those in need and liberate those struggling for freedom.”

(The Buddha emphasized the importance of expedient skillfulness for practicing giving paramita.)

“Furthermore, Well-Appearing One, since the time they began to aspire to pure-precept paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to observe pure precept. From that time on, their minds have not been covered by greedy desires, anger, and ignorance, the hidden vexations and complexes, or other evil dharmas to hinder the bodhi path. They have not allowed any intention of stinginess, invalid precept, hatred, laziness, inferior mind, distracted mind, and wisdom abuse to arise. They have been free from various kinds of arrogance, including arrogance of overstating self-strength thinking that he is better than others although they are the same, arrogance of highly exaggerating self-strength thinking that he is better than others although others are better than him, arrogance caused by attachment to selfness, arrogance of overstating self-achievement in cultivation, arrogance of thinking that he is a little inferior to others although much inferior to others, and arrogance of claiming that he behaves morally although he does not. Additionally, they have not stayed in an intention correspondent with voice-hearer or self-enlightened one. Why? The great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realize that they are without arising, formation, transformation, and extinction; they thus enter the phenomena of various dharmas. They have also realized that the dharmas are

without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow continuously. Because their superior virtuous roots increase and grow at all times, they can practice pure-precept paramita, assist sentient beings to mature, and dignify and purify Buddha lands. Although they have practiced pure precept, they do not ask for the rewards caused by practicing pure precept. They are not attached to the desirable results of practicing pure precept or obsessed with the superior effects beyond birth and death. They practice pure-precept paramita solely to rescue and protect ones in need and liberate those struggling for freedom.”

(The Buddha taught the expedient skillfulness for practicing pure precept paramita.)

“Furthermore, Well-Appearing One, since the time they began to aspire to forbearance paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to cultivate and learn forbearance. From that time on, these great bodhisattvas have never had a thought of hatred, evil speech, or revenge in mind. When sentient beings come to kill them, take their properties away, attack and harass their wives, lie to them, say divisive words to disrupt them from their relatives and friends, scold and insult them with rude words, deride them with defiled words, or punch them, beat them, sever and cut their bodies, and do other things to harm them, these great bodhisattvas will not hate or get angry. What they intend to do is benefit and bring peace and comfort to others. Why? The great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realize that they are without arising, formation, transformation, and extinction, they thus enter the phenomena of various dharmas. They have also realized that the dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow at all times. Because their superior virtuous roots increase and grow continuously, they are able to practice forbearance paramita, assist sentient beings to mature, and dignify and purify Buddha lands. Although they have practiced forbearance, they do not ask for the rewards caused by practicing forbearance. They are not attached to the desirable results of practicing forbearance or obsessed with the superior benefits beyond birth and death. They practice forbearance paramita solely to rescue and protect ones in need and liberate those struggling for freedom.”

(The Buddha taught the expedient skillfulness for practicing forbearance paramita.)

“Furthermore, Well-Appearing One, since the time they began to aspire to diligence paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to initiate correct diligence, put on solid armors, work bravely and fearlessly, and stay far away from laziness. In order to pursue the unsurpassed, perfect, and universal bodhi, these great bodhisattvas have not been afraid of various kinds of suffering: the suffering in human world, the world of asuras, the realm of ghosts, hells, and other kinds of suffering. They are not only fearless but also capable of overcoming various kinds of suffering expediently, so that they can cultivate virtuous dharmas diligently and tirelessly. Why? The great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realize that they are without arising, formation, transformation, and extinction; they thus enter the phenomena of various dharmas. They have also realized that the dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow at all times. Because their superior virtuous roots increase and grow continuously, they are able to practice diligence paramita, assist sentient beings to mature, and dignify and purify Buddha lands. Although they have practiced diligence, they do not ask for the rewards caused by practicing diligence. They are not attached to the desirable results of practicing diligence or obsessed with the superior effects beyond birth and death. They practice diligence paramita solely to rescue and protect ones in need and liberate those struggling for freedom.”

(The Buddha taught the expedient skillfulness for practicing diligence paramita.)

“Furthermore, Well-Appearing One, since the time they began to aspire to meditation paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to cultivate and learn various concentrations. When seeing the sights, they do not grasp various forms or the sights they prefer. They protect their eye roots without letting them become unrestricted. They do not greedily crave the things of the world or the evil, not virtuous dharmas; rather, they are dedicated to the cultivation of mindfulness in concentration to protect their eye roots. Upon hearing the sounds, they do not grasp their forms or the sounds they prefer. They will protect their ear roots and do not let them become unrestricted. They do not crave the things of the world, the evil dharmas, not virtuous dharmas,

or the flawed vexations. They protect their ear roots with attentive cultivation of mindfulness in concentration. When sensing the smells, they do not grasp their forms or the smells they prefer. They protect their nose roots and do not let them become unrestricted. They do not crave the things of the world, the evil dharmas, not virtuous dharmas, or the flawed vexations. They protect their nose roots with attentive cultivation of mindfulness in concentration. When eating food, they do not grasp its forms or the tastes they prefer. They protect their tongue roots and do not let it become unrestricted. They do not crave the things of the world, the evil dharmas, not virtuous dharmas, or the flawed vexations. They protect their tongue roots with attentive cultivation of mindfulness in concentration. When touching the physical beings, they do not grasp their forms or the feelings they prefer. They protect their body roots and do not let them become unrestricted. They do not crave the things of the world, the evil dharmas, not virtuous dharmas, or the flawed vexations. They protect their body roots with attentive cultivation of mindfulness in concentration. When perceiving the mental images, they do not grasp their forms or the images they prefer. They protect their conscious roots and do not let them become unrestricted. They do not crave the things of the world, the evil dharmas, not virtuous dharmas, or the flawed vexations. They protect their conscious roots with attentive cultivation of mindfulness in concentration.

“The great bodhisattvas do not stay away from samāhita and samatha when they walk, stay, sit, lie, and talk, or when they are silent. The activities of their hands and feet are not like the greedy and ferocious ancient brutal monster taotie. Their speeches are not stubborn. They speak without making noises. Their eyes and other sense organs are not in turbulence. They do not sink into despair; they are motionless; and they do not appear arrogant. Their bodies, words, and minds are not restless or distracted; rather they are tranquil explicitly and implicitly and remain in consistent demeanors and manners. They always enjoy, easily satisfied with food, clothes, bedding, medications, and other living supplies. They are pleased with what they have, they are not picky on food, and easygoing. They adjust to the change of rules well. Although staying in noisy and crowded environments, they act as if they were far away from it. They view benefits, decay, pleasure, pain, admiration, slander, praise, and derision as equal, and for them nothing is superior or inferior to others. They regard adversary, friend, good, and bad as the same, and do not prefer one over the other or find someone more loathsome than the other. They are free from joy and worry. They treat the words spoken by the holy ones and the ordinary ones

equally. They view getting away and staying in noisiness as the same. They do not differentiate between the desirable sights and the undesirable sights. The things congruent with them and the things in conflict with them are also regarded as equal by them. Their minds have always remained stable.

“Why? Well-Appearing One, because these great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realized that all dharmas are without arising, formation, transformation, and extinction; they thus enter the phenomena of various dharmas. They have also realized that the dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow at all times. Because their superior virtuous roots increase and grow continuously, they are able to practice meditation paramita, assist sentient beings to mature, and dignify and purify the Buddha lands. Although they have practiced meditation, they do not ask for the rewards caused by meditation. They are not attached to the desirable results of practicing meditation or obsessed with the superior effects beyond birth and death. They practice meditation paramita solely to rescue and protect ones in need and liberate those struggling for freedom.”

(The Buddha taught the expedient skillfulness for practicing meditation paramita.)

“Furthermore, Well-Appearing One, since the time they began to aspire to prajna paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to cultivate and learn prajna. These great bodhisattvas have not abused wisdom. They have stayed far away from all incorrect views of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer. They have also stayed far away from the attachment to existence and nonexistence, incorrect views, and arrogance. They have achieved nondifferentiation and realized the changelessness of all dharmas when cultivating exquisite wisdom. Why? Well-Appearing One, because the great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realized that all dharmas are without arising, formation, transformation, and extinction; they thus enter the phenomena of various dharmas. They have also realized that the dharmas are without doing and abilities and thus enter the phenomena of

various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow at all times. Because their superior virtuous roots increase and grow continuously, they are able to practice prajna paramita, assist sentient beings to mature, and dignify and purify Buddha lands. Although they have practiced prajna, they do not ask for the rewards caused by practicing prajna. They are not attached to the desirable results of practicing prajna or obsessed with the superior effects beyond birth and death. They practice prajna paramita solely to rescue and protect ones in need and liberate those struggling for freedom.”

(The Buddha taught the expedient skillfulness for practicing prajna paramita.)

“Furthermore, Well-Appearing One, since the time they began to aspire to prajna paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to enter the first, second, third, and the fourth meditations; enter the immeasurable loving-kindness, compassion, joy, and equanimity; and enter the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. These great bodhisattvas have entered and gotten out of, freely and at ease, various meditations, immeasurable minds, and formless concentrations, but they do not crave the effects thus derived. Why? Well-Appearing One, these great bodhisattvas have achieved the superior expedient skillfulness. Because of the power of the expedient skillfulness, they have contemplated the particular characteristics of various meditations, immeasurable minds, and formless concentrations as empty and realized that they are without arising, formation, transformation, and extinction, and thus enter the phenomena of various dharmas. They have also realized that the dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots increase and grow at all times. Because their superior virtuous roots increase and grow continuously, they are able to practice various meditations, immeasurable minds, and formless concentrations. Because of the practice of various meditations, immeasurable minds, and formless concentrations, they are able to freely and at ease assist sentient beings to mature and dignify and purify Buddha lands. Although they have practiced meditation, immeasurable minds, and formless concentrations, they do not ask for the rewards caused by the meditations, immeasurable minds, and formless concentrations. They are not

attached to the desirable results of practicing the meditation, immeasurable minds, and formless concentrations or obsessed with the superior effects beyond birth and death. They practice the meditations, immeasurable minds, and formless concentrations solely to rescue and protect ones in need and liberate those struggling for freedom.

“Furthermore, Well-Appearing One, since the time they began to aspire to prajna paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to cultivate all factors for the bodhi, and achieved such expedient skillfulness; namely, although they have practiced the path of seeing the truth and the path of cultivating the dharma, they do not grasp the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or the self-enlightenment bodhi. Why? Well-Appearing One, these great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realized that they are without arising, formation, transformation, and extinction, and thus enter the phenomena of various dharmas. They have also realized that all dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots grow and increase at all times. Because their superior virtuous roots have grown and increased continuously, they are able to practice the thirty-seven factors for enlightenment. Because they have practiced the factors for enlightenment, they will transcend the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. Well-Appearing One, this is named the dharma forbearance of nonarising for the great bodhisattvas.”

(The Buddha taught the expedient skillfulness for practicing the dharma forbearance of nonarising for bodhisattvas.)

“Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to freely enter and get out of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations in both opposite directions: from the first to the last concentration and then from the last to the first concentration. They have also contemplated the four noble truths, freely enter and get out of the samadhi gates, dharani gates, and the three liberation gates, and thus achieve expedient skillfulness while they refrain from grasping the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or

the self-enlightenment bodhi. Why? Well-Appearing One, these great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realized that they are without arising, formation, transformation, and extinction, and thus enter the phenomena of various dharmas. They have also realized that all dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior virtuous roots will grow and increase at all times. Because their superior virtuous roots have grown and increased continuously, they are able to practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, ten universal contemplations, the four noble truths, the samadhi gates, dharani gates, and the three liberation gates. Because they have practiced the eight liberations, eight vexation-overcoming meditations, and so forth, and the three liberation gates, they will transcend the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. Well-Appearing One, this is named the prophecy of attaining the dharma forbearance of nonarising granted by Buddhas for great bodhisattvas.”

(The Buddha taught the expedient skillfulness for the prophecy of attaining the dharma forbearance of bodhisattva granted by the Buddha.)

“Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas have stayed in an intention correspondent with the perfect knowledge of all perfect knowledge to learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha’s wisdom and power, great loving-kindness, great compassion, great joy, great equanimity, staying in correct mindfulness, dwelling in equanimity at all times, the perfect knowledge of everything, perfect knowledge of the forms of the paths, perfect knowledge of all phenomena, the five eyes, and the six supernatural powers, although they have not realized and attained the perfect knowledge of all perfect knowledge and are still unable to assist sentient beings to mature and dignify and purify Buddha lands. Why? Well-Appearing One, these great bodhisattvas have contemplated the particular characteristics of all dharmas as empty and realized that they are without arising, formation, transformation, and extinction, and thus enter the phenomena of various dharmas. They have also realized that all dharmas are without doing and abilities and thus enter the phenomena of various mental images. Because these great bodhisattvas have achieved such expedient skillfulness, their superior

virtuous roots grow and increase at all times. Because their superior virtuous roots have grown and increased continuously, they are able to practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha's wisdom and power, great loving-kindness, great compassion, great joy, great equanimity, staying in correct mindfulness, dwelling in equanimity at all times, the perfect knowledge of everything, perfect knowledge of the forms of the paths, perfect knowledge of all phenomena, the five eyes, and the six supernatural powers. Because they have practiced the Buddha's ten abilities, four kinds of fearlessness, and so forth, and six supernatural powers, they will learn to assist sentient beings to mature and dignify and purify Buddha lands and will realize and attain the perfect knowledge of all perfect knowledge step by step."

(The Buddha taught the expedient skillfulness for practicing toward the perfect knowledge of all perfect knowledge gradually and step by step.)

"Well-Appearing One, these are named expedient skillfulness. If great bodhisattvas can achieve such expedient skillfulness, they definitely will realize and attain the perfect knowledge of all perfect knowledge based on what they have accomplished. Well-Appearing One, one's expedient skillfulness can be fulfilled because of prajna paramita. Therefore, Well-Appearing One, the bodhisattvas should practice prajna paramita without pursuing rewards in return."

(The great bodhisattvas can fulfill expedient skillfulness because of prajna paramita; they should learn prajna paramita without attainment.)

Chapter 64

Learning All Paths Universally

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, various great bodhisattvas have been awakened in the superior way; they are able to practice the very profound dharma but do not ask for rewards in return.”

The Buddha said, “It is as you say, Well-Appearing One. Various great bodhisattvas have been awakened in the superior way; they are able to practice the very profound dharma but do not ask for rewards in return. Why? Well-Appearing One, the great bodhisattvas are unmoved by self-natures.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, you say that the great bodhisattvas are unmoved by self-natures. But by what self-natures are they not moved?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas are unmoved by the selfless self-nature.”

(The Buddha said that the great bodhisattvas can practice the very profound dharma without asking for rewards because they are not moved by selfless self-natures; this is the superior awakening.)

“World-Honored One, then by what dharmas’ selfless self-natures are the great bodhisattvas not moved?”

“Well-Appearing One, the great bodhisattvas are not moved by the selfless self-natures of matter, feeling, thinking, action, and consciousness; the selfless self-natures of the eye, ear, nose, tongue, body, and conscious spheres; the selfless self-natures of the sight, sound, smell, taste, touch, and mental-image spheres; the selfless self-natures of the eye, ear, nose, tongue, body, and conscious realms; the selfless self-natures of the sight, sound, smell, taste, touch, and mental-image realms; the selfless self-natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the selfless self-natures of the eye, ear, nose, tongue, body, and conscious contacts; the selfless self-natures of the feeling produced by eye, ear, nose, tongue, body, and conscious contacts; the selfless self-natures of the earth, water, fire, wind, empty space, and consciousness realms; the

selfless self-natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the selfless self-natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the selfless self-natures of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the selfless self-natures of the four meditations, four immeasurable minds, and four formless concentrations; the selfless self-natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the selfless self-natures of the liberation gates of emptiness, formlessness, and nonaspiration; the selfless self-natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the selfless self-natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the selfless self-natures of all samadhi gates and all dharani gates; the selfless self-natures of the ten stages of bodhisattva; the selfless self-natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; the selfless self-natures of great loving-kindness, great compassion, great joy, and great equanimity; the selfless self-natures of staying in correct mindfulness and dwelling in equanimity at all times; the selfless self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the selfless self-natures of the stream-entry effect, once-return effect, nonreturn effect, and arhat effect; the selfless self-nature of the self-enlightenment bodhi; the selfless self-natures of all great bodhisattva actions; and the selfless self-nature of the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Why? Well-Appearing One, the self-natures of all dharmas are nonnature, and nonnature cannot intuitively realize nonnature.”

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Chapter 64

Learning All Paths Universally

Section 2

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, can the dharma with nature intuitively realize nonnature?”

“No, Well-Appearing One.”

“World-Honored One, can the dharma without nature intuitively realize nature?”

“No, Well-Appearing One.”

“World-Honored One, can the dharma with nature intuitively realize nature?”

“No, Well-Appearing One.”

“World-Honored One, can the dharma without nature intuitively realize nonnature?”

“No, Well-Appearing One.”

“World-Honored One, if this is the case, then nature will not intuitively realize nonnature; nature will not intuitively realize nature; nature will not intuitively realize nature; and nonnature will not intuitively realize nonnature. Given this truth, can the World-Honored One achieve intuitive realization?”

The Buddha replied, “The World-Honored One can achieve intuitive realization apart from the four statements: affirmative, negative, affirmative and negative, and negative and not negative statements.”

“World-Honored One, why can the Thus-Come achieve intuitive realization of dharmas apart from the four statements?”

“Well-Appearing One, intuitive realization apart from affirmative and negative statements is apart from nonsensical arguments, and this is named the direct and insightful understanding of dharmas. One should stay away from four statements to achieve such insightful and direct understanding of the dharmas.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are the nonsensical arguments that great bodhisattvas should avoid?”

The Buddha replied, “Well-Appearing One, as great bodhisattvas contemplate matter, feeling, thinking, action, and consciousness as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate matter, feeling, thinking, action, and consciousness as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate matter, feeling, thinking, action, and consciousness as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate matter, feeling, thinking, action, and consciousness as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate matter, feeling, thinking, action, and consciousness as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate matter, feeling, thinking, action, and consciousness as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious spheres as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious spheres as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious spheres as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious spheres as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious spheres as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose,

tongue, body, and conscious spheres as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image spheres as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image spheres as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image spheres as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image spheres as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image spheres as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image spheres as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious realms as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious realms as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious realms as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious realms as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious realms as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious realms as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image realms as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image realms as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image realms as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the sight,

sound, smell, taste, touch, and mental-image realms as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image realms as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the sight, sound, smell, taste, touch, and mental-image realms as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious contacts as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious contacts as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious contacts as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious contacts as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious contacts as tranquil or

not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the eye, ear, nose, tongue, body, and conscious contacts as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the earth, water, fire, wind, space, and consciousness realms as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the earth, water, fire, wind, space, and consciousness realms as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the earth, water, fire, wind, space, and consciousness realms as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the earth, water, fire, wind, space, and consciousness realms as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the earth, water, fire, wind, space, and consciousness realms as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the earth, water, fire, wind, space, and consciousness realms as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas 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, they engage in nonsensical argument. As great bodhisattvas contemplate

ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas 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, they engage in nonsensical argument. As great bodhisattvas contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas 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, they engage in nonsensical argument. As great bodhisattvas contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas 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, they engage in nonsensical argument. As great bodhisattvas contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as pleasant or painful, they engage in

nonsensical argument. As great bodhisattvas contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas 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, they engage in nonsensical argument. As great bodhisattvas contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the four meditations, four immeasurable minds, and four formless concentrations as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the four meditations, four immeasurable minds, and four formless concentrations as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the four meditations, four immeasurable minds, and four formless concentrations as with or without selfness, they engage

in nonsensical argument. As great bodhisattvas contemplate the four meditations, four immeasurable minds, and four formless concentrations as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the four meditations, four immeasurable minds, and four formless concentrations as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the four meditations, four immeasurable minds, and four formless concentrations as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the samadhi gates and dharani gates as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the samadhi gates and dharani gates as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the samadhi gates and dharani gates as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the samadhi gates and dharani gates as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the samadhi gates and dharani gates as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the

samadhi gates and dharani gates as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the liberation gates of emptiness, formlessness, and nonaspiration as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the liberation gates of emptiness, formlessness, and nonaspiration as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the liberation gates of emptiness, formlessness, and nonaspiration as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the liberation gates of emptiness, formlessness, and nonaspiration as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the liberation gates of emptiness, formlessness, and nonaspiration as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the liberation gates of emptiness, formlessness, and nonaspiration as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate 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 as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the five eyes and six supernatural powers as permanent or impermanent, they engage in nonsensical argument. As

great bodhisattvas contemplate the five eyes and six supernatural powers as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the five eyes and six supernatural powers as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the five eyes and six supernatural powers as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the five eyes and six supernatural powers as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the five eyes and six supernatural powers as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate great loving-kindness, great compassion, great joy, and great equanimity as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate great loving-kindness, great compassion, great joy, and great equanimity as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate great loving-kindness, great compassion, great joy,

and great equanimity as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate great loving-kindness, great compassion, great joy, and great equanimity as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate great loving-kindness, great compassion, great joy, and great equanimity as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate great loving-kindness, great compassion, great joy, and great equanimity as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate staying in correct mindfulness and dwelling in equanimity at all times as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate staying in correct mindfulness and dwelling in equanimity at all times as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate staying in correct mindfulness and dwelling in equanimity at all times as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate staying in correct mindfulness and dwelling in equanimity at all times as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate staying in correct mindfulness and dwelling in equanimity at all times as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate staying in correct mindfulness and dwelling in equanimity at all times as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as far away or not far away, they engage in nonsensical argument.

of the paths, and perfect knowledge of all phenomena as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as far away or not far away, they engage in nonsensical argument.

“Well-Appearing One, as great bodhisattvas contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as permanent or impermanent, they engage in nonsensical argument. As great bodhisattvas contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as pleasant or painful, they engage in nonsensical argument. As great bodhisattvas contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as with or without selfness, they engage in nonsensical argument. As great bodhisattvas contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as pure or impure, they engage in nonsensical argument. As great bodhisattvas contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as tranquil or not tranquil, they engage in nonsensical argument. As great bodhisattvas contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as far away or not far away, they engage in nonsensical argument.”

(The Buddha said to Well-Appearing One that as great bodhisattvas contemplate 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, they engage in nonsensical arguments.)

“Furthermore, Well-Appearing One, if great bodhisattvas think that the noble truth of suffering should be universally known, the cause of suffering should be terminated permanently, the cessation of suffering should be fulfilled, and the path for the cessation of suffering should be cultivated, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that the four meditations, four immeasurable minds, and four formless concentrations should be practiced, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think 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 should be practiced, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that the liberation gates of emptiness, formlessness, and nonaspiration should be practiced, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations should be practiced, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that the five eyes and six supernatural powers should be practiced, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi should be surpassed, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should 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, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should 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 engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should approach and enter onto the bodhisattva path of nonarising and fulfill the correct actions of the ten stages of bodhisattva, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should assist sentient beings to mature and dignify and purify Buddha lands, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should initiate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should initiate great loving-kindness, great compassion, great joy, and great equanimity, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should initiate staying in correct mindfulness and dwelling in equanimity at all times, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should initiate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should initiate all samadhi gates and all dharani gates, they engage in nonsensical argument.

“Well-Appearing One, if great bodhisattvas think that they should eliminate the enduring disposition of vexations and attain the unsurpassed, perfect, and universal bodhi of the Buddhas, they engage in nonsensical argument.

“Well-Appearing One, these are the nonsensical arguments that great bodhisattvas should avoid.”

(The Buddha taught more about the nonsensical arguments that great bodhisattvas should avoid.)

Fascicle 368

Chapter 64

Learning All Paths Universally

Section 3

(In the First Assembly)

“Furthermore, Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate matter, feeling, thinking, action, and consciousness as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate matter, feeling, thinking, action, and consciousness as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate matter, feeling, thinking, action, and consciousness as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate matter, feeling, thinking, action, and consciousness as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate matter, feeling, thinking, action, and consciousness as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate matter, feeling, thinking, action, and consciousness as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate matter, feeling, thinking, action, and consciousness as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as pure or impure because contemplating in this way

is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious spheres as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image spheres as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the eye, ear, nose, tongue, body, and conscious realms as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious realms as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious realms as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious realms as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious realms as

tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious realms as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious realms as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the sight, sound, smell, taste, touch, and mental-image realms as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the eye

consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the eye, ear, nose, tongue, body, and conscious contacts as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as pleasant or painful because contemplating in this way is a nonsensical

argument. They should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the earth, water, fire, wind, space, and consciousness realms as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the earth, water, fire, wind, space, and consciousness realms as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the earth, water, fire, wind, space, and consciousness realms as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the earth, water, fire, wind, space, and consciousness realms as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the earth, water, fire, wind, space, and consciousness realms as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the earth, water, fire, wind, space, and consciousness realms as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the earth, water, fire, wind, space, and consciousness realms as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 because contemplating in this way is a

nonsensical argument. They should not contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 because contemplating in this way is a nonsensical argument. They should not contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 because contemplating in this way is a nonsensical argument. They should not contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as with or without selfness because contemplating in this way is a nonsensical argument. They should not

contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate realness, dharma realm, and so forth, and the realm of the inconceivable as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 because contemplating in this way is a nonsensical argument. They should not contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 because

contemplating in this way is a nonsensical argument. They should not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the four meditations, four immeasurable minds, and four formless concentrations as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the four meditations, four immeasurable minds, and four formless concentrations as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the four meditations, four immeasurable minds, and four formless concentrations as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the four meditations, four immeasurable minds, and four formless concentrations as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the four meditations, four immeasurable minds, and four formless concentrations as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the four meditations, four immeasurable minds, and four formless concentrations as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the four

meditations, four immeasurable minds, and four formless concentrations as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the samadhi gates and dharani gates as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the samadhi gates and dharani gates as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the samadhi gates and dharani gates as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the samadhi gates and dharani gates as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the samadhi gates and dharani

gates as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the samadhi gates and dharani gates as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the samadhi gates and dharani gates as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the liberation gates of emptiness, formlessness, and nonaspiration as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate 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 as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the stage of ecstasy, stage of freedom from defilements,

and so forth, and stage of dharma cloud as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the five eyes and six supernatural powers as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the five eyes and six supernatural powers as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the five eyes and six supernatural powers as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the five eyes and six supernatural powers as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the five eyes and six supernatural powers as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the five eyes and six supernatural powers as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the five eyes and six supernatural powers as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered

understandings, and eighteen distinctive features of Buddha's wisdom and power as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power as universally known or not universally known because contemplating in this way is a nonsensical argument."

(The Buddha said to Well-Appearing One that when practicing the profound prajna paramita, great bodhisattvas should not contemplate various dharmas as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, far away or not far away, and universally known or not universally known. Why? It is because contemplating in this way is a nonsensical argument.)

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Chapter 64

Learning All Paths Universally

Section 4

(In the First Assembly)

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate great loving-kindness, great compassion, great joy, and great equanimity as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as with or

without selfness because contemplating in this way is a nonsensical argument. They should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate staying in correct mindfulness and dwelling in equanimity at all times as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 because contemplating in this way is a nonsensical argument. They should not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as permanent or impermanent because contemplating in this way is a nonsensical argument. They should not contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as pleasant or painful because contemplating in this way is a nonsensical argument. They should not contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as with or without selfness because contemplating in this way is a nonsensical argument. They should not contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as pure or impure because contemplating in this way is a nonsensical argument. They should not contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as tranquil or not tranquil because contemplating in this way is a nonsensical argument. They should not contemplate all great bodhisattva actions and the

unsurpassed, perfect, and universal bodhi of the Buddhas as far away or not far away because contemplating in this way is a nonsensical argument. They should not contemplate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas as universally known or not universally known because contemplating in this way is a nonsensical argument.

“Furthermore, Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the noble truth of suffering should be or should not be universally known. It is because contemplating in this way is a nonsensical argument. They should not contemplate and wonder if the noble truth of the cause of suffering should be or should not be terminated permanently. It is because contemplating in this way is a nonsensical argument. They should not contemplate and wonder if the noble truth of the cessation of suffering should be or should not be realized. It is because contemplating in this way is a nonsensical argument. They should not contemplate and wonder if the noble truth of the path for the cessation of suffering should be or should not be cultivated. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the four meditations, four immeasurable minds, and four formless concentrations should be or should not be cultivated. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path should be or should not be cultivated. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the liberation gates of emptiness, formlessness, and nonaspiration should be or should not be cultivated. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations should be or should not be cultivated. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the five eyes and six supernatural powers should be or should not be cultivated. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi should be or should not be surpassed. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if giving, pure precept, forbearance, diligence, meditation, and prajna paramitas should be or should not be practiced. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if they should or 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. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if they should or 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. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if they should or should not enter onto the bodhisattva path of nonarising. It is because contemplating in this way is a nonsensical argument. They should not contemplate and wonder if they should or should not fulfill the correct actions of the ten stages of bodhisattva. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if all sentient beings should or should not become mature. It is because contemplating in this way is a nonsensical argument. They should not contemplate and wonder if all Buddha lands should be or should not be dignified and purified. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power should be or should not be elicited. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if great loving-kindness, great compassion, great joy, and great equanimity should be or should not be elicited. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if staying in correct mindfulness and dwelling in equanimity at all times should be or should not be elicited. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena should be or should not be elicited. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if all samadhi gates and all dharani gates should be or should not be elicited. It is because contemplating in this way is a nonsensical argument.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if enduring disposition of vexations should or should not be terminated. It is because contemplating in this way is a nonsensical argument. They should not contemplate and wonder if the unsurpassed, perfect, and universal bodhi should be or should not be realized and achieved. It is because contemplating in this way is a nonsensical argument.”

(The Buddha taught that when practicing the profound prajna paramita, great bodhisattvas should not contemplate and wonder if they should cultivate or not cultivate, dwell in or not dwell in, universally learn or not universally learn, fulfill or not fulfill, elicit or not elicit, terminate or not terminate, and realize or not realize various superior dharmas. Why? It is because contemplating in this way is a nonsensical argument.)

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate and realize that all dharmas and sentient beings should not be argued about nonsensically.

(The Buddha added that great bodhisattvas should not argue nonsensically about various dharmas and sentient beings.)

“Why? Well-Appearing One, we should not argue nonsensically about all dharmas as with nature, as without nature, as with and without nature, or as without and not without nature. The dharmas with nature and the dharmas without nature and nonnature are unattainable. The one who argues, the dharmas to be argued about, and the place in which the arguments occur are all nonexistent.”

(The Buddha gave an example of the “four statements” that are nonsensical: To argue about all dharmas as with nature, without nature, with and without nature, or without and not without nature.)

“Therefore, Well-Appearing One, matter, feeling, thinking, action, and consciousness have no nonsensical arguments. The eye, ear, nose, tongue, body, and conscious spheres have no

nonsensical arguments. The sight, sound, smell, taste, touch, and mental-image spheres have no nonsensical arguments. The eye, ear, nose, tongue, body, and conscious realms have no nonsensical arguments. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no nonsensical arguments. The eye, ear, nose, tongue, body, and conscious contacts have no nonsensical arguments. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts have no nonsensical arguments. The earth, water, fire, wind, space, and consciousness realms have no nonsensical arguments. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, and upset have no nonsensical arguments. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas have no nonsensical arguments. 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 have no nonsensical arguments. Realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable have no nonsensical arguments. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path have no nonsensical arguments. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no nonsensical arguments. The four meditations, four immeasurable minds, and four formless concentrations have no nonsensical arguments. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations have no nonsensical arguments. All samadhi gates and all dharani gates have no nonsensical arguments. The liberation gates of emptiness, formlessness, and nonaspiration have no nonsensical arguments. 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 have no nonsensical

arguments. The five eyes and six supernatural powers have no nonsensical arguments. The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power have no nonsensical arguments. Great loving-kindness, great compassion, great joy, and great equanimity have no nonsensical arguments. Staying in correct mindfulness and dwelling in equanimity at all times have no nonsensical arguments. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena have no nonsensical arguments. The stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi have no nonsensical arguments. All great bodhisattva actions have no nonsensical arguments. The permanent termination of enduring disposition of vexations has no nonsensical arguments. The unsurpassed, perfect, and universal bodhi of the Buddhas has no nonsensical arguments.

(Because nonsensical arguments are nonexistent, various dharmas have no nonsensical arguments.)

“Therefore, Well-Appearing One, great bodhisattvas should practice the profound prajna paramita apart from nonsensical arguments.”

(This is Buddha's suggestion for great bodhisattvas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how will great bodhisattvas contemplate all dharmas as apart from nonsensical arguments when they practice the profound prajna paramita?”

The Buddha replied, “Well-Appearing One, when great bodhisattvas practice the profound prajna paramita, they should contemplate matter, feeling, thinking, action, and consciousness as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of matter, feeling, thinking, action, and consciousness.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the eye, ear, nose, tongue, body, and conscious spheres as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the eye, ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the sight, sound, smell, taste, touch, and mental-image spheres as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the sight, sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the eye, ear, nose, tongue, body, and conscious realms as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the eye, ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the sight, sound, smell, taste, touch, and mental-image realms as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the sight, sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the eye, ear, nose, tongue, body, and conscious contacts as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as without self-nature. Contemplating the dharmas as without self-nature will make one apart from the nonsensical arguments of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the earth, water, fire, wind, space, and consciousness realms as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the earth, water, fire, wind, space, and consciousness realms.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas 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 without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of realness, dharma realm, and so forth, and the realm of the inconceivable.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should 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 without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments 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, when practicing the profound prajna paramita, great bodhisattvas should contemplate the four meditations, four immeasurable minds, and four formless concentrations as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the four meditations, four immeasurable minds, and four formless concentrations.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate all samadhi gates and all dharani gates as without self-nature. Contemplating

dharms as without self-nature will make one apart from the nonsensical arguments of all samadhi gates and all dharani gates.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the liberation gates of emptiness, formlessness, and nonaspiration as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the liberation gates of emptiness, formlessness, and nonaspiration.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate 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 as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the stage of ecstasy, the stage of freedom from defilements, and so forth and the stage of dharma cloud.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the five eyes and six supernatural powers as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the five eyes and six supernatural powers.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate great loving-kindness, great compassion, great joy, and great equanimity as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of great loving-kindness, great compassion, great joy, and great equanimity.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate staying in correct mindfulness and dwelling in equanimity at all times as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of staying in correct mindfulness and dwelling in equanimity at all times.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi.

“Well-Appearing One, when practicing the profound prajna paramita, great bodhisattvas should contemplate all great bodhisattva actions, permanent termination of enduring disposition of vexations, and the unsurpassed, perfect, and universal bodhi of the Buddhas as without self-nature. Contemplating dharmas as without self-nature will make one apart from the nonsensical arguments of all great bodhisattva actions, permanent termination of enduring disposition of vexations, and the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Well-Appearing One, if great bodhisattvas practice the profound prajna paramita of no nonsensical argument in this way, they will realize that all dharmas are without self-nature and thus stay apart from nonsensical arguments. The great bodhisattvas will enter onto the bodhisattva path of nonarising.”

(The Buddha taught Well-Appearing One that when practicing the profound prajna paramita, great bodhisattvas should contemplate various dharmas as without self-nature. Contemplating dharmas as without self-nature will make great bodhisattvas apart from the nonsensical arguments of all dharmas. If they practice in this way, they will realize that all dharmas are

without self-nature and thus become free from nonsensical arguments and enter onto the bodhi path of nonarising.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas are without self-nature, and nonsensical arguments are unattainable, how will great bodhisattvas enter onto the bodhisattva path of nonarising? Will they enter through the path of voice-hearer path, the path of self-enlightened one, or the Buddha path?”

The Buddha replied, “Well-Appearing One, great bodhisattvas will enter onto the path of nonarising neither through the path of voice-hearer, the path of self-enlightened one, or the Buddha path. They should learn all paths first then enter onto the path of nonarising through the bodhisattva path. Well-Appearing One, the eight-forbearance practitioners, for instance, will learn all paths first and then learn their own path, so they are able to enter onto the correct path of nonarising. By that time, they had not initiated the stage of needing no more learning and had not yet realized and attained the arhat effect either. The same are the bodhisattva-path practitioners; they should learn all paths first and then enter onto the correct path of nonarising through the bodhisattva path. By that time, they had not initiated the diamond-like concentration and had not yet attained the perfect knowledge of all perfect knowledge either. But once they initiate the diamond-like concentration, they are able to realize and attain the perfect knowledge of all perfect knowledge immediately with instant intuition correspondent with the exquisite wisdom.”

(The Buddha taught the wonderful path that great bodhisattvas go through and attain the perfect knowledge of all perfect knowledge. They should first learn all paths before entering and focusing on their own path.)

The long-lived sage Well-Appearing One said to the Buddha again, “World-Honored One, if great bodhisattvas would like to fulfill the perfect knowledge of all phenomena, they should first learn all paths and then enter onto the correct path of nonarising through the bodhisattva path. World-Honored One, all the paths of the eight-forbearance, stream-entry effect, once-return aspiration, once-return effect, nonreturner aspiration, nonreturn effect, arhat aspiration, arhat effect, self-enlightenment bodhi, and Thus-Come are different. World-Honored One, if great bodhisattvas would like to fulfill the perfect knowledge of all phenomena, they

should enter the correct path of nonarising. But before entering this nonarising path, they should learn and fulfill other paths. For instance, they should learn eight-forbearance. They should practice the path of seeing the truth to attain stream-entry effect. They should further cultivate various other paths to attain once-return aspiration, once-return effect, nonreturner aspiration, nonreturn effect, and arhat aspiration. When they initiate to practice the path of needing no more learning, they will attain arhat effect. When they practice self-enlightenment path, they will attain self-enlightenment bodhi.

“World-honored One, if great bodhisattvas have only accomplished eight-forbearance practice, it is unreasonable to say that they will enter onto the bodhisattva path of nonarising. Without entering this bodhisattva path of nonarising, it is unreasonable to say that they will realize and attain the perfect knowledge of all perfect knowledge.

“World-Honored One, if great bodhisattvas have only accomplished the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, it is unreasonable to say that they will enter onto the bodhisattva path of nonarising. Without entering this nonarising path, it is unreasonable to say that they will realize and attain the perfect knowledge of all perfect knowledge.”

(Well-Appearing One said that ones who only cultivate voice-hearer path or self-enlightened one path cannot enter onto the bodhisattva path of nonarising, let alone enter the perfect knowledge of all perfect knowledge.)

“World-Honored One, how can we be sure that great bodhisattvas must learn all paths before entering the bodhisattva path of nonarising?”

The Buddha replied, “As you say, Well-Appearing One, if great bodhisattvas have only accomplished the eight-forbearance practice, it is unreasonable to say that they will enter onto the bodhisattva path of nonarising. Without entering this path, they will not realize and attain the perfect knowledge of all perfect knowledge. If great bodhisattvas have only accomplished the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, it is unreasonable to say that they will enter onto the bodhisattva path of nonarising. Without entering this path, they will not realize and attain the perfect knowledge of all perfect knowledge. Therefore, great bodhisattvas should first learn all paths before entering onto the bodhisattva path

of nonarising. Since the time they began to aspire to the bodhi, great bodhisattvas have bravely, diligently, and correctly practiced giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. With superior knowledge and views, they will surpass the eight stages. What are the eight stages? They are the stage of pure contemplation, the embryonic stage of the Buddha nature, the stage of eight-forbearance, the stage of insight, the stage of slight vexation, the stage of eliminating all desires, the stage of arhat, and the stage of self-enlightened one. Although great bodhisattvas have learned and practiced all these eight stages, they still need to transcend them with superior knowledge and views and enter the bodhisattva path of nonarising by using the perfect knowledge of the forms of the paths. After entering this path, they will permanently terminate the enduring disposition through the perfect knowledge of all phenomena and enter the stage of Thus-Come when they have fulfilled the perfect knowledge of all perfect knowledge.”

“Well-Appearing One, the knowledge and the termination that great bodhisattvas have learned in the eight-forbearance are the forbearance for great bodhisattvas. The knowledge and the termination that great bodhisattvas have learned in the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and the self-enlightenment bodhi are also the forbearance for great bodhisattvas.

“Well-Appearing One, after great bodhisattvas have universally learned and fulfilled the voice-hearer and self-enlightened one paths, they enter onto the bodhisattva path of nonarising through the perfect knowledge of the forms of the paths. They then use the perfect knowledge of all phenomena to permanently terminate enduring disposition and enter the Thus-Come stage, ultimately attaining the perfect knowledge of all perfect knowledge.

“Therefore, Well-Appearing One, great bodhisattvas should universally learn and fulfill all paths before realizing and attaining the unsurpassed, perfect, and universal bodhi, so that they can benefit various sentient beings with the effects that they have achieved.”

(The Buddha taught the perfect way for great bodhisattvas to cultivate all paths to surpass voice-hearer and self-enlightened one paths, finally attaining the perfect knowledge of all perfect knowledge step by step.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the Buddha has taught about the perfect knowledge of the forms of the paths, including the path of voice-hearer, the path of self-enlightened one, and the path of the Buddha. How will great bodhisattvas elicit the knowledge of the forms of the paths within the Buddha path?”

The Buddha replied, “Well-Appearing One, great bodhisattvas should elicit the perfect knowledge of all pure forms of the paths.”

“World-Honored One, how will great bodhisattvas elicit the perfect knowledge of all pure forms of the paths?”

“Well-Appearing One, as all actions, features, and phenomena can manifest, elicit, and activate the perfect knowledge of the pure forms of the paths, great bodhisattvas should be awakened intuitively to all kinds of actions, features, and phenomena. With such intuitive awakening, the great bodhisattvas will further teach, explain, manage, and establish for sentient beings to let them understand correctly, so that they can move toward the benefits, peace, and happiness appropriate for them.

“Well-Appearing One, the great bodhisattvas should attain skillfulness in all sounds, voices, and languages and use them to teach correct dharma for all sentient beings in the large threefold thousand-world, so that the sentient beings will realize that the dharma they have heard is just like echoes in valley; that is, they will love to hear and understand it, but they will not be attached to it.

“Well-Appearing One, because of this cause and condition, the great bodhisattvas should learn and fulfill the perfect knowledge of the forms of various paths. After fulfilling the knowledge of the forms of various paths, they should accurately know the differences among various sentient beings in their hidden roots of vexations and preferred intentions. They should accurately know the sentient beings in hells, the path of hells, and their causes and effects so as to expediently assist them. They should accurately know the sentient beings in the realm of animals, the path of animals, and their causes and effects to expediently assist them. They should accurately know the sentient beings in the realm of ghosts, the path of ghosts, and their causes and effects to expediently assist them. They should accurately know the paths and causes and

effects of dragons, yakshas, asuras, kinnaras, gandharvas, garudas, mahoragas, holding-spell gods, and so forth to expediently assist them. The great bodhisattvas should accurately know the causes and effects of the human path. They should accurately know the causes and effects of the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes. They should accurately know the causes and effects of the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma. They should accurately know the causes and effects of the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity. They should accurately know the causes and effects of the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Rewards. They should accurately know the causes and effects of the Heaven of No Thinking. They should accurately know the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form. They should accurately know the causes and effects of the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking. After knowing all these paths, they should deal with their causes and effects, and encourage heavenly beings to absorb, cultivate, and realize virtuous dharmas. The great bodhisattvas should accurately know the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and their causes and effects. They should accurately know the liberation gates of emptiness, formlessness, and nonaspiration and their causes and effects. They should accurately know the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and their causes and effect. They should accurately know the four meditations, four immeasurable minds, and four formless concentrations and their causes and effects. They should accurately know the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their causes and effects. They should accurately know giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and their causes and effects. They should accurately know internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis,

emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and their causes and effects. They should accurately know realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and their causes and effects. They should accurately know all samadhi gates and all dharani gates and their causes and effects. They should accurately know the five eyes and six supernatural powers and their causes and effects. They should accurately know the ten stages of bodhisattva and their causes and effects. They should accurately know the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power and their causes and effects. They should accurately know great loving-kindness, great compassion, great joy, and great equanimity and their causes and effects. They should accurately know the way of staying in correct mindfulness and the nature of dwelling in equanimity at all times and their causes and effects. They should accurately know the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their causes and effects. They should accurately know the path of voice-hearer, the path of self-enlightened one, and the path of bodhisattva and their causes and effects."

(The Buddha taught Well-Appearing One how great bodhisattvas should learn and cultivate all paths of sentient beings and all paths of superior dharmas along with the causes and effects of these paths, so that they will fulfill the perfect knowledge of the forms of all paths.)

"Well-Appearing One, these great bodhisattvas will further establish the right path for each of sentient being. Those with stream-entry orientation will be established with the dharma of stream-entry effect. Those with once-return orientation will be established with the dharma of once-return effect. Those with nonreturn orientation will be established with the dharma of nonreturn effect. Those with arhat orientation will be established with the dharma of arhat effect. Those with self-enlightenment orientation will be established with the dharma of self-enlightenment bodhi. Those with the unsurpassed, perfect, and universal bodhi orientation will be established with the dharma of the unsurpassed, perfect, and universal bodhi."

“Well-Appearing One, this is the perfect knowledge of the forms of all paths that the great bodhisattvas should elicit and activate. After cultivating and learning the perfect knowledge of the forms of all paths, great bodhisattvas will be able to understand insightfully various natures, various realms, the hidden roots of vexations, and the preferred intentions of all sentient beings. After insightfully knowing all these, the great bodhisattvas will teach the dharma appropriate for each of sentient beings to bring benefits, peace, and happiness to all of them. Whatever they do will not be in vain. Why? Well-Appearing One, because the great bodhisattvas fully know the superior roots and inferior roots of sentient beings. They accurately know where sentient beings are from and where they will go in birth and death. They also accurately know the differences of their minds and associated images.

“Well-Appearing One, the great bodhisattvas should practice the prajna paramita of all paths. Why? Well-Appearing One, the path that all voice-hearers should learn, the path that all self-enlightened ones should learn, and the path that all bodhisattvas should learn are all the factors for the bodhi; they are all absorbed in prajna paramita.”

(The Buddha further said that once fulfilling the perfect knowledge of the forms of all paths, great bodhisattvas can teach and assist pursuers of different paths to accomplish the objective each seeks. This is the perfect knowledge of the forms of all paths that great bodhisattvas should elicit and activate. All paths are absorbed in prajna paramita.)

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Chapter 64

Learning All Paths Universally

Section 5

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all factors for bodhi and various kinds of bodhi are neither correspondent nor not correspondent; they do not combine or separate; they are immaterial, invisible, and unsubstantial; and they possess only one form, namely formlessness, then, how can these factors for bodhi attain bodhi? As these dharmas are neither correspondent nor not correspondent, do not combine or separate, are immaterial, invisible, and unsubstantial, and have only one form, namely formlessness, they do not grasp or renounce other dharmas. World-Honored One, like empty space that neither grasps nor renounces other dharmas because its particular characteristic is empty, so too the particular characteristics of all dharmas are empty. Dharmas neither grasp nor renounce one another. Given the fact, how can the factors for bodhi attain bodhi?”

The Buddha replied, “Indeed, Well-Appearing One, the particular characteristics of all dharmas are empty, and they do not grasp or renounce anything. However, since sentient beings cannot understand this meaning, I teach them expediently that the factors for bodhi can grasp bodhi to help them achieve enlightenment.

“Furthermore, Well-Appearing One, all dharmas are neither correspondent nor not correspondent; they do not combine or separate; they are immaterial, invisible, and unsubstantial; they are with one form, that is, formlessness. Within the holy truth of vinaya, the dharmas such as matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness,

body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the first, second, third, and the fourth meditations; the immeasurable loving-kindness, compassion, joy, and equanimity; the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment

bodhi; all great bodhisattva actions; permanent termination of enduring disposition and the unsurpassed, perfect, and universal bodhi of the Buddhas; the conditioned realm and unconditioned realm, and so forth, are neither correspondent nor not correspondent; they do not combine or separate; they are immaterial, invisible, and unsubstantial; and they have only one form, that is formlessness. The Buddha has taught this truth in terms of the worldly speech instead of the ultimate meaning to help sentient beings correctly understand the real forms of all dharmas so that all sentient beings will greatly benefit.”

(Well-Appearing One was puzzled why the Buddha advised great bodhisattvas to cultivate various factors for bodhi and attain the perfect knowledge as all dharmas as all dharmas are empty and do not combine or separate. The Buddha explained that he taught in terms of worldly perspective out of great compassion to relieve sentient beings from delusions.)

“Well-Appearing One, great bodhisattvas should learn the perfect knowledge and the correct views of all dharmas to thoroughly understand what they really are, so that they can tell what dharmas they should absorb and what they should not.”

“World-Honored One, what are the dharmas that great bodhisattvas should absorb and should not absorb after learning the perfect knowledge and the correct views of all dharmas when they can thoroughly understand what they really are?”

“Well-Appearing One, great bodhisattvas should not absorb the dharma of voice-hearer or self-enlightened one after learning the perfect knowledge and the correct views of all dharmas when they can thoroughly understand what they really are. On the other hand, great bodhisattvas should absorb the dharmas correspondent with the perfect knowledge of all perfect knowledge. Well-Appearing One, great bodhisattvas should learn the profound prajna paramita in this way when they practice the holy dharma of vinaya.”

(The Buddha replied that great bodhisattvas should absorb the dharmas correspondent with the perfect knowledge of all perfect knowledge instead of the dharmas correspondent with voice-hearer or self-enlightened one.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are the holy dharmas of vinaya?”

The Buddha replied, “Well-Appearing One, if voice-hearers, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universal Enlightened Ones are neither correspondent nor not correspondent with, and neither combine with nor separate from greed, hatred, and ignorance, they are the holy ones. If they are neither correspondent nor not correspondent with, and neither combine with nor separate from the incorrect view of selfness, invalid precept, and skepticism, they are the holy ones. If they are neither correspondent nor not correspondent with, and neither combine with nor separate from greed and anger, craving for form, craving for formlessness, wondering mind, arrogance, and ignorance, the first, second, third, and fourth meditations; the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the five eyes and six supernatural powers; 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 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; all samadhi gates and all dharani gates; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understanding, and eighteen distinctive features of Buddha’s wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in

equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the conditioned realm and the unconditioned realm, they are the holy ones.”

“Well-Appearing One, the dharmas cultivated by holy ones is vinaya, they are named the holy dharmas of vinaya. Why? Well-Appearing One, all these dharmas are immaterial, invisible, and unsubstantial; they possess only one form, that is formlessness. All these holy practitioners have already seen what the dharmas really are. Immaterial dharmas and immaterial dharmas are neither correspondent nor not correspondent; they neither combine nor separate. Invisible dharmas and invisible dharmas are neither correspondent nor not correspondent; they neither combine nor separate. Unsubstantial dharmas and unsubstantial dharmas are neither correspondent nor not correspondent; they neither combine nor separate. Form and form are neither correspondent nor not correspondent; they neither combine nor separate. Formlessness and formlessness are neither correspondent nor not correspondent; they neither combine nor separate. Well-Appearing One, various great bodhisattvas should constantly cultivate and learn the profound prajna paramita of the immaterial dharmas, invisible dharmas, unsubstantial dharmas, the dharmas with one form, and the dharmas that are formless. They view the forms of all dharmas as unattainable.”

(The Buddha explained the meaning of holy dharmas of vinaya, and further taught that great bodhisattvas should constantly cultivate the profound prajna paramita of the dharmas that are immaterial, invisible, unsubstantial, with only one form, and formless and view that the forms of all dharmas as unattainable.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, shouldn’t great bodhisattvas learn the forms of matter, feeling, thinking, action, and consciousness? Shouldn’t they learn the forms of the eye, ear, nose, tongue, body, and conscious spheres? Shouldn’t they learn the forms of the sight, sound, smell, taste, touch, and mental-image spheres? Shouldn’t they learn the forms of the eye, ear, nose, tongue, body, and conscious realms? Shouldn’t they learn the forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms? Shouldn’t they learn the forms of the eye, ear, nose, tongue, body, and conscious contacts? Shouldn’t they learn the forms of the feelings produced by eye, ear, nose, tongue, body,

and conscious contacts? Shouldn't they learn the forms of the earth, water, fire, winds, space, and consciousness realms? Shouldn't they learn the forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, and upset? Shouldn't they learn the forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? Shouldn't they learn 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? Shouldn't they learn 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? Shouldn't they learn the forms of the first, second, third, and fourth meditations? Shouldn't they learn the forms of immeasurable loving-kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity? Shouldn't they learn the forms of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking? Shouldn't they learn 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? Shouldn't they learn the forms of the liberation gates of emptiness, formlessness, and nonaspiration? Shouldn't they learn the forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? Shouldn't they learn the forms of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? Shouldn't they learn the forms of the five eyes and six supernatural powers? Shouldn't they learn the forms of all samadhi gates and all dharani gates? Shouldn't they learn 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? Shouldn't they learn the forms of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power? Shouldn't

they learn the forms of great loving-kindness, great compassion, great joy, and great equanimity? Shouldn't they learn the forms of staying in correct mindfulness and dwelling in equanimity at all times? Shouldn't they learn the forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena? Shouldn't they learn the forms of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi? Shouldn't they learn the forms of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas? Shouldn't they learn the forms of knowing suffering, ceasing the cause of suffering, realizing the cessation of suffering, practicing the path for the cessation of suffering, and contemplating dependent arising from two opposite directions? Shouldn't they learn the forms of the holy ones and their holy dharma? Shouldn't they learn the forms of the conditioned realm and the unconditioned realm?"

(Well-Appearing One asked Buddha that should the great bodhisattvas not learn the forms of various dharmas relevant to the sense roots and perception of sentient beings, the forms of the fundamental components of the world, and the forms of the superior virtuous dharmas for bodhisattva path?)

"World-Honored One, if great bodhisattvas do not learn the forms of all dharmas, then they will not learn the mental images of perception either. If great bodhisattvas do not learn the forms of all dharmas and the mental images of perception, how can they surpass the stages of voice-hearer and self-enlightened one? If they cannot surpass various stages in the cultivation of voice-hearer vehicle and self-enlightened-one vehicle, how can they enter onto the bodhisattva path of nonarising? If they cannot enter onto the bodhisattva path of nonarising, how can they attain the perfect knowledge of all perfect knowledge? If they cannot attain the perfect knowledge of all perfect knowledge, how can they turn the dharma wheel? If they cannot turn the dharma wheel, how can they establish sentient beings and liberate them from all kinds of suffering in endless cycle of birth and death by means of the dharma of voice-hearer vehicle, the dharma of self-enlightenment vehicle, or the unsurpassed vehicle?"

(Well-Appearing One further asked that if great bodhisattvas do not learn all these dharmas, how can they undertake the tasks that bodhisattvas should accomplish?)

The Buddha replied, “Well-Appearing One, if all dharmas did have forms, great bodhisattvas should learn their forms. Because all dharmas are formless, immaterial, invisible, and unsubstantial, and they have only one form, namely formlessness, great bodhisattvas should not learn the dharmas with forms or the dharmas without forms. Why? Well-Appearing One, whether the Thus-Comers appear in the world or not, dharma realm is always there. All dharmas have only one form, namely, formlessness. This formlessness is neither with forms nor without forms.”

(The Buddha replied that because all dharmas are neither with forms nor without forms, great bodhisattvas should not learn the dharmas with forms or the dharmas without forms. The so-called “one form” or “formlessness” implies that all dharmas are neither with forms nor without forms.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas are neither with forms nor without forms, then they must not have same forms or different forms. If this is the case, then how can great bodhisattvas practice prajna paramita? If they cannot practice prajna paramita, then how can they surpass the stages of voice-hearer and self-enlightened one? If they cannot surpass the stages of voice-hearer and self-enlightened one, how can they enter onto the bodhisattva path of nonarising? If they cannot enter onto the bodhisattva path of nonarising, how can they surpass the bodhisattva forbearance of nonarising? If they cannot surpass the bodhisattva forbearance of nonarising, how can they elicit the supernatural powers of bodhisattva? If they cannot elicit the supernatural powers of bodhisattva, how can they assist sentient beings to mature and dignify and purify Buddha lands? If they cannot assist sentient beings to mature and dignify and purify Buddha lands, how can they attain the perfect knowledge of all perfect knowledge? If they cannot attain the perfect knowledge of all perfect knowledge, how can they turn the correct dharma wheel? If they cannot turn the correct dharma wheel, how can they establish sentient beings and let them achieve stream-entry effect, once-return effect, nonreturn effect, or arhat effect? How can they establish sentient beings and let them achieve self-enlightenment bodhi? How can they establish sentient beings and let them achieve the unsurpassed, perfect, and universal bodhi? How can they establish sentient beings and let them dwell in the bliss-inviting practices of giving, pure precept, and cultivation to enjoy wealth, happiness, and self-ease in heavens or human world?”

(Well-Appearing One asked again: If all dharmas are neither with nor without forms, how can great bodhisattvas learn what they should learn, attain the effects that they should achieve, and undertake the tasks of assisting sentient beings and dignifying Buddha lands?)

The Buddha said, “Well-Appearing One, as you say, all dharmas are neither with forms nor without forms; they are neither with same forms nor with different forms. If great bodhisattvas realize that the dharmas with forms, the dharmas without forms, the dharmas with one form, and the dharmas with different forms all have only one form, that is formlessness, then they do cultivate prajna paramita.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why do you say that if great bodhisattvas cultivate formlessness, they do cultivate prajna paramita?”

The Buddha replied, “Well-Appearing One, if great bodhisattvas cultivate to cast off all dharmas, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off all dharmas, they do cultivate prajna paramita?”

“Well-Appearing One, if great bodhisattvas cultivate to cast off matter, feeling, thinking, action, and consciousness and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious spheres and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the sight, sound, smell, taste, touch, and mental-image spheres and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious realms and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the sight, sound, smell, taste, touch, and mental-image realms and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious contacts and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the earth, water, fire, wind, space, and consciousness realms and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off cause and condition, consecutive sequence of thought, the conditions that stimulate the mind, and the conditions that reinforce main causes and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off 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 cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off mantras of ah and nir and cast off the cultivation, they do cultivate prajna paramita. If they cultivate to cast off the contemplation of impurity and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the first, second, third, and fourth meditations and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the immeasurable loving-kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, expediency, in expediency, tranquility, and inhalation and exhalation and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the thoughts of impermanence, painful impermanence, painful selflessness, impurity, aversion to eating food, undesirable world, death, termination, getting away, and extinction and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the thoughts of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the thoughts of permanence and impermanence, pleasure and no pleasure, selfness and selflessness, purity and impurity, getting far away and not getting far away, tranquility and no tranquility and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off 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 cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the liberation gates of emptiness, formlessness, and nonaspiration and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the samadhi with general contemplation and specific investigation, the samadhi with specific investigation only, and the samadhi without general contemplation and specific investigation and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, knowledge of the path for the cessation of suffering, knowledge of eliminating all vexations, knowledge of nonarising, knowledge of dharmas, knowledge of various categories of dharmas, knowledge of worldly things, knowledge of others’ minds, and the knowledge of reality and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off 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 and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the five eyes and six supernatural powers and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off great loving-kindness, great compassion, great joy, and great equanimity and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the liberation gates of emptiness, formlessness, and nonaspiration and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off staying in correct mindfulness and dwelling in equanimity at all times and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off the perfect knowledge of all perfect knowledge and permanent termination of enduring disposition of vexations and cast off the cultivation, they do cultivate prajna paramita.

“Well-Appearing One, if great bodhisattvas cultivate to cast off conditioned realm and unconditioned realm and cast off the cultivation, they do cultivate prajna paramita.”

(The Buddha said that if great bodhisattvas cultivate to cut off various dharmas and cast off the cultivation itself, they do cultivate prajna paramita.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, why do you that if great bodhisattvas cultivate to cast off matter, feeling, thinking, action, and consciousness and cast off the cultivation, they do cultivate prajna paramita?”

(Well-Appearing One asked Buddha why.)

The Buddha replied, “Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of matter, feeling, thinking, action, and consciousness and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off matter, feeling, thinking, action, and consciousness and cast off the cultivation, they do cultivate prajna paramita.”

(The Buddha replied that if great bodhisattvas stay in mindfulness of the dharmas they cultivate and the cultivation itself when practicing prajna paramita, they are unable to cultivate prajna paramita.)

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious spheres and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the eye, ear, nose, tongue, body, and conscious spheres and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if

great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious spheres and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the sight, sound, smell, taste, touch, and mental-image spheres and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the sight, sound, smell, taste, touch, and mental-image spheres and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the sight, sound, smell, taste, touch, and mental-image spheres and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious realms and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the eye, ear, nose, tongue, body, and conscious realms and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious realms and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the sight, sound, smell, taste, touch, and mental-image realms and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the sight, sound, smell, taste, touch, and mental-image realms and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if

great bodhisattvas cultivate to cast off the sight, sound, smell, taste, touch, and mental-image realms and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious contacts and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the eye, ear, nose, tongue, body, and conscious contacts and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the eye, ear, nose, tongue, body, and conscious contacts and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the feeling produced by eye, ear, nose, tongue, body, and conscious

contacts and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appering One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appering One, if great bodhisattvas cultivate to cast off the feeling produced by eye, ear, nose, tongue, body, and conscious contacts and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the earth, water, fire, wind, space, and consciousness realms and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appering One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the earth, water, fire, winds, and consciousness realms and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appering One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appering One, if great bodhisattvas cultivate to cast off the earth, water, fire, wind, space, and consciousness realms and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appering One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appering One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appering One, if great bodhisattvas cultivate to cast off cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes and cast off the cultivation, they do cultivate prajna paramita.”

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Chapter 64

Learning All Paths Universally

Section 6

(In the First Assembly)

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off 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 cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the mantras of *ah* and *nir* and cast off the cultivation, they do cultivate prajna paramita?

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the mantras of *ah* and *nir* and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the mantras of *ah* and *nir* and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the first, second, third, and fourth meditations and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the first, second, third, and fourth meditations and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the first, second, third, and fourth meditations and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the immeasurable loving-kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the immeasurable loving-kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the immeasurable loving-kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, expediency, in expediency, tranquility, and inhalation and exhalation and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the Buddha, dharma, and so forth, and inhalation and exhalation and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the mindfulness in compliance with the Buddha, dharma, and so forth, and inhalation and exhalation and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the thoughts of impermanence, painful impermanence, painful selflessness, impurity, aversion to eating food, undesirable world, death, termination, getting away, and extinction and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of impermanence, painful impermanence, and so forth, and extinction and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the mindfulness of impermanence, painful impermanence, and so forth, and extinction and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the thoughts of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the learned child, the maker, the one who makes others make, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the ‘I,’ the sentient being, and so forth, and the one who makes others view and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the thoughts of the ‘I,’ the sentient being, and so forth, and the one who makes others view and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the thoughts of permanence or impermanence, pleasure or no pleasure, selfness or selflessness, purity or impurity, getting far away or no getting far away, tranquility or no tranquility and cast off the cultivation, they do cultivate prajna paramita?

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of permanence or impermanence, pleasure or no pleasure, and so forth, and tranquility or no tranquility and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the thoughts of permanence or impermanence, pleasure or no pleasure, and so forth, and tranquility or no tranquility and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off 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 cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the liberation gates of emptiness, formlessness, and nonaspiration and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the liberation gates of emptiness, formlessness, and nonaspiration and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the liberation gates of emptiness, formlessness, and nonaspiration and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the eight liberations, eight vexation-overcoming meditation, nine concentrations in sequence, and ten universal contemplations and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the eight liberations, eight vexation-overcoming meditation, nine concentrations in sequence, and ten universal contemplations and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the samadhi with general contemplation and specific investigation, samadhi with specific investigation only, and samadhi without general contemplation and specific investigation and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the samadhi with general contemplation and specific investigation, samadhi with specific investigation only, and samadhi without general contemplation and specific investigation and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita.

Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the samadhi with general contemplation and specific investigation, samadhi with specific investigation only, and samadhi without general contemplation and specific investigation and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, knowledge of the path for the cessation of suffering, knowledge of eliminating all vexations, knowledge of nonarising, knowledge of dharmas, knowledge of various categories of dharmas, knowledge of worldly things, knowledge of others’ minds, and knowledge of reality and cast off the cultivation, they do cultivate prajna paramita?

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the knowledge of suffering, knowledge of the cause of suffering, and so forth, and knowledge of reality and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the knowledge of suffering, knowledge of the cause of suffering, and so forth, and knowledge of reality and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off 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 and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the five eyes and six supernatural powers and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the five eyes and six supernatural powers and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the five eyes and six supernatural powers and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off great loving-kindness, great compassion, great joy, and great equanimity and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of great loving-kindness, great compassion, great joy, and great equanimity and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off great loving-kindness, great compassion, great joy, and great equanimity and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off staying in correct mindfulness and dwelling in equanimity at all times and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of staying in correct mindfulness and dwelling in equanimity at all times and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off staying in correct mindfulness and dwelling in equanimity at all times and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off all samadhi gates and all dharani gates and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of all samadhi gates and all dharani gates and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off all samadhi gates and all dharani gates and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off all great

bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off the perfect knowledge of all perfect knowledge and permanent termination of the enduring disposition of vexations and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of the perfect knowledge of all perfect knowledge and permanent termination of the enduring disposition of vexations and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off the perfect knowledge of all perfect knowledge and permanent termination of the enduring disposition of vexations and cast off the cultivation, they do cultivate prajna paramita.”

“World-Honored One, why do you say that if great bodhisattvas cultivate to cast off conditioned realm and unconditioned realm and cast off the cultivation, they do cultivate prajna paramita?”

“Well-Appearing One, when practicing the profound prajna paramita, if great bodhisattvas are mindful of conditioned realm and unconditioned realm and mindful of the cultivation, they do not cultivate prajna paramita. Why? Well-Appearing One, the ones with mindfulness are unable to cultivate prajna paramita. Therefore, Well-Appearing One, if great bodhisattvas cultivate to cast off conditioned realm and unconditioned realm and cast off the cultivation, they do cultivate prajna paramita.”

(The Buddha explained to Well-Appearing One why great bodhisattvas cultivating to cast off various dharmas and the cultivation are regarded as cultivating prajna paramita.)

“Furthermore, Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Well-Appearing One, they are attached to selfness and the associated images when cultivating giving, pure precept, and so forth, and prajna paramitas. They thus will be attached to

the two extremes and are unable to get rid of birth and death, nonpath, and nonnirvana, how can they really cultivate giving, pure precept, and so forth, and prajna paramitas as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? Well-Appearing One, they are attached to selfness and the associated images when cultivating the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. They thus will be attached to the two extremes and are unable to get rid of birth and death, nonpath, and nonnirvana, how can they really 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 as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot 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. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images when dwelling in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images when dwelling in realness, dharma realm, and so forth, and the realm of the inconceivable. Because of

this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really dwell in realness, dharma realm, and so forth, and the realm of the inconceivable as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the liberation gates of emptiness, formlessness, and nonaspiration. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate the liberation gates of emptiness, formlessness, and nonaspiration as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the four meditations, four immeasurable minds, and four formless concentrations. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate the four meditations, four immeasurable minds, and four formless concentrations as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate the eight liberations, eight vexation-

overcoming meditations, nine concentrations in sequence, and ten universal contemplations as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate all samadhi gates and all dharani gates. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate all samadhi gates and all dharani gates as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the five eyes and six supernatural powers. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate the five eyes and six supernatural powers as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate the Buddha’s

ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate great loving-kindness, great compassion, great joy, and great equanimity. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate great loving-kindness, great compassion, great joy, and great equanimity as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate staying in correct mindfulness and dwelling in equanimity at all times. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they really cultivate staying correct mindfulness and dwelling in equanimity at all times as they should?

“Well-Appearing One, those dwelling in the thought of existence certainly cannot cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? Well-Appearing One, those who dwell in the thought of existence will be attached to selfness and the associated images. Because of this attachment, they will be attached to the two extremes and unable to get rid of birth and death, nonpath, and nonnirvana, then how can they cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as they should do?”

(The Buddha further taught why those who dwell in the thought of existence definitely cannot cultivate or dwell in various superior dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is existence? What is nonexistence?”

The Buddha replied, “Well-Appearing One, duality is existence, while nonduality is nonexistence.”

“World-Honored One, what is duality? What is nonduality?”

“Well-Appearing One, the thought of matter, feeling, thinking, action, and consciousness is duality, while the emptiness of the thought of matter, feeling, thinking, action, and consciousness is nonduality.

“Well-Appearing One, the thought of the eye, ear, nose, tongue, body, and conscious spheres is duality, while the emptiness of the thought of the eye, ear, nose, tongue, body, and conscious spheres is nonduality.

“Well-Appearing One, the thought of the sight, sound, smell, taste, touch, and mental-image spheres is duality, while the emptiness of the thought of the sight, sound, smell, taste, touch, and mental-image spheres is nonduality.

“Well-Appearing One, the thought of the eye, ear, nose, tongue, body, and conscious realms is duality, while the emptiness of the thought of the eye, ear, nose, tongue, body, and conscious realms is nonduality.

“Well-Appearing One, the thought of the sight, sound, smell, taste, touch, and mental-image realms is duality, while the emptiness of the thought of the sight, sound, smell, taste, touch, and mental-image realms is nonduality.

“Well-Appearing One, the thought of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is duality, while the emptiness of the thought of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is nonduality.

“Well-Appearing One, the thought of the eye, ear, nose, tongue, body, and conscious contacts is duality, while the emptiness of the thought of the eye, ear, nose, tongue, body, and conscious contacts is nonduality.

“Well-Appearing One, the thought of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts is duality, while the emptiness of the thought of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts is nonduality.

“Well-Appearing One, the thought of the earth, water, fire, wind, space, and consciousness realms is duality, while the emptiness of the thought of the earth, water, fire, wind, space, and consciousness realms is nonduality.

“Well-Appearing One, the thought of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes is duality, while the emptiness of the thought of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes is nonduality.

“Well-Appearing One, the thought 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 is duality, while the emptiness of the thought of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset is nonduality.

“Well-Appearing One, the thought of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is duality, while the emptiness of the thought of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is nonduality.

“Well-Appearing One, the thought 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 is duality, while the emptiness of the thought of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature is nonduality.

“Well-Appearing One, the thought 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 is duality, while the emptiness of the thought of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path is nonduality.

“Well-Appearing One, the thought of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is duality, while the emptiness of the thought of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is nonduality.

“Well-Appearing One, the thought of the four meditations, four immeasurable minds, and four formless concentrations is duality, while the emptiness of the thought of the four meditations, four immeasurable minds, and four formless concentrations is nonduality.

“Well-Appearing One, the thought of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is duality, while the emptiness of the thought of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is nonduality.

“Well-Appearing One, the thought of all samadhi gates and all dharani gates is duality, while the emptiness of the thought of all samadhi gates and all dharani gates is nonduality.

“Well-Appearing One, the thought of the liberation gates of emptiness, formlessness, and nonaspiration is duality, while the emptiness of the thought of the liberation gates of emptiness, formlessness, and nonaspiration is nonduality.

“Well-Appearing One, the thought 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 is duality, while the emptiness of the thought of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud is nonduality.

“Well-Appearing One, the thought of the five eyes and six supernatural powers is duality, while the emptiness of the thought of the five eyes and six supernatural powers is nonduality.

“Well-Appearing One, the thought of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power is duality, while the emptiness of the thought of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power is nonduality.

“Well-Appearing One, the thought of great loving-kindness, great compassion, great joy, and great equanimity is duality, while the emptiness of the thought of great loving-kindness, great compassion, great joy, and great equanimity is nonduality.

“Well-Appearing One, the thought of staying in correct mindfulness and dwelling in equanimity at all times is duality, while the emptiness of the thought of staying in correct mindfulness and dwelling in equanimity at all times is nonduality.

“Well-Appearing One, the thought of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena is duality, while the emptiness of the thought of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena is nonduality.

“Well-Appearing One, the thought of the stream-enterer, once-returner, nonreturner, arhat, and self-enlightened one is duality, while the emptiness of the thought of the stream-enterer, once-returner, nonreturner, arhat, and self-enlightened one is nonduality.

“Well-Appearing One, the thought of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi is duality, while the emptiness of the thought of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi is nonduality.

“Well-Appearing One, the thought of the great bodhisattva and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One is duality, while the emptiness of the thought of the great bodhisattva and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One is nonduality.

“Well-Appearing One, the thought of the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi is duality, while the emptiness of the thought of the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi is nonduality.

“Well-Appearing One, the thought of the conditioned realm and the unconditioned realm is duality, while the emptiness of the thought of the conditioned realm and the unconditioned realm is nonduality.

“Well-Appearing One, all thoughts are duality, and all kinds of duality are existence. All kinds of existent beings have birth and death, and all existent beings with birth and death cannot get rid of birth, old age, illness, death, worry, sorrow, misery, anxiety, and upset.

“Well-Appearing One, the emptiness of all thoughts is nonduality. All kinds of nonduality are without existence. All nonexistent beings have no birth and death, and the ones without birth and death are free from birth, old age, illness, death, worry, sorrow, misery, anxiety, and upset.”

(The Buddha explained to Well-Appearing One the meanings of existence and nonexistence, and duality and nonduality. Nonexistent beings are without duality; they are free from birth and death and the suffering and vexations that ensue.)

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Chapter 64

Learning All Paths Universally

Section 7

(In the First Assembly)

“Well-Appearing One, because of this cause and condition, you must know that ones with dualistic thinking will be apart from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and apart from the paths, effects, and intuitive contemplation. They even lack forbearance compliant with bodhi path, not to mention the universal knowledge of matter, feeling, thinking, action, and consciousness; the universal knowledge of the eye, ear, nose, tongue, body, and conscious spheres; the universal knowledge of the sight, sound, smell, taste, touch, and mental-image spheres; the universal knowledge of the eye, ear, nose, tongue, body, and conscious realms; the universal knowledge of the sight, sound, smell, taste, touch, and mental-image realms; the universal knowledge of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the universal knowledge of the eye, ear, nose, tongue, body, and conscious contacts; the universal knowledge of the feelings produced eye, ear, nose, tongue, body, and conscious contacts; the universal knowledge of the earth, water, fire, wind, space, and consciousness realms; the universal knowledge of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes; the universal knowledge of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the universal knowledge of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common

characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the universal knowledge of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the universal knowledge of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the universal knowledge of the four meditations, four immeasurable minds, and four formless concentrations; the universal knowledge of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the universal knowledge of all samadhi gates and all dharani gates; the universal knowledge of the liberation gates of emptiness, formlessness, and nonaspiration; the universal knowledge 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; the universal knowledge of the five eyes and six supernatural powers; the universal knowledge of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; the universal knowledge of great loving-kindness, great compassion, great joy, and great equanimity; the universal knowledge of staying in correct mindfulness and dwelling in equanimity at all times; the universal knowledge of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the universal knowledge of stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; and the universal knowledge of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. As they are unable to cultivate various holy paths, how can we say that they can attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; attain the perfect knowledge of all perfect knowledge; and permanently terminate enduring disposition of vexations?"

(The Buddha worried about the ones who have the thought of duality because they have no access to the six paramitas, the paths, effects, intuitive contemplation, and universal knowledge of various dharmas. This completes chapter 64.)

Chapter 65

The Cultivation Undertaken Step by Step

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the ones dwelling in the thought of existence will be apart from the forbearance compliant with the bodhi, and apart from the paths, effects, and insightful contemplation, then how about those who dwell in the thought of nonexistence? Will they have the forbearance compliant with the bodhi? Will they go through the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, seeing the truth, slight vexation, eliminating all desires, arhat, self-enlightened one, bodhisattva, and the Thus-Comer? Will they be able to eliminate various vexations? Will they become correspondent with the voice-hearer path or the self-enlightened-one path? As vexations emerge to conceal their minds, will these great bodhisattvas be able to enter onto the bodhisattva path of nonarising? If they cannot enter onto the bodhisattva path of nonarising, how can they attain the perfect knowledge of the forms of the paths? If they cannot attain the perfect knowledge of the forms of the paths, how can they permanently terminate enduring disposition of vexations? World-Honored One, if all dharmas are nonexistent, and without arising, extinction, contamination, and purification, then no dharmas will arise. If this is the case, how can great bodhisattva realize and attain the perfect knowledge of all perfect knowledge?”

(Well-Appearing One’s question is: If the practitioners of the bodhi dwell in the thought of nonexistence, how can they realize and attain the perfect knowledge of all perfect knowledge?)

The Buddha replied, “Well-Appearing One, it is as you say. The ones dwelling in the thought of nonexistence cannot reach the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, seeing the truth, slight vexations, eliminating all desires, arhat, self-enlightenment, bodhisattva, and the Thus-Comer. They do not cultivate holy paths and thus are unable to remove various vexations. They are not correspondent with voice-hearer or self-

enlightened one either. As their minds are concealed by vexations, they will not enter onto the bodhisattva path of nonarising. Because they do not enter onto the bodhisattva path of nonarising, they will not realize and attain the perfect knowledge of the forms of the paths, as a result, they cannot permanently terminate enduring disposition of vexations. Well-Appearing One, if all dharmas are nonexistent and without arising, extinction, contamination, and purification, then no dharma will arise. Given this truth, how can great bodhisattvas realize and attain the perfect knowledge of all perfect knowledge?”

(The Buddha agreed with Well-Appearing One’s comment.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when practicing the fathomless parjñā paramitā, do great bodhisattvas have the thought of existence or the thought of nonexistence? Do they have the thought of matter, feeling, thinking, action, and consciousness? Do they have the thought of the eye, ear, nose, tongue, body, and conscious spheres? Do they have the thought of the sight, sound, smell, taste, touch, and mental-image spheres? Do they have the thought of the eye, ear, nose, tongue, body, and conscious realms? Do they have the thought of the sight, sound, smell, taste, touch, and mental-image realms? Do they have the thought of the eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm? Do they have the thought of the eye, ear, nose, tongue, body, and conscious contacts? Do they have the thought of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts? Do they have the thought of the earth, water, fire, wind, space, and consciousness realms? Do they have the thought 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? Do they have the thought of giving, pure precept, forbearance, diligence, meditation, and prajñā paramitas? Do they have the thought 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? Do they

have the thought 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? Do they have the thought of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? Do they have the thought of the four meditations, four immeasurable minds, and four formless concentrations? Do they have the thought of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? Do they have the thought of all samadhi gates and all dharani gates? Do they have the thought of the liberation gates of emptiness, formlessness, and nonaspiration? Do they have the thought 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? Do they have the thought of the five eyes and six supernatural powers? Do they have the thought of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power? Do they have the thought of great loving-kindness, great compassion, great joy, and great equanimity? Do they have the thought of staying in correct mindfulness and dwelling in equanimity at all times? Do they have the thought of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena? Do they have the thought of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi? Do they have the thought of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas? Do they have the thought of the perfect knowledge of all perfect knowledge? Do they have the thought of permanent termination of the enduring disposition of vexations?

“When practicing the fathomless prajna paramita, do great bodhisattvas have the thought of matter, feeling, thinking, action, and consciousness or the thought of terminating matter, feeling, thinking, action, and consciousness? Do they have the thought of the eye, ear, nose, tongue, body, and conscious spheres or the thought of terminating the eye, ear, nose, tongue, body, and conscious spheres? Do they have the thought of the sight, sound, smell, taste, touch, and mental-image spheres or the thought of terminating the sight, sound, smell, taste, touch, and mental-image spheres? Do they have the thought of the eye, ear, nose, tongue, body, and conscious realms or the thought of terminating the eye, ear, nose, tongue, body, and conscious realms? Do they have the thought of the sight, sound, smell, taste, touch, and mental-image

realms or the thought of terminating the sight, sound, smell, taste, touch, and mental-image realms? Do they have the thought of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms or the thought of terminating the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms? Do they have the thought of the eye, ear, nose, tongue, body, and conscious contacts or the thought of terminating the eye, ear, nose, tongue, body, and conscious contacts? Do they have the thought of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts or the thought of terminating the feelings produced by eye, ear, nose, tongue, body, and conscious contacts? Do they have the thought of the earth, water, fire, wind, space, and consciousness realms or the thought of terminating the earth, water, fire, wind, space, and consciousness realms? Do they have the thought of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes or the thought of terminating cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes? Do they have the thought of greed, anger, and ignorance or the thought of terminating greed, anger, and ignorance? Do they have the thought 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 or the thought of terminating ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset? Do they have the thought of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas or the thought of terminating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? Do they have the thought 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 or the thought of terminating internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature? Do they have the thought 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 or the thought of terminating the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path? Do they have the thought of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering or the thought of terminating the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? Do they have the thought of the four meditations, four immeasurable minds, and four formless concentrations or the thought of terminating the four meditations, four immeasurable minds, and four formless concentrations? Do they have the thought of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations or the thought of terminating the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? Do they have the thought of all samadhi gates and all dharani gates or the thought of terminating all samadhi gates and all dharani gates? Do they have the thought of the liberation gates of emptiness, formlessness, and nonaspiration or the thought of terminating the liberation gates of emptiness, formlessness, and nonaspiration? Do they have the thought 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 or the thought of terminating the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud? Do they have the thought of the five eyes and six supernatural powers or the thought of terminating the five eyes and six supernatural powers? Do they have the thought of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power or the thought of terminating the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power? Do they have the thought of great loving-kindness, great compassion, great joy, and great equanimity or the thought of terminating great loving-kindness, great compassion, great joy, and great equanimity? Do they have the thought of staying in correct mindfulness and dwelling in equanimity at all times or the thought of terminating staying in correct mindfulness and dwelling in equanimity at all times? Do they have the thought of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena or the thought of terminating the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena? Do they have the

thought of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi or the thought of terminating the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi? Do they have the thought of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas or the thought of terminating all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas? Do they have the thought of the perfect knowledge of all perfect knowledge or the thought of terminating the perfect knowledge of all perfect knowledge? Do they have the thought of removing enduring disposition of vexations or the thought of terminating the removable of enduring disposition of vexations?”

(Well-Appearing One asked that when practicing the profound prajna paramita, do great bodhisattvas have the thought of existence or the thought of nonexistence? Do they have the thought of various dharmas or the thought of terminating various dharmas?)

The Buddha replied, “Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas will have neither the thought of existence of all dharmas nor the thought of nonexistence of all dharmas. Well-Appearing One, having neither the thought of existence of all dharmas nor the thought of nonexistence of all dharmas is the forbearance compliant with the truth for great bodhisattvas. Having neither the thought of existence of all dharmas nor the thought of nonexistence of all dharmas is the cultivation of paths. Having neither the thought of existence of all dharmas nor the thought of nonexistence of all dharmas is the attainment of effects. You must know, Well-Appearing One, nonnature is the bodhisattva path; nonnature is also the intuitive contemplation of great bodhisattva. Well-Appearing One, because of this cause and condition, you must know that all dharmas have adopted nonnature as nature.”

(The Buddha replied that when practicing the fathomless prajna paramita, great bodhisattvas have neither the thought of existence of all dharmas nor the thought of nonexistence of all dharmas. This is the forbearance, the bodhi path. It is because nonnature is the nature of all dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas have adopted nonnature as nature, how can Thus-Comers be awakened to this truth and feel free and at ease when encountering all dharmas and various spiritual levels?”

The Buddha replied, “Well-Appearing One, all dharmas have adopted nonnature as nature. When I began to cultivate and learn the bodhisattva path, I had cultivated and practiced giving, pure precept, forbearance, diligence, meditation, and prajna paramitas correctly. I had stayed away from greedy, evil, and not virtuous dharmas. When undertaking general contemplation and specific investigation, I experienced joy and pleasure because of getting away; then I entered the first meditation and fully dwelled in it. As contemplation and investigation ceased, tranquility and equal purity arose in my mind; with attentive mind but without contemplation and investigation, joy and pleasure arose owing to concentration, I thus entered the second meditation and fully dwelled in it. Then I left joy and stayed in equanimity; with correct mindfulness and knowledge, I renounced physical pleasure according to the holy one’s advice, entered the third meditation and fully dwelled in it. Pleasure and pain ceased when previously existing joys and worries disappeared. With a pure mind of equanimity but without pain or pleasure, I entered the fourth meditation and fully dwelled in it. At that time, I saw the forms of various meditations and the relevant factors well, but I was not attached to or indulged in their tastes; I did not try to attain anything either. Rather, I had dwelled peacefully in pure mental images of various meditations without differentiation. After becoming fully aware of various meditations and their factors, I initiated the supernatural power of transformation, supernatural power of heavenly ear, supernatural power of knowing others’ minds, supernatural power of knowing previous lives, and supernatural power of heavenly eye. In these supernatural powers I dwelled peacefully without differentiation as if dwelling in empty space.

“Well-Appearing One, at that time, I realized and attained the unsurpassed, perfect, and universal bodhi when I instantaneously became correspondent with the exquisite wisdom. I realized at that time that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent. I gained boundless merits and virtues as achieving the 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. I established the three different

orientations of sentient beings and taught them expediently based on individual differences to bring superior benefits, peace, and happiness to them.”

(The Buddha explained with his own example how Thus-Comer practices meditation based on nonnature of all dharmas to attain the unsurpassed bodhi and benefit sentient beings.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how does the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One elicit nonnature as self-nature? How does he in four meditations elicit nonnature as self-nature? How does he in five supernatural powers realize nonnature as self-nature? How does he in the unsurpassed, perfect, and universal bodhi establish nonnature as self-nature? How does he establish three different orientations for sentient beings, teach them expediently and appropriately, and bring superior benefits, peace, and happiness to them?”

(Well-Appearing One asked Buddha how the Thus-Comer elicit nonnature as self-nature when undertaking various Buddhist services.)

The Buddha replied, “Well-Appearing One, if various greedy, evil, and not virtuous dharmas had a little bit of self-nature or had adopted other-nature as their self-natures, I would not be able to fully know the greedy, evil, and not virtuous dharmas when cultivating the bodhisattva actions. Because I had adopted nonnature as self-nature, I was able to enter the first, second, third, and four meditations and fully dwell in these meditations. Because the greedy, evil, and not virtuous dharmas have no self-nature or other nature but have adopted nonnature as their self-natures, I can fully understand that the greedy, evil, and not virtuous dharmas have adopted nonnature as their self-natures when cultivating the bodhisattva actions. It is due to this knowledge that I was able to stay away from the greedy, evil, and the not virtuous dharmas. When undertaking general contemplation and specific investigation, joy and pleasure arose owing to getting away, I then entered the first meditation and fully dwelled in it. As contemplation and investigation ceased, tranquility and equal purity arose in my mind. When I felt joy and pleasure owing to attentive mind in concentration, I entered the second meditation and fully dwelled in it. I then left joy and pleasure to stay in equanimity. With correct mindfulness and knowledge, I left physical pleasures based on holy one’s advice; I entered the third meditation and fully dwelled in it. As previously existing joys and worries disappeared and

pleasure and pain ceased, I entered the fourth meditation, dwelling fully in it with a mind of pure equanimity.

(The Buddha said that he could do four meditations well because he had adopted nonnature as self-nature based on the truth that the greedy, evil, and not virtuous dharmas have adopted nonnature as their self-natures; this means that these dharmas have neither self-nature nor other-nature.)

“Well-Appearing One, if the supernatural powers had a little bit of self-nature or had adopted other-nature as self-nature, I would not be able to fully master the supernatural powers when cultivating the bodhisattva actions. Because I had adopted nonnature as self-nature, I could initiate and master various supernatural powers and use them freely and at ease. When I practiced the bodhisattva actions, I fully understood that the supernatural powers have adopted nonnature as self-nature, so I could initiate the supernatural powers of transformation, heavenly ear, knowing others’ minds, knowing previous lives, and heavenly eye and could go through all spiritual levels freely without hindrance.”

(So do the six supernatural powers. It is also because they do not have self-natures and other-natures, and the Thus-Come knows this well, he can initiate supernatural powers freely and at ease.)

“Well-Appearing One, if the unsurpassed, perfect, and universal bodhi of the Buddhas had a little bit of self-nature or had other-nature as its self-nature, I would not be able to fully understand the unsurpassed, perfect, and universal bodhi of the Buddhas when practicing the bodhisattva actions. Because I had adopted nonnature as its self-nature, I could realize and attain the unsurpassed, perfect, and universal bodhi. When cultivating the bodhisattva actions, I had adopted nonnature as self-nature, so I could fully understand the unsurpassed, perfect, and universal bodhi; I could realize and attain the unsurpassed, perfect, and universal bodhi instantaneously with a mind correspondent with the exquisite wisdom, and accurately knew that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent. I thus could attain boundless merits and virtues when achieving the 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 sentient beings had a little bit of self-nature or had other-nature as self-nature, I would not be able to fully know that all sentient beings have adopted nonnature as self-nature when I became a Buddha, nor would I be able to establish the three different orientations for sentient beings and teach them according their individual differences so as to bring superior benefits, peace, and happiness to all of them."

(The same is with the unsurpassed, perfect, and universal bodhi. Because this unsurpassed bodhi has no self-nature or other-nature, and the Buddha knows it well and has adopted nonnature as self-nature, the Buddha can attain the unsurpassed bodhi to undertake various Buddhist services for sentient beings.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if great bodhisattvas adopt nonnature as self-nature of the dharmas to elicit the four meditations, activate the five supernatural powers, realize and attain the unsurpassed, perfect, and universal bodhi, establish the three different orientations of sentient beings and teach sentient beings expediently according to individual differences so as to bring superior benefits, peace, and happiness to all of them, then how will the great bodhisattvas adopt nonnature as the self-nature of all dharmas to act, learn, and practice step by step, and finally realize and attain the unsurpassed, perfect, and universal bodhi?"

The Buddha replied, "Well-Appearing One, since the time they began to hear the teachings from the World-Honored One, the great bodhisattvas have made offerings to many Buddhas and great bodhisattvas and heard the teachings from them. They have also heard from self-enlightened ones, arhats, once-returners, nonreturners, and stream-enterers. This is what they have heard, 'The World-Honored Ones have adopted nonnature as self-nature to ultimately realize and attain the dharma of nonnature, so they are named the Buddha, the World-Honored One. The great bodhisattvas have adopted nonnature as self-nature to realize and attain the superior dharmas step by step, so they are named great bodhisattva. The self-enlightened ones have adopted nonnature as self-nature to realize and attain the superior dharmas step by step, so they are named self-enlightened one. The arhats have adopted nonnature as self-nature to realize and attain the superior dharmas step by step, so they are named arhat. The nonreturners, once-returners, and stream-enterers have adopted nonnature as self-nature to realize and attain the superior dharmas step by step, so they are named nonreturner, once-returner, and stream-enterer.

Various virtuous and talented people have believed in and understood the dharma of nonnature and they are thus named the virtuous and talented ones. All sentient beings, all actions, and all dharmas also have nonnature as their self-nature. No action or dharma, even as small as the tip of a hair, has any attainable self-nature.’ Upon hearing this, the great bodhisattvas will reflect: ‘All sentient beings, actions, and dharmas have nonnature as their self-nature. The Buddhas, bodhisattvas, self-enlightened ones, voice-hearers, and the virtuous and talented ones are named the Buddha, bodhisattva, and so forth because they have realized, attained, believed, and understood this truth. No matter if I will or will not realize and attain the unsurpassed, perfect, and universal bodhi, all sentient beings, actions, and dharmas always have nonnature as their self-nature. Because of this reason, I should aspire to the unsurpassed, perfect, and universal bodhi. After attaining the bodhi, I should expediently establish sentient beings to let them dwell peacefully in the thought of nonexistence instead of existence.’

(As great bodhisattvas heard from Buddhas, other bodhisattvas, self-enlightened ones, voice-hearers, and virtuous sentient beings that all dharmas have nonnature as their self-nature, and the Buddhas, great bodhisattvas, and so forth are named the Buddha, great bodhisattva, and so forth because they have all adopted nonnature as self-nature, so these great bodhisattvas reflected and decided that they should also practice in this way as those great bodhisattvas in the past did.)

“Well-Appearing One, after having this thought, the great bodhisattvas are determined to aspire to the unsurpassed, perfect, and universal bodhi. In order to universally deliver sentient beings, they will first act to create positive karmas of various levels, cultivate the learning of various levels, and practice actions of various levels step by step as those great bodhisattvas in the past did when they aspired to and finally attained the unsurpassed, perfect, and universal bodhi. Therefore, the great bodhisattvas in the present also should practice giving paramita first, then they should practice pure-precept paramita, forbearance paramita, diligence paramita, and meditation paramita in sequence, and finally cultivate prajna paramita.

“Well-Appearing One, since aspiring to the cultivation of giving paramita, great bodhisattvas not only practice giving paramita themselves but also encourage others to practice giving paramita. They publicly admire the merits and virtues of giving paramita and joyfully praise and acclaim the practitioners of giving paramita. When fulfilling the practice of giving paramita, they will be born in heaven as very wealthy heavenly beings and will consistently

practice giving in heaven. They will stay far away from stinginess and offer food, drinks, clothing, vehicles, fragrant flowers, jewel necklaces, houses, beds and bedding, lamps, properties, treasures, servants, and other living supplies to the sentient beings in need. Because of practicing giving, the great bodhisattvas will also observe the precept and thus will be reborn in heaven or human world as beings with dignity and nobility. Because of practicing giving and observing precept, they will achieve in concentrations. Because of cultivating giving, precept, and concentration, they will attain wisdom. Because of cultivating giving, precept, concentration, and wisdom, they will attain liberation. Because of cultivating giving, precept, concentration, wisdom, and liberation, they will attain the knowledge of liberation and the views of liberation. When fulfilling giving, precept, concentration, wisdom, liberation, and the knowledge and the views of liberation, the great bodhisattvas will transcend the stage of the voice-hearer and the stage of the self-enlightened one and approach the bodhisattva path of nonarising. Once they enter onto the bodhisattva path of nonarising, they will be able to dignify and purify Buddha lands and assist sentient beings to mature. After perfectly dignifying and purifying Buddha lands and assisting sentient beings to mature, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi. After realizing and attaining the unsurpassed, perfect, and universal bodhi, they will turn the correct dharma wheel. Because of turning the correct dharma wheel, they will establish sentient beings in the three vehicles, and the sentient beings will be liberated from birth and death and attain nirvana. Well-Appearing One, although these great bodhisattvas can make positive actions and undertake cultivation, learning, and practice step by step in the cultivation of giving, they will not contemplate all dharmas as attainable. Why? The self-nature of all dharmas is nonexistent.

(The Buddha taught how great bodhisattvas should cultivate giving paramita, attain relevant positive effects, assist sentient beings to mature, and dignify the Buddha lands by contemplating all dharmas as unattainable and viewing the self-nature of all dharmas as nonexistent.)

“Furthermore, Well-Appearing One, since aspiring to the cultivation of pure-precept paramita, great bodhisattvas not only practice pure-precept paramita themselves but also encourage others to practice pure-precept paramita. They publicly admire the merits and virtues of pure-precept paramita and joyfully praise and acclaim the practitioners of pure-precept paramita. When fulfilling the practice of pure-precept paramita, they will be born in heaven as

very wealthy heavenly beings and give properties and living supplies to the poor ones. After practicing giving, they will dwell peacefully in precept, concentration, wisdom, liberation, and the knowledge and the views of liberation. Because of the purity of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation, they will surpass the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. After entering onto the bodhisattva path of nonarising, they will dignify and purify Buddha lands and assist sentient beings to mature. After dignifying and purifying Buddha lands and assisting sentient beings to mature, they will realize and attain the unsurpassed, perfect, and universal bodhi. After realizing and attaining the unsurpassed, perfect, and universal bodhi, they will turn the correct dharma wheel. Because of turning the dharma wheel, they will establish sentient beings in three vehicles. After dwelling peacefully in the three vehicles, the sentient beings will get rid of birth and death and realize and attain nirvana. Well-Appearing One, although these great bodhisattvas can make positive karmas and undertake cultivation, learning, and practice step by step in the cultivation of pure precept, they will not contemplate all dharmas as attainable. Why? The self-nature of all dharmas is nonexistent.

(The Buddha taught how great bodhisattvas should cultivate pure precept paramita, attain relevant positive effects, assist sentient beings to mature, and dignify Buddha lands by contemplating all dharmas as unattainable and viewing the self-nature of all dharmas as nonexistent.)

“Furthermore, Well-Appearing One, since aspiring to the cultivation of forbearance paramita, great bodhisattvas not only practice forbearance paramita themselves but also encourage others to practice forbearance paramita. They publicly admire the merits and virtues of forbearance paramita and joyfully praise and acclaim the practitioners of forbearance paramita. When practicing forbearance, they give properties and living supplies to various sentient beings. After practicing giving, they dwell peacefully in precept, forbearance, concentration, wisdom, liberation, and the knowledge and the views of liberation. Because of the purity of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation, they will surpass the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. After entering onto the bodhisattva path of nonarising, they will dignify and purify Buddha lands and assist sentient beings to mature. After

dignifying and purifying Buddha lands and assisting sentient beings to mature, they will realize and attain the unsurpassed, perfect, and universal bodhi. After realizing and attaining the unsurpassed, perfect, and universal bodhi, they will turn the correct dharma wheel. Because of turning the dharma wheel, they will establish sentient beings in three vehicles. After dwelling peacefully in the three vehicles, the sentient beings will get rid of birth and death and realize and attain nirvana. Although these great bodhisattvas can make positive karmas and undertake cultivation, learning, and practice step by step in the cultivation of forbearance, they will not contemplate all dharmas as attainable. Why? The self-nature of all dharmas is nonexistent.

(The Buddha taught how great bodhisattvas should cultivate forbearance paramita, attain relevant positive effects, assist sentient beings to mature, and dignify Buddha lands by contemplating all dharmas as unattainable and viewing the self-nature of all dharmas as nonexistent.)

“Furthermore, Well-Appearing One, since aspiring to the cultivation of diligence paramita, great bodhisattvas only practice diligence paramita themselves but also encourage others to practice diligence paramita. They publicly admire the merits and virtues of diligence paramita and joyfully praise and acclaim the practitioners of diligence paramita. When practicing diligence, they give properties and living supplies to various sentient beings. After practicing giving, they dwell peacefully in precept, forbearance, concentration, wisdom, liberation, and the knowledge and the views of liberation. Because of the purity of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation, they will surpass the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. After entering onto the bodhisattva path of nonarising, they will dignify and purify Buddha lands and assist sentient beings to mature. After dignifying and purifying Buddha lands and assisting sentient beings to mature, they will realize and attain the unsurpassed, perfect, and universal bodhi. After realizing and attaining the unsurpassed, perfect, and universal bodhi, they will turn the correct dharma wheel. Because of turning the dharma wheel, they will establish sentient beings in three vehicles. After dwelling peacefully in the three vehicles, the sentient beings will get rid of birth and death and realize and attain nirvana. Well-Appearing One, although these great bodhisattvas can make positive karmas and undertake cultivation, learning, and practice step by step in the cultivation of diligence, they will not contemplate all dharmas as attainable. Why? The self-nature of all dharmas is nonexistent.

(The Buddha taught how great bodhisattvas should cultivate diligence paramita, attain relevant positive effects, assist sentient beings to mature, and dignify Buddha lands by contemplating all dharmas as unattainable and viewing the self-nature of all dharmas as nonexistent.)

“Furthermore, Well-Appearing One, since aspiring to the cultivation of meditation paramita, great bodhisattvas not only enter the four meditations, four immeasurable minds, and four formless concentrations themselves but also encourage others to enter the four meditations, four immeasurable minds, and four formless concentrations. They publicly admire the merits and virtues of the four meditations, four immeasurable minds, and four formless concentrations and joyfully praise and acclaim the practitioners of the four meditations, four immeasurable minds, and four formless concentrations. When dwelling in the four meditations, four immeasurable minds, and four formless concentrations, they give properties and living supplies to various sentient beings. After practicing giving, they dwell peacefully in precept, forbearance, concentration, wisdom, liberation, and the knowledge and views of liberation. Because of the purity of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation, they will surpass the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. After entering onto the bodhisattva path of nonarising, they will dignify and purify Buddha lands and assist sentient beings to mature. After dignifying and purifying Buddha lands and assisting sentient beings to mature, they will realize and attain the unsurpassed, perfect, and universal bodhi. After realizing and attaining the unsurpassed, perfect, and universal bodhi, they will turn the correct dharma wheel. Because of turning the dharma wheel, they will establish sentient beings in three vehicles. After dwelling peacefully in the three vehicles, the sentient beings will get rid of birth and death and realize and attain nirvana. Well-Appearing One, although these great bodhisattvas can make positive karmas and undertake cultivation, learning, and practice step by step in the cultivation of meditation, they will not contemplate all dharmas as attainable. Why? The self-nature of all dharmas is nonexistent.

(The Buddha taught how great bodhisattvas should cultivate meditation paramita, attain relevant positive effects, assist sentient beings to mature, and dignify Buddha lands by contemplating all dharmas as unattainable and viewing the self-nature of all dharmas as nonexistent.)

“Furthermore, Well-Appearing One, since aspiring to the cultivation of prajna paramita, great bodhisattvas will give properties and living supplies to sentient beings and dwell peacefully in precept, forbearance, diligence, concentrations, wisdom, liberation, and the knowledge and the views of liberation. They will not only practice giving, pure precept, diligence, meditation, and prajna paramitas themselves but also encourage others to do so. They will publicly admire the merits and virtues of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and joyfully praise and acclaim the practitioners of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Because of the powers of expedient skillfulness produced by giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, the great bodhisattvas will transcend the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising. After entering onto the bodhisattva path of nonarising, they will be able to dignify and purify the Buddha lands and assist the sentient beings to mature. After fulfilling the tasks of dignifying and purifying the Buddha lands and assisting the sentient beings to mature, they will realize and attain the unsurpassed, perfect, and universal bodhi. After that, they will turn the dharma wheel and establish sentient beings in the three vehicles, so the sentient beings will get rid of birth and death and realize nirvana. Well-Appearing One, although these great bodhisattvas can make positive karmas and undertake cultivation, learning, and practice step by step in the cultivation of prajna, they will not contemplate all dharmas as attainable. Why? The self-natures of all dharmas are nonexistent. Well-Appearing One, this is how the great bodhisattvas make the positive karmas of various levels, cultivate the learning of various levels, and practice the superior actions of various levels step by step in the cultivation of the six paramitas.

(The Buddha had taught above how great bodhisattvas should cultivate prajna paramita along with other five paramitas, attain relevant positive effects, assist sentient beings to mature, and dignify Buddha lands by contemplating all dharmas as unattainable and viewing the self-natures of all dharmas as nonexistent.)

“Furthermore, Well-Appearing One, since aspiring to bodhi, great bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge to make positive karmas of various levels, cultivate the learning of various levels, and practice actions of various levels step by step. They adopt nonnature as self-nature when forming belief and

understanding of various dharmas. They should cultivate the mindfulness in compliance with the Buddha first, then with dharma, sangha, precept, equanimity, and heaven in sequence.

“Well-Appearing One, how will great bodhisattvas cultivate the mindfulness in compliance with the Buddha? Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not reflect on the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One based on matter, feeling, thinking, action, and consciousness. Why? Well-Appearing One, matter, feeling, thinking, action, and consciousness have no self-nature. The dharmas without self-nature are nonexistent, and you cannot stay in a mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from mindfulness and no reflection is the mindfulness in compliance with the Buddha.

“Furthermore, Well-Appearing One, great bodhisattvas should not reflect on Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One based on his thirty-two major marks, the gold-colored body, the Buddha’s face that always radiates light as wide as the length of two arms at full stretch, or his eighty distinguishing minor features. Why? Well-Appearing One, all these major marks, the gold-colored body, and so forth have no self-nature. Because they have no self-nature, they are nonexistent, and you cannot stay in a mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from mindfulness and thinking is the mindfulness of the Buddha.

“Well-Appearing One, great bodhisattvas should not reflect on the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One based on the aggregates of precept, concentrations, wisdom, liberation, and the knowledge and views of liberation. Why? Well-Appearing One, all these aggregates have no self-nature. The dharmas without self-nature are nonexistent, and you cannot stay in a mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from reflection is the mindfulness in compliance with the Buddha.

“Well-Appearing One, great bodhisattvas should not reflect on the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One based on the five eyes and six supernatural power; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power; great loving-

kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; or the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? Well-Appearing One, all these dharmas have no self-nature. The dharmas without self-nature are nonexistent, and you cannot stay in a mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from mindfulness and reflection is the mindfulness in compliance with the Buddha.

“Furthermore, Well-Appearing One, great bodhisattvas should not reflect on the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One based on the dharma of dependent origination. Why? Well-Appearing One, the dharma of dependent origination has no self-nature. The dharmas without self-nature are nonexistent, and you cannot stay in a mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from mindfulness and reflection is the mindfulness compliant with the Buddha. Great bodhisattvas should cultivate the mindfulness in compliance with the Buddha in this way when they make the positive karmas of various levels, cultivate the learning of various levels, and practice actions of various levels step by step.

(The Buddha taught that great bodhisattvas should not reflect on the Thus-Comer based on various dharmas. As the dharmas without self-nature are nonexistent, you cannot stay in a mindfulness of nonexistent dharmas. Buddha concluded that being apart from mindfulness and reflection is the mindfulness in compliance with the Buddha.)

“Well-Appearing One, when great bodhisattvas make the positive karmas of various levels, cultivate the learning of various levels, and practice the superior actions of various levels step by step in this way, they will be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the first, second, third, and fourth meditations; great loving-kindness, great compassion, great joy, and great equanimity; the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 all dharmas, emptiness of nonattainment, emptiness of particular characteristics, emptiness of common characteristics, 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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. Because of fulfilling these virtuous dharmas, they are able to realize and attain the perfect knowledge of all perfect knowledge. Well-Appearing One, because these great bodhisattvas have adopted nonnature as self-nature, they are able to realize that all dharmas have no self-nature. Within all dharmas, there is neither the thought of existence nor the thought of nonexistence. Well-Appearing One, when cultivating the mindfulness in compliance with the Buddha, great bodhisattvas will not have a little bit of thought, not to mention there is the mindfulness in compliance with the Buddha."

(The Buddha said that when cultivating the mindfulness in compliance with the Buddha, great bodhisattvas should not have any thought or stay in the mindfulness in compliance with the Buddha. If they can practice in this way, they will be able to fulfill various superior virtuous dharmas.)

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Chapter 65

The Cultivation Undertaken Step by Step

Section 2

(In the First Assembly)

“Well-Appearing One, how will great bodhisattvas cultivate the mindfulness in compliance with the dharma? Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not reflect on the virtuous dharmas, the not virtuous dharmas, and the neutral dharmas. They should not reflect on the dharmas of the world and the dharmas beyond the world. They should not reflect on the dharmas with craving and contamination and the dharmas without craving and contamination. They should not reflect on the dharmas with controversial arguments and the dharmas without controversial arguments. They should not reflect on the holy dharmas and the not holy dharmas. They should not reflect on the flawed dharmas and the flawless dharmas. They should not reflect on the dharmas bound by the realm of desire, the dharmas bound by the realm of form, and the dharmas bound by the realm of formlessness. They should not reflect on the regressive dharmas and the not regressive dharmas. They should not reflect on the conditioned dharmas and the unconditioned dharmas. Why? Well-Appearing One, all these dharmas are without self-nature. The dharmas without self-nature are nonexistent, and no one can stay in the mindfulness of the dharmas that are nonexistent. Why? Being apart from mindfulness and reflection is mindfulness in compliance with the dharma. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should cultivate the mindfulness in compliance with the dharma in this way. This is how great bodhisattvas should create positive karmas, cultivate and learn superior holy dharmas, and practice superior actions, step by step.

(The Buddha taught Well-Appearing One how great bodhisattvas should cultivate the mindfulness in compliance with the dharma when practicing prajna paramita; that is, they should not reflect on various kinds of dharmas, because all dharmas are without self-nature and thus are nonexistent. The way to cultivate mindfulness in compliance with the dharma is no mindfulness.)

“Well-Appearing One, if great bodhisattvas practice various positive karmas, cultivate various learnings, and practice superior actions step by step in this way, they will be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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 samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If they can fulfill all these virtuous holy dharmas, they will be able to realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, because of the expedient power caused by adopting nonnature as self-nature, these great bodhisattvas are awakened to and realize all dharmas as without self-nature and become free from the thought of existence and the thought of nonexistence. Well-Appearing One, great bodhisattvas should cultivate the mindfulness in compliance with the dharma in this way; namely, they should know that in the mindfulness in compliance with the dharma there is not a little bit of mindfulness, not to mention there is the mindfulness in compliance with the dharma.

(As realizing that all dharmas are without self-natures and do not have the thought of existence or nonexistence, great bodhisattvas are able to fulfill various superior dharmas and realize and attain the unsurpassed bodhi step by step. This is the way to cultivate mindfulness in compliance with the dharma.)

“Well-Appearing One, how will great bodhisattvas cultivate the mindfulness in compliance with the sangha? Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should think, ‘The Buddha’s disciples, namely the stream-entry aspirants and stream-enterers, once-return aspirants and once-returners, nonreturn aspirants and nonreturners, and arhat aspirants and arhats, have all possessed the aggregates of pure precept, concentration, wisdom, liberation, and the knowledge and the views of liberation. These eight groups of disciples are the manifestation of nonnature; they all have adopted nonnature as their self-nature. Therefore, we should not reflect on them.’ Why? Well-Appearing One, all Buddha’s disciples have no self-nature. The dharmas without self-natures are nonexistent, and no one can stay in the mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from mindfulness and reflection is the mindfulness in compliance with the sangha. Well-Appearing One, great bodhisattvas should cultivate the mindfulness in compliance with the sangha in this way. If they cultivate the mindfulness in compliance with the sangha in this way, they do create positive karmas step by step, cultivate and learn the superior holy dharmas step by step, and practice the superior actions step by step.

(The Buddha further taught that all Buddha’s disciples have no self-nature, therefore great bodhisattvas should not stay in the mindfulness of the sangha, the community of the Buddha’s disciples.)

“Well-Appearing One, if great bodhisattvas can create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step in this way, they will be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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 samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If they can fulfill all these virtuous holy dharmas, they will be able to realize and attain the perfect knowledge of all perfect knowledge.

(The Buddha added that if great bodhisattvas can realize sangha's self-nature is nonnature when cultivating the mindfulness in compliance with the sangha, they will fulfill various superior holy dharmas and attain the unsurpassed bodhi step by step.)

“Well-Appearing One, because of the expedient power caused by adopting nonnature as self-nature, these great bodhisattvas can be awakened to all dharmas and realize that they are without self-nature, they thus become free from the thought of existence and the thought of nonexistence. Well-Appearing One, great bodhisattvas should cultivate the mindfulness in compliance with the sangha in this way; namely, they should know that in the mindfulness in compliance with the sangha, there is not a little bit of mindfulness, not to mention there is the mindfulness in compliance with the sangha.

“Well-Appearing One, how will great bodhisattvas cultivate the mindfulness in compliance with the precept? Well-Appearing One, since the time they begin to cultivate prajna paramita until sitting peacefully on the throne of the exquisite bodhi, the great bodhisattvas have always dwelled in pure precept without deficiency and crack, flaw and filth, and grasping and

attachment. They are worthy of offerings and are admired by the wise ones. They have observed the precept well and even have reached the utmost level. In compliance with superior concentrations, they have reflected on precept as without self-nature. The dharmas without self-nature are nonexistent, and no one should stay in mindfulness in compliance with the dharmas which are nonexistent. Why? Well-Appearing One, being apart from mindfulness and reflection is the mindfulness in compliance with the precept. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should cultivate the mindfulness in compliance with the precept in this way. This is how great bodhisattvas should create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step.

(The Buddha further said that when cultivating the mindfulness in compliance with the precept, great bodhisattvas should realize that the precept is selfless and nonexistent.)

“Well-Appearing One, if great bodhisattvas can create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step in this way, they will be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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 samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If they can fulfill all these virtuous holy dharmas, they are able to realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, because of the expedient power caused by adopting nonnature as self-nature, these great bodhisattvas will be awakened to all dharmas and realize that all dharmas are without self-nature; they will become free from the thought of existence and the thought of nonexistence. Well-Appearing One, great bodhisattvas should cultivate the mindfulness in compliance with the precept in this way; namely, they should know that in the mindfulness in compliance with the precept, there is not a little bit of mindfulness, not to mention there is the mindfulness in compliance with the precept.

(The Buddha taught how great bodhisattvas should stay in the mindfulness in compliance with precept.)

“Well-Appearing One, how will great bodhisattvas cultivate the mindfulness in compliance with equanimity? Well-Appearing One, when cultivating prajna paramita, great bodhisattvas can cultivate the mindfulness in compliance with equanimity due to the expedient power caused by adopting nonnature as self-nature. They renounce property and give both property and dharma to others without thinking ‘I will give or I will not give. I will renounce or I will not renounce.’ Even when they are renouncing their bodies and limbs, they will not think ‘I will give or I will not give. I will renounce or I will not renounce.’ They will not reflect on what they have given, the receivers, and the merits and virtues produced by giving. Why? Well-Appearing One, all these dharmas have no self-nature. The dharmas without self-nature are nonexistent, and no one should stay mindful of nonexistent dharmas. Why? Well-Appearing One, being apart from mindfulness and reflection is mindfulness in compliance with equanimity. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should cultivate the mindfulness in compliance with equanimity in this way. This is how great bodhisattvas should create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step.

(The Buddha taught how great bodhisattvas should cultivate the mindfulness in compliance with equanimity.)

“Well-Appearing One, if great bodhisattvas can create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step in this way, they will be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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 samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If they can fulfill these virtuous holy dharmas, they will be able to realize and attain the perfect knowledge of all perfect knowledge.

(These are beneficial effects that great bodhisattvas may attain when they cultivate the mindfulness in compliance with equanimity without being attached to giving and to the existence and selfness of all dharmas.)

“Well-Appearing One, because of the expedient power caused by adopting nonnature as self-nature, the great bodhisattvas can be awakened to all dharmas and realize that they are all without self-nature, they thus become free from the thought of existence and the thought of nonexistence. Well-Appearing One, great bodhisattvas should cultivate the mindfulness in compliance with equanimity in this way; namely, they should know that in the mindfulness in compliance with equanimity, not a little bit of mindfulness exists, not to mention there is the mindfulness in compliance with equanimity.

“Well-Appearing One, how will great bodhisattvas cultivate the mindfulness in compliance with heaven? Well-Appearing One, because of the expedient powers caused by adopting nonnature as self-nature, the great bodhisattvas will be able to cultivate the mindfulness in compliance with heaven when they cultivate prajna paramita. They will contemplate that although the stream-enterers and so forth are reborn in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, or the Heaven of Enjoying Other-Made Changes, these heavens are unattainable; therefore, no one should reflect on them. They will contemplate that although the nonreturners and so forth are reborn in the heavens in the realm of form or formlessness, these heavens are also unattainable; therefore, no one should reflect on them. Why? Well-Appearing One, all these heavens are without self-nature. The dharmas without self-nature are nonexistent, and no one should stay in the mindfulness of the dharmas that are nonexistent. Why? Well-Appearing One, being apart from mindfulness and reflection is the mindfulness in compliance with the heaven. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should cultivate the mindfulness in compliance with the heaven in this way. This is how great bodhisattvas should create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step.

(The Buddha taught that when cultivating the mindfulness in compliance with the heaven, great bodhisattvas should know that although the stream-enterers, nonreturners, and so forth are reborn in various heavens, these heavens are unattainable and nonexistent, so they should not reflect on them.)

“Well-Appearing One, if great bodhisattvas can create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step

in this way, they will be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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 samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. If they can fulfill all these superior holy dharmas, they will be able to realize and attain the perfect knowledge of all perfect knowledge.

“Well-Appearing One, because of the expedient power caused by adopting nonnature as self-nature, these great bodhisattvas can be awakened to all dharmas and realize that all dharmas are without self-natures; they thus will become free from the thought of existence and the thought of nonexistence. Well-Appearing One, the great bodhisattvas should cultivate the mindfulness in compliance with the heaven in this way; namely, they should know that in the mindfulness in compliance with the heaven, there is not a little bit of mindfulness, not to mention there is the mindfulness in compliance with the heaven. This is how the great bodhisattvas create positive karmas step by step, cultivate and learn superior holy dharmas step by step, and practice superior actions step by step.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, if great bodhisattvas would like to fulfill the positive karmas step by step, learn various holy dharmas step by step, and practice superior actions step by step owing to the expedient powers caused by adopting nonnature as self-nature, they should learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the liberation gates of emptiness, formlessness, and nonaspiration; giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, aspiration, abilities, and knowledge paramitas; 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; 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and all samadhi gates and all dharani gates.

(The Buddha taught that great bodhisattvas should learn such superior holy dharmas if they would like to fulfill positive karmas step by step, cultivate and learn holy dharmas step by step, and practice superior actions step by step.)

“Well-Appearing One, when great bodhisattvas cultivate and learn the bodhi path, they should learn that all dharmas have adopted nonnature as self-nature; that is, in dharmas, there is not a little bit of mindfulness attainable, not to mention the mindfulness of matter, feeling, thinking, action, and consciousness; the mindfulness of the eye, ear, nose, tongue, body, and conscious spheres; the mindfulness of the sight, sound, smell, taste, touch, and mental-image sphere; the mindfulness of the eye, ear, nose, tongue, body, and conscious realms; the mindfulness of the sight, sound, smell, taste, touch, and mental-image realms; the mindfulness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the mindfulness of the eye, ear, nose, tongue, body, and conscious contacts; the mindfulness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the mindfulness of the earth, water, fire, wind, space, and consciousness realms; the mindfulness of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes; the mindfulness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the mindfulness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the mindfulness of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the mindfulness of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the mindfulness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the mindfulness of the four meditations, four immeasurable minds, and four formless concentrations; the mindfulness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the mindfulness of all samadhi gates and all dharani gates; and the mindfulness of the liberation gates of emptiness, formlessness, and nonaspiration. All these kinds of mindfulness are unattainable, so are the

mindfulness of 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; the mindfulness of the five eyes and six supernatural powers; the mindfulness of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; the mindfulness of great loving-kindness, great compassion, great joy, and great equanimity; the mindfulness of staying in correct mindfulness and dwelling in equanimity at all times; the mindfulness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the mindfulness of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; the mindfulness of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. It is unreasonable to think that all these kinds of mindfulness and the dharmas of which we are mindful are real and existent.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita, they will accomplish all positive karmas, the cultivation and learning of various holy dharmas, and the practice of superior actions step by step, but their minds should remain motionless. It is because all dharmas have adopted nonnature as their self-nature.”

(The Buddha said that when cultivating the bodhi path, great bodhisattvas should learn that all dharmas have no nature; the mindfulness of various dharmas thus is unattainable. They should fulfill positive karmas and various holy dharmas, but their minds should remain motionless.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas have adopted nonnature as self-nature, does it imply the absence of matter, feeling, thinking, action, and consciousness; eye, ear, nose, tongue, body, and conscious spheres; sight, sound, smell, taste, touch, and mental-image spheres; eye, ear, nose, tongue, body, and conscious realms; sight, sound, smell, taste, touch, and mental-image realms; eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; eye, ear, nose, tongue, body, and conscious contacts; feelings produced by eye, ear, nose, tongue, body, and conscious contacts; earth, water, fire, wind, space, and consciousness realms; cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes;

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; four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; samadhi gates and dharani gates; liberation gates of emptiness, formlessness, and nonaspiration; 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; no five eyes and six supernatural powers; Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas; Buddha, dharma, and sangha; path and effects; contamination and purification; and perception, attainment, intuitive contemplation, and so forth, and all dharmas?"

The Buddha said, "Well-Appearing One, what do you think about this? As the self-nature of all dharmas is nonnature, are nature and nonnature attainable?"

Well-Appearing One replied, "No, World-honored One. No, Well-Gone One. As the self-nature of all dharmas is nonnature, both nonnature and self-nature are not attainable."

The Buddha said, “Well-Appearing One, if you know that the self-nature of all dharmas are nonnature, and both nonnature and self-nature are unattainable, then why do you ask that if the self-nature of all dharmas is nonnature, does it imply the absence of matter, feeling, thinking, action, and consciousness; eye, ear, nose, tongue, body, and conscious spheres; sight, sound, smell, taste, touch, and mental-image spheres; eye, ear, nose, tongue, body, and conscious realms; sight, sound, smell, taste, touch, and mental-image realms; eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; eye, ear, nose, tongue, body, and conscious contacts; feelings produced by eye, ear, nose, tongue, body, and conscious contacts; earth, water, fire, wind, space, and consciousness realms; cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes; 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; four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; samadhi gates and dharani gates; liberation gates of emptiness, formlessness, and nonaspiration; 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; five eyes and six supernatural powers; Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; perfect

knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas; Buddha, dharma, and sangha; path and effects; contamination and purification; and perception, attainment, intuitive contemplation, and so forth, and all dharmas?”

The long-lived sage Well-Appearing One replied, “World-Honored One, I have no puzzlement or doubt about this issue, but the bhiksus to come in the future in pursuing the vehicle of voice-hearer, self-enlightened one, or bodhisattva might ask this question, ‘The Buddha says that all dharmas have adopted nonnature as self-nature. If all dharmas have adopted nonnature as self-nature, then who will be contaminated? Who will be purified? Who will be bound? And who will be liberated?’ Because they know nothing about contamination, purification, bind, and liberation, their actions may violate precept and destroy correct views, good demeanor, and pure livelihood. If they violate the precept and destroy the correct views, good demeanor, and pure livelihood, they will fall into hells, the realm of animals, or the realm of ghosts and suffer severely. They will reincarnate in birth and death, cannot get rid of to become liberated. I have the vision that in the future such horrible things may happen, so I asked the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One about this profound meaning, though I have no puzzlement or doubt myself.”

The Buddha said, “Well-Appearing One, excellent, excellent! It is as you say. As all dharmas have adopted nonnature as self-nature and both nonnature and nature are unattainable, no one should be attached to nature and nonnature.”

(The Buddha concluded this chapter saying that no one should be attached to nature and nonnature as both nature and nonnature are unattainable.)

Chapter 66

Formlessness and Nonattainment

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas have adopted nonnature as self-nature, then what is the implied meaning that great bodhisattvas comprehend when they aspire to the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to various sentient beings?”

The Buddha replied, “Well-Appearing One, the truth that the self-nature of all dharmas is nonnature is the implied meaning that great bodhisattvas will comprehend when they aspire to the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to various sentient beings. Why? Well-Appearing One, various sentient beings either incorrectly believe that the life will discontinue after death or that the life will exist permanently, thus they dwell in attainment. Consequently, it turns out difficult to teach them and change their views and assist them to become liberated from the ignorant upside-down knowledge and views. Well-Appearing One, those dwelling in attainment will have no achievement and intuitive contemplation, nor can they attain the unsurpassed, perfect, and universal bodhi.”

(To reply to Well-Appearing One’s question, the Buddha said that the ignorant ones who believe life is permanent or impermanent will dwell in attainment, and that results in nonattainment.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, will those who stay away from attainment have attainment, insightful contemplation, and the unsurpassed, perfect, and universal bodhi?”

The Buddha replied, “Well-Appearing One, nonattainment is attainment; nonattainment is intuitive contemplation; and nonattainment is the unsurpassed, perfect, and universal bodhi. It is because nonattainment does not destroy dharma realm. But Well-Appearing One, if one tries to attain something in nonattainment, or tries to attain intuitive contemplation and the unsurpassed, perfect, and universal bodhi in nonattainment, he or she will destroy dharma realm.”

(Although nonattainment will result in attainment, those who try to attain something in nonattainment will attain nothing.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if nonattainment is attainment, intuitive contemplation, and the unsurpassed, perfect, and universal bodhi; if in nonattainment there is no attainment, intuitive contemplation, and the unsurpassed, perfect, and universal bodhi, how can great bodhisattvas reach the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud? How can they attain the dharma forbearance of nonarising? How can they achieve supernatural powers that mature at different times and in different types? How can they fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that mature at different times and in different types? How can great bodhisattvas dwell in the dharmas that mature at different times and in different types to assist sentient beings to mature and dignify and purify Buddha lands? How can they respectfully make the most wonderful drinks, food, clothing, wreaths, spread and powdered fragrances, vehicles, necklaces, treasure banners, canopies, houses, beds and bedding, music, lamps, and other living supplies in heaven and human world as offerings to various Buddhist places? How can they gain various virtuous roots and finally attain the unsurpassed, perfect, and universal bodhi? How can the Buddhas’ relics and their disciples continue to receive offerings and respect, and their virtuous roots remain influential after entering nirvana?”

(Well-Appearing One asked that if in nonattainment there is no attainment, how can great bodhisattvas fulfill various stages of cultivation and accomplish many Buddhist tasks?)

The Buddha replied, “Well-Appearing One, because all dharmas are unattainable, great bodhisattvas are able to 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; achieve the dharma forbearance of nonarising for the bodhisattvas. It is also because all dharmas are unattainable, great bodhisattvas can attain the supernatural powers that mature at different times and in different types, elicit giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that mature at different times and in different types, dwell in the dharma that matures at different times and in

different types to assist sentient beings to mature, dignify and purify Buddha lands, and respectfully make the most wonderful drinks and food, clothing, wreaths, spread and powdered fragrances, vehicles, necklaces, treasure banners, canopies, houses, beds and bedding, music, lamps, and other living supplies in heaven and human world as offerings to various Buddhist places. They thus can gain various virtuous roots and finally attain the unsurpassed, perfect, and universal bodhi. After entering nirvana, their relics and their disciples will continue to receive offerings and respect, and the influences of their virtuous roots will remain inexhaustive.”

(The Buddha replied that because there is no attainment in all dharmas, great bodhisattvas can accomplish many wonderful jobs.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if all dharmas are unattainable, do giving, pure precept, forbearance, diligence, meditation, and prajna paramitas differ from various supernatural powers?”

The Buddha replied, “Well-Appearing One, for the ones who are not attached to attainment, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not differ from various supernatural powers. The reason that great bodhisattvas expediently teach sentient beings the differences between the forms of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the forms of various supernatural powers is to help those attached to attainment overcome their attachment.”

(As to Well-Appearing One’s question, the Buddha said that for those who are not attached to attainment, the six paramitas are not different from supernatural powers. It is an expedient way to teach those attached to attainment to get rid of attachment.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, why do giving, pure precept, forbearance, diligence, meditation, and prajna paramitas not differ from various supernatural powers for those who are not attached to attainment?”

The Buddha replied, “Well-Appearing One, when they cultivate prajna paramita, great bodhisattvas practice giving without attaining giving, the giver, the receiver, and the thing given. They observe pure precept without attaining pure precept. They cultivate forbearance without attaining forbearance. They cultivate diligence without attaining diligence. They cultivate

meditation without attaining meditation. They cultivate prajna without attaining prajna. They cultivate supernatural powers without attaining supernatural powers. They cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without attaining 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 cultivate the liberation gates of emptiness, formlessness, and nonaspiration without attaining the liberation gates of emptiness, formlessness, and nonaspiration. They cultivate the four meditations, four immeasurable minds, and four formless concentrations without attaining the four meditations, four immeasurable minds, and four formless concentrations. They cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without attaining the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They cultivate all samadhi gates and all dharani gates without attaining all samadhi gates and all dharani gates. They cultivate the ten stages of bodhisattva without attaining the ten stages of bodhisattva. They cultivate the five eyes without attaining the five eyes. They cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power without attaining the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. They cultivate great loving-kindness, great compassion, great joy, and great equanimity without attaining great loving-kindness, great compassion, great joy, and great equanimity. They cultivate staying in correct mindfulness and dwelling in equanimity at all times without attaining staying in correct mindfulness and dwelling in equanimity at all times. They cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena without attaining the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They assist sentient beings to mature without attaining sentient beings. They dignify and purify Buddha lands without attaining Buddha lands. They realize and attain the unsurpassed, perfect, and universal bodhi without attaining all Buddha dharmas.

“Well-Appearing One, great bodhisattvas should practice such unattainable prajna paramita. Well-Appearing One, if great bodhisattvas can practice the unattainable prajna paramita, all evil demons and their followers will not be able to do harm to them.”

(The Buddha said that if great bodhisattvas are not attached to various holy dharmas when they cultivate these dharmas, they do practice the unattainable prajna paramita. Then they will not be disturbed by devils.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when cultivating prajna paramita, how will great bodhisattvas simultaneously absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and the eighty distinguishing minor features?”

(Well-Appearing One asked Buddha how great bodhisattvas simultaneously absorb other superior holy dharmas when they cultivate prajna paramita.)

The Buddha replied, “If great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without being apart from prajna paramita, these paramitas are simultaneously absorbed by prajna paramita. If great bodhisattvas cultivate the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path immeasurable; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and all samadhi gates and all dharani gates without being apart from prajna paramita, all these superior holy dharmas will be simultaneously absorbed by prajna paramita.”

(The Buddha replied that if great bodhisattvas cultivate or dwell in various superior holy dharmas without being apart from prajna paramita, these superior holy dharmas will be simultaneously absorbed by prajna paramita.)

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Chapter 66

Formlessness and Nonattainment

Section 2

(In the First Assembly)

“If great bodhisattvas 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; and realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable without being apart from prajna paramita, these superior holy dharmas will be simultaneously absorbed by prajna paramita. If great bodhisattvas cultivate 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the thirty-two perfect major marks and eighty distinguishing minor features without being apart from prajna paramita, these superior holy dharmas will be simultaneously absorbed by prajna paramita.”

(The Buddha further said that if great bodhisattvas cultivate or dwell in various superior holy dharmas without being apart from prajna paramita, these superior holy dharmas will be simultaneously absorbed by prajna paramita.)

“Therefore, Well-Appearing One, if great bodhisattvas can cultivate prajna paramita in this way, their minds will instantaneously and simultaneously absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the thirty-two perfect major marks and eight distinguishing minor features.”

The long-live sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas cultivate prajna paramita without being apart from prajna paramita, the dharmas that they cultivate or the dharmas in which they dwell will be absorbed by prajna paramita. Because of this reason, their minds will also simultaneously and instantaneously absorb these superior Buddha dharmas; namely, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five

roots, five powers, seven factors for enlightenment, and noble eightfold path simultaneously; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and the eight distinguishing minor features. How can the great bodhisattvas do this?"

The Buddha replied, "As giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that great bodhisattvas cultivate are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking. As the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; and the liberation gates of emptiness, formlessness, and nonaspiration that great bodhisattvas cultivate are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking. As the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in which great bodhisattvas dwell are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking. As the eight liberations, eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations and all samadhi gates and all dharani gates that great bodhisattvas cultivate are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking. 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 non-attainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable in which great bodhisattvas dwell are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking. As 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that great bodhisattvas cultivate are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking. As the thirty-two perfect major marks and eighty distinguishing minor features that great bodhisattvas elicit are absorbed by prajna paramita, these great bodhisattvas will stay far away from dualistic thinking."

(The Buddha said that if great bodhisattvas cultivate various superior holy dharmas without being apart from prajna paramita, their minds will instantaneously and simultaneously absorb these holy dharmas. Well-Appearing One asked how great bodhisattvas can do this. The Buddha replied that the great bodhisattvas will stay far away from dualistic thinking if the holy dharmas that they cultivate or elicit, or the holy dharmas in which they dwell are absorbed by prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, when cultivating prajna paramita, how do great bodhisattvas practice giving, pure precept, forbearance,

diligence, meditation, and prajna paramitas without having dualistic thinking? How do they cultivate the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; and the liberation gates of emptiness, formlessness, and nonaspiration without having dualistic thinking? How do they dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without having dualistic thinking? How do they cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and all samadhi gates and all dharani gates without having dualistic thinking? How do they dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable without having dualistic thinking? How do they cultivate 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; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena without having dualistic thinking? How do they elicit the thirty-two perfect major marks and eighty distinguishing minor features without having dualistic thinking?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas cultivate prajna paramita to fulfill giving paramita, they should practice giving by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also practice giving by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness,

formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking."

(Well-Appearing One asked: How do great bodhisattvas practice various superior dharmas without having dualistic thinking? The Buddha replied in this and the following paragraphs that if great bodhisattvas cultivate prajna paramita to fulfill giving paramita, for instance, they should practice giving by absorbing various superior holy dharmas, so that they will not have dualistic thinking. As they cultivate prajna paramita to fulfill any singular superior holy dharma, they should absorb this dharma along with six paramitas and other superior holy dharmas simultaneously.)

"Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill pure precept, forbearance, diligence, meditation, and prajna paramitas, they should practice pure precept, forbearance, diligence, meditation, and prajna paramitas by absorbing giving, pure

precept, forbearance, diligence, meditation, and prajna paramitas. They should also practice pure precept, forbearance, diligence, meditation, and prajna paramitas by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the four meditations, they should cultivate the four meditations by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the four meditations by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of

suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the four immeasurable minds and four formless concentrations, they should cultivate the four immeasurable minds and four formless concentrations by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the four immeasurable minds and four formless concentrations by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the four bases of mindfulness, they should cultivate the four bases of mindfulness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the four bases of mindfulness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas are cultivate prajna paramita to fulfill the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they should cultivate the four correct endeavors, four bases of power, and so forth, and noble eightfold path by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the four correct endeavors, four bases of power, and so forth, and noble eightfold path by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the liberation gate of emptiness, they should cultivate the liberation gate of emptiness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the liberation gate of emptiness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major

marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the liberation gates of formlessness and nonaspiration, they should cultivate the liberation gates of formlessness and nonaspiration by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the liberation gates of formlessness and nonaspiration by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the noble truth of suffering, they should dwell in the noble truth of suffering by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also dwell in the noble truth of suffering by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they should dwell in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also dwell in the noble

truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the eight liberations, they should cultivate the eight liberations by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the eight liberations by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of

suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they should cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations; all samadhi gates and all dharani gates; 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 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill all samadhi gates, they should cultivate all samadhi gates by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate all samadhi gates by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking."

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Chapter 66

Formlessness and Nonattainment

Section 3

(In the First Assembly)

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill all dharani gates, they should cultivate all dharani gates by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate all dharani gates by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill internal emptiness, they should dwell in internal emptiness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also dwell in internal emptiness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, 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 dwell in these various kinds of emptiness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also dwell in these kinds of emptiness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing

minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill realness, they should dwell in realness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also dwell in realness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if the great bodhisattvas cultivate prajna paramita to fulfill dharma realm, dharma nature, the nature of nonillusion, nature 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 in dharma realm, dharma nature, and so forth, and the realm of the inconceivable by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also dwell in dharma realm, dharma nature, and so forth, and the realm of the inconceivable by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the five eyes, they should cultivate the five eyes by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the five eyes by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers,

seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the six supernatural powers, they should cultivate the six supernatural powers by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the six supernatural powers by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the Buddha's ten abilities, they should cultivate the Buddha's ten abilities by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the Buddha's ten abilities by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power, they should cultivate the four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill great loving-kindness, they should cultivate great loving-kindness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate great loving-kindness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill great compassion, great joy, and great equanimity, they should cultivate great compassion, great joy, and great equanimity by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate great compassion, great joy, and great equanimity by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill staying in correct mindfulness, they should cultivate staying in correct mindfulness by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate staying in correct mindfulness by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill dwelling in equanimity at all times, they should cultivate dwelling in equanimity at all times by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate dwelling in equanimity at all times by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four

correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the perfect knowledge of everything, they should cultivate the perfect knowledge of everything by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the perfect knowledge of everything by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani

gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, they should cultivate the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the Buddha's ten abilities by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the thirty-two perfect major marks, they should cultivate the thirty-two perfect major marks by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the thirty-two perfect major marks by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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

unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Well-Appearing One, if great bodhisattvas cultivate prajna paramita to fulfill the eighty distinguishing minor features, they should cultivate the eighty distinguishing minor features by absorbing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They should also cultivate the eighty distinguishing minor features by absorbing the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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 unconceivable; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features. Because of this cause and condition, these great bodhisattvas will not have dualistic thinking.

“Furthermore, Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas with flawless mind; therefore, they can practice giving paramita, pure-precept paramita, and so forth, and prajna paramita without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the four meditations, four immeasurable minds, and four formless concentrations with flawless mind; therefore, they can cultivate the four meditations, four immeasurable minds, and four formless concentrations without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path with flawless mind; therefore, they can cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the liberation gates of emptiness, formlessness, and nonaspiration with flawless mind; therefore, they can cultivate the liberation gates of emptiness, formlessness, and nonaspiration without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with flawless mind; therefore, they can dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations with flawless mind; therefore, they

can cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate all samadhi gates and all dharani gates with flawless mind; therefore, they can cultivate all samadhi gates and all dharani gates without having dualistic thinking.”

(The Buddha said that because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate or dwell in various superior holy dharmas with flawless mind; therefore, they can cultivate or dwell in these holy dharmas without having dualistic thinking.)

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Chapter 66

Formlessness and Nonattainment

Section 4

(In the First Assembly)

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature with flawless mind; therefore, they can dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable with flawless mind; therefore, they can dwell in in realness, dharma realm, and so forth, and the realm of the inconceivable without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the five eyes and six supernatural powers with flawless mind; therefore, they can cultivate the five eyes and six supernatural powers without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered

understandings, and eighteen distinctive features of Buddha's wisdom and power with flawless mind; therefore, they can cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate great loving-kindness, great compassion, great joy, and great equanimity with flawless mind; therefore, they can cultivate great loving-kindness, great compassion, great joy, and great equanimity without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate staying in correct mindfulness and dwelling in equanimity at all times with flawless mind; therefore, they can cultivate to stay in correct mindfulness and dwell in equanimity at all times without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena with flawless mind; therefore, they can cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena without having dualistic thinking.

“Well-Appearing One, because the great bodhisattvas have cultivated prajna paramita, they are able to cultivate the thirty-two perfect major marks and eighty distinguishing minor features with flawless mind; therefore, they can cultivate the thirty-two perfect major marks and eighty distinguishing minor features without having dualistic thinking.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when cultivating prajna paramita, how do great bodhisattvas practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the four meditations, four immeasurable minds, and four formless concentrations with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate all samadhi gates and all dharani gates with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas 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 with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas dwell in 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 with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the five eyes and six supernatural powers with flawless mind?

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power with flawless mind?”

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate great loving-kindness, great compassion, great joy, and great equanimity with flawless mind?”

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate staying in correct mindfulness and dwelling in equanimity at all times with flawless mind?”

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena with flawless mind?”

“World-Honored One, when cultivating prajna paramita, how do great bodhisattvas cultivate the thirty-two perfect major marks and eighty distinguishing minor features with flawless mind?”

(Well-Appearing One asked Buddha how great bodhisattvas cultivate or dwell in various superior holy dharma with flawless minds.)

The Buddha replied to Well-Appearing One, “When cultivating prajna paramita, great bodhisattvas should cultivate giving paramita with a mind apart from forms. They do not see that they can practice giving, or that they can cultivate giving with equanimity. They do not see the place where they give, the cause and reason for practicing giving, or they are practicing giving. They are dwelling in the flawless mind apart from forms, craving, and stinginess. When practicing giving, they even do not see giving, the flawless mind, and the Buddha dharma. This is how great bodhisattvas practice giving paramita with the flawless mind.

“When cultivating prajna paramita, great bodhisattvas should cultivate pure-precept paramita with a mind apart from forms. They do not see that they can observe precept, or that they can cultivate pure precept with equanimity. They do not see the place where they practice precept, the cause and reason for observing precept, or they are holding the precept. When

practicing pure-precept paramita, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They even do not see pure precept, the flawless mind, and the Buddha dharma. This is how great bodhisattvas practice pure-precept paramita with the flawless mind.

“When cultivating prajna paramita, great bodhisattvas should cultivate forbearance paramita with a mind apart from forms. They do not see that they can practice forbearance, or that they can cultivate forbearance with equanimity. They do not see the place where they cultivate forbearance, the cause and reason for cultivating forbearance, or they are undertaking cultivation forbearance. When practicing forbearance paramita, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They even do not see forbearance, the flawless mind, and the Buddha dharma. This is how great bodhisattvas practice forbearance paramita with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate diligence paramita with a mind apart from forms. They do not see that they can work diligently, or that they can cultivate diligence with equanimity. They do not see the place where they cultivate diligence, the cause and reason for practicing diligence, or they are undertaking cultivation diligence. When practicing diligence paramita, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They even do not see diligence, the flawless mind, and the Buddha dharma. This is how great bodhisattvas practice diligence paramita with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate meditation paramita with a mind apart from forms. They do not see that they can practice concentration, or that they can cultivate meditation with equanimity. They do not see the place where they cultivate concentrations, the cause and reason for cultivating concentrations, or they are undertaking cultivation concentration. When practicing meditation paramita, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They even do not see meditation, the flawless mind, and the Buddha dharma. This is how great bodhisattvas practice meditation paramita with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate prajna paramita with a mind apart from forms. They do not see that they can cultivate wisdom, or that they can cultivate prajna with equanimity. They do not see the place where they cultivate wisdom, the cause and reason for cultivating wisdom, or they are undertaking cultivation wisdom. When practicing prajna paramita, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They even do not see meditation, the flawless mind, and the Buddha dharma. This is how great bodhisattvas practice prajna paramita with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the four meditations, four immeasurable minds, and four formless concentrations with a mind apart from forms. They do not see that they can cultivate the four meditations, four immeasurable minds, and four formless concentrations, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking the cultivation. When cultivating the four meditations, four immeasurable minds, and four formless concentrations, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see the four meditation, four immeasurable minds, and four formless concentrations; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the four meditations, four immeasurable minds, and four formless concentrations with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, 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 with a mind apart from forms. They do not see that they can cultivate the four bases of mindfulness, and so forth, and noble eightfold path, or that they can cultivate with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking the cultivation. When cultivating the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; they even do not see the flawless mind and the Buddha dharma. This is how great

bodhisattvas cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration with a mind apart from forms. They do not see that they can cultivate the liberation gates of emptiness, formlessness, and nonaspiration, or that they can cultivate these holy dharmas with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking the cultivation. When cultivating the liberation gates of emptiness, formlessness, and nonaspiration, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see the liberation gates of emptiness, formlessness, and nonaspiration; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with a mind apart from forms. They do not see that they can dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, or that they can dwell in these dharmas with equanimity. They do not see where they dwell, the cause and reason for the dwelling, or they are dwelling. When dwelling in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations with a mind apart from forms. They do not see that they can cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in

sequence, and ten universal contemplations, or that they can cultivate these holy dharmas with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking the cultivation. When cultivating the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate all samadhi gates and all dharani gates with a mind apart from forms. They do not see that they can cultivate all samadhi gates and all dharani gates, or that they can cultivate these holy dharmas with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking the cultivation. When cultivating all samadhi gates and all dharani gates, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see all samadhi gates and all dharani gates; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate all samadhi gates and all dharani gates with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas 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 with a mind apart from forms. They do not see that they can dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, or that they can dwell with equanimity. They do not see where they dwell, the cause and reason for the dwelling, or they are dwelling. When dwelling in internal emptiness, external emptiness, and so forth, and

emptiness of selfless self-nature, they are dwelling in the flawless mind apart from forms, contamination, and attachment. They do not see internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas 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 with a mind apart from forms. They do not see that they can dwell in realness, dharma realm, and so forth, and the realm of the inconceivable, or that they can dwell with equanimity. They do not see where they dwell, the cause and reason for the dwelling, or they are dwelling. When dwelling in realness, dharma realm, and so forth, and the realm of the inconceivable, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see realness, dharma realm, and so forth, and the realm of the inconceivable; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas dwell in realness, dharma realm, and so forth, and the realm of the inconceivable with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the five eyes and six supernatural powers with a mind apart from forms. They do not see that they can cultivate the five eyes and six supernatural powers, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking cultivation. When cultivating the five eyes and six supernatural powers, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see the five eyes and six supernatural powers; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the five eyes and six supernatural powers with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power with a mind apart from forms. They do not see that they can cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered

understandings, and eighteen distinctive features of Buddha's wisdom and power, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking cultivation. When cultivating the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate great loving-kindness, great compassion, great joy, and great equanimity with a mind apart from forms. They do not see that they can cultivate great loving-kindness, great compassion, great joy, and great equanimity, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking cultivation. When cultivating great loving-kindness, great compassion, great joy, and great equanimity, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see great loving-kindness, great compassion, great joy, and great equanimity; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate great loving-kindness, great compassion, great joy, and great equanimity with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate staying in correct mindfulness and dwelling in equanimity at all times with a mind apart from forms. They do not see that they can cultivate staying in correct mindfulness and dwelling in equanimity at all times, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking cultivation. When cultivating staying in correct mindfulness and dwelling in equanimity at all times, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see staying in correct mindfulness and dwelling in equanimity at all times; they even

do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate staying in correct mindfulness and dwelling in equanimity at all times with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena with a mind apart from forms. They do not see that they can cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking cultivation. When cultivating the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena with the flawless mind.

“Well-Appearing One, when cultivating prajna paramita, great bodhisattvas cultivate the thirty-two perfect major marks and eighty distinguishing minor features with a mind apart from forms. They do not see that they can cultivate the thirty-two perfect major marks and eighty distinguishing minor features, or that they can cultivate them with equanimity. They do not see where the cultivation happens, the cause and reason for the cultivation, or they are undertaking cultivation. When cultivating thirty-two perfect major marks and eighty distinguishing minor features, they are dwelling in a flawless mind apart from forms, contamination, and attachment. They do not see the thirty-two perfect major marks and eighty distinguishing minor features; they even do not see the flawless mind and the Buddha dharma. This is how great bodhisattvas cultivate the thirty-two perfect major marks and eighty distinguishing minor features with the flawless mind.”

(As Well-Appearing One asked how great bodhisattvas cultivate or dwell in various superior holy dharmas with flawless minds, the Buddha replied that when cultivating prajna paramita, great bodhisattvas should cultivate or dwell in various superior holy dharmas with a mind apart from forms. They will not see they can cultivate or dwell in these holy dharmas, the place where

the cultivation happens, and the dharmas they are cultivating; they even do not see the flawless mind and the Buddha dharma.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how will great bodhisattva fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas when practicing the fathomless prajna paramita? How will great bodhisattvas 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; 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; all samadhi gates and all dharani gates; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two major marks and eighty distinguishing minor features when practicing the fathomless prajna paramita as all dharmas are without forms, awakening, attainment, aspiration, and doing?”

(Well-Appearing One asked that as all dharmas are without forms, awakening, attainment, aspiration, and doing, how can great bodhisattvas fulfill various superior holy dharmas when they cultivate the fathomless prajna paramita?)

The Buddha replied to Well-Appearing One, “When practicing the fathomless prajna paramita, great bodhisattvas should practice giving with a formless and flawless mind. They will give sentient beings whatever they need; they will give them food, drinks, clothing, beds and bedding, vehicles, servants, treasures, properties, cereals, fragrant flowers, houses, instruments, and other living supplies that they need. They will also give them heads, eyes, brains, marrows, skins, flesh, limbs, muscles, and bones, and even their lives if they need. They will further give countries, cities, wives, beloved families and relatives, and various beautiful things upon request. When they are practicing giving, someone comes and criticizes, ‘Come one, bodhisattva, you should not do such useless giving. Almsgivers will always get into big troubles.’ After hearing these words, the great bodhisattvas will not withdraw from what they are doing; rather they will think, ‘Although that person criticized me, I must not regret what I am doing or have worries. I should go on giving sentient beings properties and materials bravely, assiduously, and tirelessly either in mind or in body.’

“The great bodhisattvas will transfer the blessings caused by giving along with various sentient beings equally toward the unsurpassed, perfect, and universal bodhi. The great bodhisattvas will practice giving and do the transference without seeing the forms of practicing giving and doing transference. Namely, they will not see almsgiver, alms receiver, the things given, and where, how, and why the giving occurs. Nor will they see the one who transfers, the things to be transferred, and where, why, and how the transference is made. They will not see all these things. Why? These dharmas are empty because of internal emptiness; they are empty because of external emptiness; they are empty because of internal-external emptiness. They are empty because of emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, or emptiness of selfless self-nature.

“After contemplating all dharmas as empty, the great bodhisattvas will further think, ‘Who transfers? What are transferred? Where, from what, why, and how the transference is made? All these dharmas are unattainable.’ If great bodhisattvas do the transference with such

contemplation and thinking, they indeed do virtuous transference and are apart from poisonous one. They also indeed undertake transference with insightful understanding of dharma realm. They will further be able to dignify and purify Buddha lands and assist sentient beings to mature. They will be able to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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; all samadhi gates and all dharani gates; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features.

“Although the great bodhisattvas can fulfill giving paramita, they do not accept the effects caused by practicing giving that mature in different types at different times. Although they do not accept the effects, they are able to acquire any things as they wish because they have done virtuous and pure giving paramita. Like heavenly beings of the Heaven of Enjoying Other-Made Changes who can always acquire whatever they wish, so the great bodhisattvas can accomplish whatever they intend to do. Because of the power produced by practicing giving,

they can make best offerings respectfully to the Buddhas, the World-Honored Ones, to esteem and acclaim them. They can enrich living supplies for heavenly beings, human beings, asuras, and so forth. These great bodhisattvas thus will absorb various sentient beings by means of giving paramita, establish them expediently and skillfully in three vehicles, and bring them benefits and happiness.

“Therefore, Well-Appearing One, because of the power of the flawless mind that is apart from various forms, the great bodhisattvas, when practicing the fathomless prajna paramita, are able to fulfill giving paramita and the rest of merits and virtues of the dharmas that are without forms, awakening, attainment, aspiration, images, and making.”

(The Buddha taught how great bodhisattvas, when practicing prajna paramita, fulfill giving paramita with a flawless mind apart from forms and undertake superior transference as all dharmas are without forms, awakening, and so forth.)

“Furthermore, Well-Appearing One, how will great bodhisattvas, when practicing prajna paramita, fulfill pure-precept paramita as all dharmas are without forms, awakening, attainment, aspiration, and doing?

“Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should observe pure precept with a formless and flawless mind. The virtuous and pure precept is acquired through the absorption of the holy flawless factors for enlightenment. The pure precept is without defects and cracks and is not foul or filthy. It is clean, without attachment and grasping. It is worthy of offerings, admired by wise ones, and supported by virtuous ones. It is exquisite and virtuous ultimately. It is compliant with superior concentrations and invincible.

“Because of the pure precept, the great bodhisattvas will not grasp or become attached to all dharmas. They neither grasp nor become attached to matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and consciousness 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 thirty-two perfect major marks and eighty distinguishing minor features. They neither grasp nor become attached to the noble families of Ksatriya, Brahman,

elders, and lay believers. They neither grasp nor become attached to the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Reward; the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form; the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking. They neither grasp nor become attached to the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightened bodhi; the throne of wheel-turning king and wealth, nobility, and freedom of other Kings and high-ranking officials.

“They rather transfer the pure precept that they protect along with various sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, they adopt formlessness, nonattainment, and nonduality instead of form, attainment, and duality as skillful means. Such transference is established in terms of the worldly way instead of ultimate meaning. Because of this cause and condition, all Buddha dharma will be fulfilled.

“Because of the perfect and pure expedient skillfulness of pure-precept paramita, the great bodhisattvas can initiate diligent cultivation of the four meditations. Because they are not indulged in the tastes of meditation, they are able to elicit various supernatural powers. Owing to the effects that mature in different types and at different times, they will develop pure heavenly eye to see boundless worlds in the ten directions. They can see the present Buddhas who are conducting the worlds in peace and stability and teaching correct dharma to various sentient beings. They will not forget what they have seen until realizing and attaining the unsurpassed, perfect, and universal bodhi. These great bodhisattvas have also developed unique pure heavenly ear and can always hear the teachings given by the Buddhas in the worlds of the ten directions and will never forget what they have heard until realizing and attaining the unsurpassed, perfect, and universal bodhi. They will apply the dharma they have heard to do beneficial things for

others and themselves successfully. The great bodhisattvas will also develop the supernatural power of knowing others' minds and associated images, so they are able to initiate all beneficial things for sentient beings. Because they have developed supernatural power of knowing previous lives, they are able to know the karmas made by various sentient beings in their previous lives, and how they are reborn to receive pleasant or painful effects due to their karmic influences. After knowing the previous karmas of sentient beings, the great bodhisattvas will teach them the law of cause and effect and assist them to become awakened to it. The great bodhisattvas have also developed flawless knowledge and are able to establish sentient beings in stream-entry effect, once-return effect, nonreturn effect, self-enlightenment bodhi, or guide them to dwell in the state of great bodhisattva and anuttara-samyak-sambodhi. Wherever the great bodhisattvas are, they will expediently and skillfully lead sentient beings to dwell in various virtuous dharmas according to individual differences.

“Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas thus are able to fulfill pure-precept paramita and the merits and virtues derived from other superior dharmas that are without forms, awakening, attainment, aspiration, and doing. They can achieve this because of the power of their flawless minds that are apart from forms.”

(The Buddha further taught how great bodhisattvas fulfill pure precept paramita with a flawless mind apart from forms and undertake perfect transference as all dharmas are without forms, awakening, and so forth when practicing prajna paramita. The Buddha also taught about the exquisite effects the great bodhisattvas can achieve, including the supernatural powers.)

“Furthermore, Well-Appearing One, how will great bodhisattvas, when practicing the fathomless prajna paramita, fulfill forbearance paramita as all dharmas are without forms, awakening, aspiration, attainment, and doing?

“Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should cultivate forbearance with a formless and flawless mind. Since aspiring to bodhi until sitting on the throne of exquisite bodhi, the great bodhisattvas do not let a thought of hatred arise even if all sentient beings try to kill them with rocks, sword, or stick. In case that happens, the bodhisattvas should cultivate two kinds of forbearance. One is to overcome hatred and anger when they are scolded, insulted, or harmed by sentient beings. The second is to initiate the

dharma forbearance of nonarising. When they are reproached and insulted or are attacked by sentient beings with swords and sticks, they should reflect and examine, ‘Who can reproach? Who can kill? Who is reproached? Who is killed? Who is angry? Who has patience and self-restraint?’ They should further contemplate the nature of all dharmas as empty. As the dharmas are unattainable, how can we say that the nature of the dharmas is existent? As the nature of the dharmas is nonexistent, how can we say that sentient beings are existent? When contemplating in this way, they will see that the ones who reproach, the ones to be reproached, the ones who do harm, and the ones to be harmed are all nonexistent. Even if their bodies are cut off by someone piece by piece, they will remain patient. When contemplating the nature of various dharmas as they really are, they will realize and attain the dharma forbearance of nonarising. What does dharma forbearance of nonarising mean? It means the great bodhisattvas have contemplated and realized that all dharmas do not arise in the final analysis, and thus their vexations will not arise in the final analysis either. As possessing such subtle and exquisite wisdom incessantly, they are named possessing dharma forbearance of nonarising.”

(The Buddha taught about how great bodhisattvas learn forbearance by means of dharma forbearance of nonarising. The Buddha also explained the meaning of dharma forbearance of nonarising.)

“If great bodhisattvas dwell peacefully in these two kinds of forbearance, they will be able to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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; all samadhi gates and all dharani gates; 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; great loving-kindness, great compassion, great joy, and great equanimity; 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 the thirty-two perfect major marks and eighty distinguishing minor features.”

(The Buddha taught about the effects caused by practicing two kinds of forbearance.)

“After dwelling peacefully in these Buddha dharma, the great bodhisattvas will feel free and at ease using flawless holy supernatural powers beyond the world that are not shared by all voice-hearers and self-enlightened ones. After dwelling peacefully in such superior supernatural powers, the great bodhisattvas will be able to see the boundless worlds in the ten directions with their pure heavenly eyes. They will see various Buddhas conducting their worlds in stability and peace and teaching correct dharma to sentient beings. The great bodhisattvas will always stay in the mindfulness of the Buddhas and never forget the Buddhas' teachings. With the pure heavenly ears, the great bodhisattvas can always hear the Buddhas in the worlds of the ten directions teaching the dharma. They will never forget the Buddhas' teachings. They will further accurately teach sentient beings what they have heard from the Buddhas. With the pure supernatural power of knowing others' minds, the great bodhisattvas can accurately measure the minds and associated images of all the Buddhas, bodhisattvas, self-enlightened ones, and voice-hearers in the worlds of the ten directions. They also know the minds and associated images of sentient beings in the worlds of the ten directions so that they can teach sentient beings correct dharma according to individual differences. With the supernatural power of knowing previous lives, the great bodhisattvas will know the different virtuous roots planted by sentient beings in their previous lives so that they can expediently demonstrate for, manifest for, guide, persuade, admire, encourage, and celebrate the sentient beings and bring superior benefits, peace, and happiness to them. With the flawless wisdom, the great bodhisattvas can establish sentient beings

in the dharmas of three vehicles. This is how great bodhisattvas expediently and skillfully assist sentient beings to mature and dignify and purify Buddha lands when they cultivate prajna paramita. They will be well equipped with the perfect knowledge of all phenomena soon, realize and attain the unsurpassed, perfect, and universal bodhi, and turn the exquisite dharma wheel to deliver innumerable sentient beings.”

(The great bodhisattvas will master holy supernatural powers through practicing forbearance.)

“Therefore, Well-Appearing One, because of the power of the flawless mind that are apart from various forms, the great bodhisattvas are able to practice the fathomless prajna paramita to fulfill forbearance paramita and the merits and virtues of other superior dharmas that are without forms, awakening, attainment, aspiration, and doing.”

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Chapter 66

Formlessness and Nonattainment

Section 5

(In the First Assembly)

“Furthermore, Well-Appearing One, how will great bodhisattvas, when practicing the fathomless prajna paramita, fulfill diligence paramita as all dharmas are without forms, awakening, aspiration, attainment, and doing?

“Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should cultivate diligence with a formless and flawless mind. Because they have achieved brave and powerful diligence in body and mind, they are able to enter and fully dwell in the first, second, third, and fourth meditations. Based on the fourth meditation, they elicit innumerable kinds of supernatural powers and transformations to rub the sun and moon lightly while turning their own bodies freely in all directions without difficulty. Because they have achieved the brave and powerful diligence in body and mind, they are able to go to immeasurable hundreds of thousands of Buddha worlds far away instantaneously by using supernatural powers. In the journey, they will make all kinds of most wonderful food, clothes, beds, bedding, medicines, fragrant flowers, canopies, lamps, rarities, properties, entertainment, and music as offerings to esteem and acclaim various Buddhas, the World-honored Ones. The effects caused by these virtuous roots will continue until they finally realize and attain the unsurpassed, perfect, and universal bodhi through step-by-step sustaining effort. After attaining the bodhi, they are worthy of best offerings of food, drinks, clothing, bedding, medicines, fragrant flowers, canopies, lamps, rarities, properties, entertainment, and music respectfully made with acclamation by numberless heavenly beings, human beings, asuras, and so forth in the world. After entering nirvana, their relics and disciples will be respected and acclaimed continuously with offerings made by numberless heavenly beings, human beings, asuras, and so forth in the world owing to their virtuous roots.

“The great bodhisattvas will use supernatural powers to travel through numberless hundreds of thousands of Buddha worlds in other directions where they will hear correct dharma in many Buddhas’ places and never forget what they heard until attaining the unsurpassed, perfect, and universal bodhi. They will also use supernatural powers to assist sentient beings to mature, dignify and purify Buddha lands, and diligently and attentively cultivate the perfect knowledge of all phenomena. When fulfilling the perfect knowledge of all phenomena, they will realize and attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel to deliver innumerable sentient beings. Well-Appearing One, this is how great bodhisattvas achieve brave and vigorous diligence in body when cultivating prajna paramita, and thus fulfill diligence paramita quickly.”

(The Buddha further taught how great bodhisattvas learn diligence with a formless and flawless mind to achieve brave diligence in body so that they can fulfill diligence paramita quickly.)

“Well-Appearing One, what will happen when great bodhisattvas fulfill diligence paramita quickly by achieving brave and vigorous diligence in mind through cultivating prajna paramita?

“Well-Appearing One, as the great bodhisattvas have achieved brave and vigorous diligence in mind when cultivating prajna paramita, they will be able to quickly fulfill the diligence paramita absorbed by various holy flawless paths and relevant flawless factors. Because of this fulfillment, all the not virtuous karmas of body, speech, and mind will not be allowed to arise.

“At that time, the great bodhisattvas will not grasp and become attached to the thinking that matter, feeling, thinking, action, and consciousness are 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 great bodhisattvas will not grasp and become attached to the thinking that the eye, ear, nose, tongue, body, and conscious spheres are 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 great bodhisattvas will not grasp and become attached to the thinking that the sight, sound, smell, taste, touch, and mental-image spheres are 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 great bodhisattvas will not grasp and become attached to the thinking that the eye, ear, nose, tongue, body, and conscious realms are 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 great bodhisattvas will not grasp and become attached to the thinking that the sight, sound, smell, taste, touch, and mental-image realms are 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 great bodhisattvas will not grasp and become attached to the thinking that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are 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 great bodhisattvas will not grasp and become attached to the thinking that the eye, ear, nose, tongue, body, and conscious contacts are 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 great bodhisattvas will not grasp and become attached to the thinking that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are 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 great bodhisattvas will not grasp and become attached to the thinking that the earth, water, fire, wind, space, and consciousness realms are 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 great bodhisattvas will not grasp and become attached to the thinking that the cause and condition, consecutive thoughts in sequence, conditions that stimulate the mind, and the conditions that reinforce main causes are 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 great bodhisattvas will not grasp and become attached to the thinking 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 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 great bodhisattvas will not grasp and become attached to the thinking that the conditioned realm and unconditioned realm are 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 great bodhisattvas will not grasp and become attached to the thinking that the realm of desire, realm of form, and realm of formlessness are 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 great bodhisattvas will not grasp and become attached to the thinking that the flawed realm and flawless realm are 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 great bodhisattvas will not grasp and become attached to the thinking that the first, second, third, and fourth meditations are 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 great bodhisattvas will not grasp and become attached to the thinking that the immeasurable loving-kindness, compassion, joy, and equanimity are 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 great bodhisattvas will not grasp and become attached to the thinking that the concentration of boundless emptiness, concentration of boundless consciousness, concentration

of nothingness, and concentration of nonthinking and not nonthinking are 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 great bodhisattvas will not grasp and become attached to the thinking 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 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 great bodhisattvas will not grasp and become attached to the thinking that the liberation gates of emptiness, formlessness, and nonaspiration are 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 great bodhisattvas will not grasp and become attached to the thinking that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are 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 great bodhisattvas will not grasp and become attached to the thinking that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are 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 great bodhisattvas will not grasp and become attached to the thinking 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 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 great bodhisattvas will not grasp and become attached to the thinking that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

“The great bodhisattvas will not grasp and become attached to the thinking that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are 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 great bodhisattvas will not grasp and become attached to the thinking that all samadhi gates and all dharani gates are 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 great bodhisattvas will not grasp and become attached to the thinking that the five eyes and six supernatural powers are 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 great bodhisattvas will not grasp and become attached to the thinking that the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha’s wisdom and power are 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 great bodhisattvas will not grasp and become attached to the thinking that great loving-kindness, great compassion, great joy, and great equanimity are 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 great bodhisattvas will not grasp and become attached to the thinking that staying in correct mindfulness and dwelling in equanimity at all times are 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 great bodhisattvas will not grasp and become attached to the thinking that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away.

“The great bodhisattvas will not grasp and become attached to the thinking that the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are 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 great bodhisattvas will not grasp and become attached to the thinking that all great bodhisattva actions are 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 will they grasp and become attached to the thinking that the unsurpassed, perfect, and universal bodhi of the Buddhas is 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 great bodhisattvas will not grasp and become attached to the thinking that these are stream-enterers, once-returns, nonreturners, arhats, and self-enlightened ones, while those are the bodhisattvas and the Thus-Comers. They will not grasp and become attached to the thinking that these sentient beings have their incorrect views completely removed and thus are named stream-enterer; these sentient beings have their bonds in the lower realm become slight and thus are named once-returner; these sentient beings have their bonds in the lower realm completely eliminated and thus are named nonreturner; these sentient beings have their bonds in the two higher realms completely eliminated and thus are named arhat; these sentient beings have attained the self-enlightenment bodhi and thus are named self-enlightened one; these sentient beings have attained the perfect knowledge of the forms of the paths and thus are named great bodhisattva, and those sentient beings have realized and attained the perfect knowledge of all phenomena and thus are named Thus-Comer. Why? The dharmas and sentient beings are all without self-nature, so no one can really grasp them or become attached to them.

“Because of achieving the brave and vigorous diligence in mind, the great bodhisattvas can do things beneficial for sentient beings. They do not care for their own bodies and lives, nor will they seek to attain anything in return from sentient beings. Although they can fulfill diligence paramita, they do not attain anything from diligence paramita. Although they can fulfill all Buddha dharma, they do not attain anything from Buddha dharma. Although they can dignify and purify Buddha lands, they do not attain anything from Buddha lands. Because the great bodhisattvas have achieved diligence in body and mind, they are able to stay away from all evil dharma and absorb all virtuous dharma without grasping and attachment. Being apart from grasping and attachment, they are able to travel from one Buddha land to the other and from one world to the other. In order to benefit all sentient beings, they will demonstrate various supernatural powers freely at ease, without hindrance. They will make wonderful flowers rain, unique fragrance of incense disperse, entertainments performed, music played, and earth change. They will show the exquisite and dignified worlds made of seven treasures, the lights emitting from bodies, the blind can see and the ones in dark become aware of the world. They make the pleasant odor flow from body to drive smelly things away and bring fresh scent back. They will also demonstrate a great temple in which boundless sentient beings are guided onto the correct path, learning to stay away from killing, stealing, committing adultery, lying, and speaking divisive, rude, vicious, and filthy words, and learning to stay away from greedy desires, hatred, and incorrect views. They will further absorb sentient being through practicing giving, pure precept, forbearance, diligence, meditation, and prajna. In order to benefit all sentient beings, the great bodhisattvas are willing to renounce treasures and properties, wives and sons, the position of king, the limbs of body, or the life. They will benefit all sentient beings in an expedient but most suitable way for each of them.

“Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas thus can fulfill diligence paramita and the merits and virtues of other superior dharma that are without forms, awakening, attainment, aspiration, and doing due to the power of the formless and flawless mind.”

(The Buddha said that if great bodhisattvas cultivate prajna paramita to achieve brave and vigorous diligence in mind, they will be able to quickly fulfill the diligence paramita absorbed by various holy flawless paths. They will have no more negative karmas of body, speech, and mind.

At that time, these great bodhisattvas will not grasp or become attached to the thinking that various dharmas are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, tranquil or not tranquil, and far away or not far away. Although they can do many beneficial things for sentient beings, they do not grasp or become attached to what they do.)

“Furthermore, Well-Appearing One, how great bodhisattvas, when practicing the fathomless prajna paramita, fulfill meditation paramita in the dharmas without forms, awakening, attainment, aspiration, and doing?

(The Buddha taught way of fulfilling meditation paramita in the dharmas that are without forms, awakening, attainment, aspiration, and doing for the great bodhisattvas who are practicing prajna paramita.)

“Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should cultivate meditation with a formless and flawless mind to fulfill all concentrations except the one practiced by Thus-Comer. They will stay away from the not virtuous dharmas of greedy desires, and with general contemplation and specific investigation, enter the first meditation and fully dwell in it when joy and pleasure arise owing to getting away. Then apart from contemplation and investigation, they will attain inner purity of equality; with one-point attentiveness of mind, they will have joy and pleasure arise owing to concentration, and they thus enter the second meditation and fully dwell in it. They then stay away from joy and dwell in equanimity, and with mindfulness and correct knowledge, renounce the bodily pleasure and enter the third meditation and fully dwell in it. As both pleasure and pain that exist previously cease, they enter the fourth meditation and fully dwell in pure equanimity. The great bodhisattvas now are doing positive and universal connections with the worlds in one, two, and so forth, and ten directions with a mind of great loving-kindness and fully dwelling in those connections. They will further make positive and universal connections with the worlds in one, two, and so forth, and ten directions with a mind of great compassion, joy, and equanimity and fully dwell in those connections.”

(The Buddha taught how great bodhisattvas practice four meditations in the realm of form well, and further build universal connections with the worlds of the ten directions with a mind of great loving-kindness, compassion, joy, and equanimity.)

“As transcending the thinking of matters, the great bodhisattvas have no more thoughts of substantial beings, nor reflect on various kinds of thinking. They then enter boundless emptiness and fully dwell in it. They will again transcend boundless emptiness and enter boundless consciousness and fully dwell in it. After transcending boundless emptiness and boundless consciousness, they enter the state of nothingness and fully dwell in it. They then transcend nothingness and enter the state of nonthinking and not nonthinking and fully dwell in it. When dwelling peacefully in meditation paramita, the great bodhisattvas will enter and fully dwell in the eight liberations, moving from the first to the eighth or vice versa. They can do the same with the eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations. These great bodhisattvas are also able to enter and fully dwell in the samadhi of emptiness, samadhi of formlessness, and samadhi of nonaspiration.”

(The Buddha further taught about the concentrations in the realm of formlessness as well as the eight liberations, eight vexation-overcoming meditations, and so forth.)

“Because the great bodhisattvas have dwelled peacefully in meditation paramita, they are able to cultivate and fulfill the thirty-seven factors for enlightenment and the perfect knowledge of the forms of the paths. After absorbing all kinds of samadhi and the perfect knowledge of the forms of the paths, they will cultivate and transcend, step by step, the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, arhat, and self-enlightenment bodhi, and realize and enter onto the bodhisattva path of nonarising. After entering onto the bodhisattva path of nonarising, they will further cultivate various stages of bodhisattva and finally fulfill the stage of Buddha. Although these great bodhisattvas have cultivated and transcended each of the stages step by step, they do not realize and grasp the effects midway until attaining the perfect knowledge of all phenomena.”

(The Buddha taught about the stages of cultivation shared by the three vehicles: the voice-hearer, self-enlightened one, and bodhisattva.)

“These great bodhisattvas now have dwelled peacefully in meditation paramita and are able to travel from one Buddha land to the other to make offerings respectfully to esteem and acclaim various Buddhas, the World-Honored Ones. They will in each Buddha’s place plant virtuous roots, assist sentient beings to mature, and dignify and purify Buddha lands. They will travel from one world to the other to benefit sentient beings tirelessly in body and mind. They will absorb sentient beings with giving, pure precept, forbearance, diligence, meditation, and prajna. They will absorb sentient beings with liberation and the knowledge and views of liberation. They will guide sentient beings to dwell in stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, state of great bodhisattva, or the unsurpassed, perfect, and universal bodhi. They will use various expedient ways to help sentient beings dwell peacefully in the states appropriate for nurturing their virtuous roots and virtuous dharmas.”

(The Buddha continued to teach how great bodhisattvas, after dwelling in meditations, visit various Buddha lands to make offerings to esteem and acclaim various Buddhas, learn from the Buddhas, plant more virtuous roots, and then assist sentient being to mature.)

“When dwelling peacefully in meditation paramita, great bodhisattvas are able to elicit all samadhi gates and all dharani gates. They will achieve the superior four unhindered understandings and the superior supernatural powers that mature at different times and in different types. Because of their superior supernatural powers, the great bodhisattvas will not be reborn through a mother’s womb because they need not to experience sexual pleasure and contaminated karma of birth. Why? These great bodhisattvas have seen and understood very well that the natures of all dharmas are like transformed things. Knowing that all phenomena are like transformed things, they still ride on compassionate aspiration to benefit sentient beings. Although they have ridden on compassionate aspirations to benefit sentient beings, they know well that sentient beings and all establishments for them are unattainable. Although they know that sentient beings and all establishments for them are unattainable, they still work hard to establish all sentient beings in peace and happiness and let them dwell peacefully in the unattainable dharmas. This is done in terms of conventional meaning instead of ultimate meaning.”

(The Buddha further taught how great bodhisattvas attain superior supernatural powers and why their rebirth is no more contaminated. Realizing that all dharmas are like transformed beings, great bodhisattvas still work hard to benefit sentient beings because of their great compassion and broad aspiration.)

“When dwelling peacefully in meditation paramita, cultivating all meditations, liberations, samadhi, samāpatti, and so forth, and fulfilling the unsurpassed, perfect and universal bodhi that they pursue, the great bodhisattvas never stay away from meditation paramita that they practice. They practice the perfect knowledge of the forms of the paths, elicit expediently and dwell in the perfect knowledge of all phenomena, and eliminate permanently the enduring dispositions. Because they can eliminate all dispositions permanently, they can bring benefits to themselves and others rightly. Because they can benefit themselves and others rightly, they will work together with all heavenly beings, human beings, asuras, and so forth of the world to construct the pure fields of bliss, and thus are worthy of the offerings made and respect paid by all heavenly beings, human beings, asuras, and so forth of the world.”

(The great benefits gained by these great bodhisattvas.)

“Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas thus can fulfill meditation paramita and the merits and virtues of other superior dharmas that are without forms, awakening, attainment, aspiration, and doing because of the power of the formless and flawless mind.

“Furthermore, Well-Appearing One, how will great bodhisattvas, when cultivating the fathomless prajna paramita, fulfill prajna paramita as all dharmas are without forms, awakening, attainment, aspiration, and doing?”

(Now the Buddha began to teach how great bodhisattvas fulfill prajna paramita as all dharmas are without forms, awakening, attainment, aspiration, and doing.)

“Well-Appearing One, if great bodhisattvas can cultivate prajna with a formless and flawless mind when cultivating the fathomless prajna paramita, they will not see any dharma that can really achieve something.

“That is, they will not see that matter, feeling, thinking, action, and consciousness have any real actions. They will not see matter, feeling, thinking, action, and consciousness arise, extinguish, increase, decrease, assemble, or separate. They will contemplate matter, feeling, thinking, action, and consciousness as illusory, not solid, and not at ease.

“They will not see that the eye, ear, nose, tongue, body, and conscious spheres have any real actions. They will not see the eye, ear, nose, tongue, body, and conscious spheres arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the eye, ear, nose, tongue, body, and conscious spheres as illusory, not solid, and not at ease.

“They will not see that the sight, sound, smell, taste, touch, and mental-image spheres have any real actions. They will not see the sight, sound, smell, taste, touch, and mental-image spheres arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the sight, sound, smell, taste, touch, and mental-image spheres as illusory, not solid, and not at ease.

“They will not see that the eye, ear, nose, tongue, body, and conscious realms have any real actions. They will not see the eye, ear, nose, tongue, body, and conscious realms arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the eye, ear, nose, tongue, body, and conscious realms as illusory, not solid, and not at ease.

“They will not see that the sight, sound, smell, taste, touch, and mental-image realms have any real actions. They will not see the sight, sound, smell, taste, touch, and mental-image realms arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the sight, sound, smell, taste, touch, and mental-image realms as illusory, not solid, and not at ease.

“They will not see that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have any real actions. They will not see the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as illusory, not solid, and not at ease.

“They will not see that the eye, ear, nose, tongue, body, and conscious contacts have any real actions. They will not see the eye, ear, nose, tongue, body, and conscious contacts arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the eye, ear, nose, tongue, body, and conscious contacts as illusory, not solid, and not at ease.

“They will not see that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts have any real actions. They will not see the feelings produced by eye, ear, nose, tongue, body, and conscious contacts arise, extinguish, increase, decrease, assemble, or separate. They will contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as illusory, not solid, and not at ease.

“They will not see that all flawed dharmas and all flawless dharmas have any real actions. They will not see all flawed dharmas and all flawless dharmas arise, extinguish, increase, decrease, assemble, or separate. They will contemplate all flawed dharmas and all flawless dharmas as illusory, not solid, and not at ease.”

(The Buddha said that when cultivating prajna with a formless and flawless mind, the great bodhisattvas will not see any dharma have real actions. They will not see various dharmas increase, decrease, arise, extinguish, and so forth. They have contemplated all flawed and flawless dharmas as not real, not solid, and not at ease.)

“When contemplating in this way, the great bodhisattvas do not attain the self-nature of matter, feeling, thinking, action, and consciousness. They do not attain the self-nature of the eye, ear, nose, tongue, body, and conscious spheres. They do not attain the self-nature of the sight, sound, smell, taste, touch, and mental-image spheres. They do not attain the self-nature of the sight, sound, smell, taste, touch, and mental-image spheres. They do not attain the self-nature of the eye, ear, nose, tongue, body, and conscious realms. They do not attain the self-nature of the sight, sound, smell, taste, touch, and mental-image realms. They do not attain the self-nature of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not attain the self-nature of the eye, ear, nose, tongue, body, and conscious contacts. They do not attain the self-nature of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.”

(As great bodhisattvas contemplate all flawed and flawless dharmas as not real, not solid, and not at ease, they do not attain the self-nature of all dharmas. They thus develop a belief and understanding that the self-nature of all dharmas is nonnature.)

“When cultivating prajna paramita, great bodhisattvas will develop a deep belief and understand that the self-nature of all dharmas is nonnature. After developing such belief and understanding, the great bodhisattvas are able to 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.

“When practicing prajna paramita in this way, great bodhisattvas are not attached to all dharmas. Namely, they are not attached to matter, feeling, thinking, action, and consciousness. They are not attached to the eye, ear, nose, tongue, body, and conscious spheres. They are not attached to the sight, sound, smell, taste, touch, and mental-image spheres. They are not attached to the eye, ear, nose, tongue, body, and conscious realms. They are not attached to the sight, sound, smell, taste, touch, and mental-image realms. They are not attached to the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They are not attached to the eye, ear, nose, tongue, body, and conscious contacts. They are not attached to the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They are not attached to the earth, water, fire, wind, space, and consciousness realms. They are not attached to cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes. They are not attached to ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. They are not attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They are not attached to internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality,

emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They are not attached to realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They are not attached to the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They are not attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are not attached to the four meditations, four immeasurable minds, and four formless concentrations. They are not attached to the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are not attached to all samadhi gates and all dharani gates. They are not attached to the liberation gates of emptiness, formlessness, and nonaspiration. They are not attached to the five eyes and six supernatural powers. They are not attached to the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. They are not attached to great loving-kindness, great compassion, great joy, and great equanimity."

(The Buddha concluded in this fascicle that as great bodhisattvas have developed a belief and understanding that the self-nature of all dharmas is nonnature, they will be able to practice various kinds of emptiness and will not be attached to all dharmas.)

Fascicle 378

Chapter 66

Formlessness and Nonattainment

Section 6

(In the First Assembly)

“When practicing prajna paramita, great bodhisattvas are not attached to staying in correct mindfulness and dwelling in equanimity at all times. They are not attached to the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They are not attached to stream-entry effect, once-return effect, nonreturn effect, arhat, and self-enlightenment bodhi. They are attached to all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.

“When practicing the fathomless prajna paramita by adopting nonnature as self-nature, great bodhisattvas can fulfill bodhisattva path. Namely, they can fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They also can 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. They also can 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. They also can 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. They also can fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They also can fulfill the four meditations, four immeasurable minds, and four formless

concentrations. They also can fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They also can fulfill all samadhi gates and all dharani gates. They also can fulfill the liberations gates of emptiness, formlessness, and nonaspiration. They also can fulfill the five eyes and six supernatural powers. They also can fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. They also can fulfill great loving-kindness, great compassion, great joy, and great equanimity. They also can fulfill staying in correct mindfulness and dwelling in equanimity at all times. They also can fulfill the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They also can fulfill the thirty-two perfect major marks and eighty distinguishing minor features."

(The Buddha said that when practicing the fathomless prajna paramita by adopting nonnature as self-nature, great bodhisattvas can fulfill bodhisattva path. Namely, they can fulfill the six paramitas and the rest of superior holy dharmas.)

"When dwelling in the bodhi path of the dharmas that mature in different types and at different times, great bodhisattvas further can fulfill immeasurable merits and virtues produced by giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the 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 samadhi gates and all dharani gates; the liberation gates of emptiness, formlessness, and nonaspiration; and the five eyes and the six supernatural powers.”

(When dwelling in the bodhi path, great bodhisattvas further can fulfill immeasurable merits and virtues produced by the six paramitas and the rest of superior dharmas.)

“After fulfilling the bodhi path, the great bodhisattvas stay away from various hindrances of darkness and dwell in the Buddha path. By applying superior supernatural powers that mature in different types and at different times, great bodhisattvas will benefit sentient beings expediently. They absorb sentient beings by practicing giving, pure precept, forbearance, diligence, meditation, or prajna suitable for each of them. They absorb sentient beings by teaching them liberation and the knowledge and views of liberation suitable for each of them. They expediently lead sentient beings to dwell in stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or anuttarā-saṃyak-saṃbodhi suitable for each of them.”

(Great bodhisattva should use supernatural powers to assist sentient beings expediently to fulfill whatever path suitable for each of them.)

“The great bodhisattvas can apply supernatural power of transformation excellently. If they wish to travel to as many worlds as the sands of the Ganges, they can do so freely. If they wish to manifest various rare treasures in those worlds, they can do so freely. If they wish to provide various rare treasures for sentient beings in those worlds, they can satisfy these sentient beings freely. They travel from one world to the other to bring benefits, peace, and happiness to numberless sentient beings. As they witness the pure and refined phenomena of those Buddha worlds, they can absorb and enjoy them freely, just like the heavenly beings in the Heaven of Enjoying Other-Made Changes, who can transform and enjoy various exquisite matters freely.”

(The Buddha taught about how great bodhisattvas use supernatural powers to assist sentient beings freely and enjoy themselves.)

“The great bodhisattvas practice the perfect knowledge of the forms of the paths through giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that mature in

different type and at different time, through the exquisite supernatural powers that mature in different type and at different time, and through the bodhisattva path that mature in different type and at different time. As their perfect knowledge of the forms of the paths matures, they will further realize and attain the perfect knowledge of all phenomena, and consequently, they do not absorb all dharmas. Namely, they do not absorb 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 do not absorb the virtuous and not virtuous dharmas, the dharmas of the world and beyond the world, the flawed and flawless dharmas, the conditioned and unconditioned dharmas, the guilty and not guilty dharmas. They do not absorb the unsurpassed, perfect, and universal bodhi that they have realized and attained, the things they receive and enjoy as well as the sentient beings in the Buddha lands. Why? It is because the great bodhisattvas do not absorb all dharmas, do not attain all dharmas, and also teach sentient beings correctly that the nature of all dharmas is without absorption.”

(The great bodhisattvas will fulfill the perfect knowledge of the forms of the paths first so that they can attain the perfect knowledge of all phenomena. Because of the perfect knowledge of all phenomena, they do not absorb various dharmas and thus do not attain various dharmas either.)

“Therefore, Well-Appearing One, it is due to the power of the formless and flawless mind, the great bodhisattvas, when practicing the fathomless prajna paramita, can fulfill prajna paramita and the rest of merits and virtues in the dharmas that are without form, awakening, attainment, aspiration, and doing”

(The Buddha concluded this chapter with the fulfillment of prajna paramita and the rest of merits and virtues achieved by great bodhisattvas who have practiced prajna paramita with formless and flawless mind.)

Chapter 67

The Meaning of the Unmixed Dharma

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “How can great bodhisattvas cultivate and fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in the dharmas with unmixed, formless, and empty particular characteristics? How can great bodhisattvas establish the differences of the dharmas that are flawless and without differentiation so that these dharmas can be understood? How can great bodhisattvas in prajna paramita 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 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 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 samadhi gates and all dharani gates; 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 the dharmas of and beyond the world? How can great bodhisattvas establish one form, namely, formlessness, in all dharmas with different forms? How can great bodhisattvas establish the different forms of all dharmas in one form, namely, in formlessness?””

The Buddha replied, “Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should dwell peacefully in the five aggregates that are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and realize that the five aggregates are without forms, they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. Why? All dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things are without self-nature. The dharmas without self-nature are the dharmas without forms, and the dharmas without forms are the dharmas with only one form, namely, formlessness.

“Well-Appearing One, because of this cause and condition, you must know that all kinds of giving are formless; the alms givers are formless; the alms receivers are formless; and the things given are formless too. If great bodhisattvas can practice giving with such knowledge, they will be able to fulfill the cultivation of giving paramita. If they can fulfill the cultivation of giving paramita, they will not stay far away from pure precept, forbearance, diligence, meditation, and prajna paramitas. If they can dwell peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will be able to fulfill the four meditations, four immeasurable minds, and four formless concentrations. They will also be able to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; 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. They will also be able to fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the five hundred samadhi gates and five hundred dharani gates; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

“As dwelling peacefully in the holy flawless dharmas that arise in different types and at different times as the effects of previous causes, great bodhisattvas are able to use supernatural powers to travel to as many Buddha worlds as the sands of the Ganges in the ten directions and make the best clothes, food, drinks, beds and bedding, medicines, fragrant flowers, treasure banners, canopies, lamps, entertainment, music, and the rest of living supplies as offerings to the Buddhas, the World-Honored Ones, to esteem and acclaim them. They will bring benefits, peace, and happiness to sentient beings. They will absorb and benefit sentient beings through giving suitable for them. They will absorb and bring benefits to sentient beings through pure precept, forbearance, diligence, meditation, or prajna suitable for them. They will absorb and benefit sentient beings with the rest of virtuous dharmas suitable for them. They will absorb and benefit sentient beings with all superior virtuous dharmas suitable for them. Although the great bodhisattvas have achieved such numberless virtuous dharmas, they remain in birth and death; however, they are not contaminated by the faults of birth and death. To bring benefits and happiness to various sentient beings, they live a wealthy, noble, and free life in heaven and human world. Because of the authority and power of the wealthy, noble, and free life, they are able to do beneficial things for sentient beings and absorb them with the four approaches of absorption.”

(Well-Appearing One asked Buddha: How will great bodhisattvas cultivate and fulfill the six paramitas in unmixed, formless, and empty dharmas? How will they build up differences among flawless and undifferentiated dharmas to make them understandable? How will they in prajna paramita absorb various superior dharmas and so forth? The Buddha replied that great bodhisattvas should dwell in and contemplate five aggregates as dreams, echoes, and so forth, As the dharmas are only with one form, that is formlessness, great bodhisattvas should realize that the alms giver, receivers, and the things given are empty to fulfill giving paramita. They can thus fulfill other paramitas and superior dharmas. As realizing that all dharmas are formless and unattainable, great bodhisattvas are able to assist and benefit sentient beings expediently.)

“The great bodhisattvas have realized that all dharmas are formless. They also understand stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, but they choose not to dwell in stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi. Why? After knowing all dharmas as they really are, the great bodhisattvas decide to realize and attain the perfect knowledge of all phenomena that is not shared by voice-hearers and self-enlightened ones.”

(After knowing that all dharmas are formless, the great bodhisattvas decide to attain the perfect knowledge of all phenomena instead of dwelling in voice-hearer vehicle or self-enlightened one vehicle.)

“Therefore, Well-Appearing One, as great bodhisattvas understand that all dharmas are formless, they also understand that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the rest of Buddha dharmas are formless. They thus can universally fulfill all Buddha dharmas.

“Furthermore, Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they dwell peacefully in the five aggregates that are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things to fulfill pure-precept paramita. Knowing that the five aggregates are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things as they really are, the great bodhisattvas can fulfill the formless pure-precept paramita. The pure precept is perfect, without deficiency, crack, flaw, filth, grasping, and attachment. It is

worthy of admiration and the offerings made by the wise ones. To accept, embrace, and investigate deeply into the precept perfectly will make one flawless and holy, so the pure precept should be absorbed into the factors for the path beyond the world. Great bodhisattvas dwelling peacefully in pure precept can accept and embrace the established precept, natural precept, precept for behaviors, precept manifested in rules, the spirit of precept, precept for here and now, precept not for here and now, precept for demeanors, and precept not for demeanors.

“Although fulfilling pure precept, great bodhisattvas are not attached to them. They will not think, ‘Because of observing the precept I will be born in a wealthy, noble, and carefree family of Ksatriya, Brahman, elders, or lay believers.’ They will not think, ‘Because of observing the precept I will become a small king, a great king, or a wheel-turning king with great wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the Heaven of the Four Great Kings, Heaven of Thirty-Three Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, or Heaven of Enjoying Other-Made Changes to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, or Heaven of Great Brahma to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, or Heaven of Extremely Great Brightness and Purity to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, or Heaven of Universal Purity to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, or Heaven of Extensive Rewards to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, or Heaven of Ultimate Form to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will be born in the realms of boundless emptiness, boundless consciousness, nothingness, or nonthinking and not nonthinking to enjoy wealth, nobility, and freedom.’ They will not think, ‘Because of observing the precept I will attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi; I will enter onto the bodhisattva path of nonarising, attain the bodhisattva forbearance of

nonarising, or attain the unsurpassed, perfect, and universal bodhi.’ Why? Because all dharmas are formless; they are with only one form, namely, formlessness. The formless dharmas cannot attain formlessness, and the dharmas with forms cannot attain forms. The formless dharmas cannot attain forms, and the dharmas with forms cannot attain formlessness either. Because of this cause and condition, all dharmas are unattainable.”

(The Buddha taught that when practicing pure precept paramita in compliant with prajna paramita, great bodhisattvas should not stay in the mindfulness of attaining superior dharmas, wealth and nobility in human world and in heavens, or the effects caused by cultivation. It is because the five aggregates and all other dharmas are formless and unattainable like dreams, echoes, illusions, and so forth.)

“Therefore, Well-Appearing One, if great bodhisattvas cultivate prajna paramita in this way, they are able to fulfill the formless pure-precept paramita and enter onto the bodhisattva path of nonarising quickly. After entering onto this path, they will further attain the bodhisattva forbearance of nonarising. After attaining the bodhisattva forbearance of nonarising, they will further cultivate the perfect knowledge of the forms of the paths, approach the perfect knowledge of all phenomena, attain the five supernatural powers that have matured at different times and in different types, and attain the five hundred samadhi gates and five hundred dharani gates. By dwelling in them peacefully, they will regain the four unhindered understandings. They can travel from one Buddha land to the other to make offerings to the Buddhas, the World-Honored Ones, and esteem and acclaim them. They will also assist sentient beings to mature and dignify and purify Buddha lands.”

(The Buddha further listed many positive results gained by great bodhisattvas who cultivate prajna paramita without attainment upon realizing all dharmas as formless.)

“In order to deliver sentient beings, great bodhisattvas have reincarnated in birth and death in various destinies without being contaminated or hindered by vexations because they are free from negative karmic effects. Like transformed human beings who walk, stay, sit, and lie but they truly do not walk, stay, sit, and lie, so do great bodhisattvas, who have done things beneficial for sentient beings as sentient beings and the establishments for sentient beings are unattainable. A Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened

One named Suśānta, who had realized and attained the unsurpassed, perfect, and universal bodhi. He had turned the wonderful dharma wheel to deliver immeasurable sentient beings, relieved them from birth and death, and guided them to attain nirvana. But before entering the nirvana without remainder, he could not find one qualified bodhisattva to be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi, so he made a transformed Buddha to stay in the world to undertake Buddhist service on his behalf. This transformed Buddha stayed in world for one kalpa. Before entering nirvana, he conferred on a bodhisattva the prophecy of attaining the unsurpassed, perfect, and universal bodhi. The transformed Buddha had done many beneficial things for sentient beings, but he had not attained anything. Namely, he did not attain 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 flawed dharmas, flawless dharmas, and sentient beings. Similarly, great bodhisattvas always do many beneficial things for sentient beings, but they do not attain anything.”

(Like transformed Buddha who did many Buddhist services but did not attain anything, so do great bodhisattvas, who always offer services to deliver sentient beings, while they do not attain anything in return.)

“Therefore, Well-Appearing One, because of cultivating prajna paramita, great bodhisattvas can fulfill pure-precept paramita. Because of fulfilling pure-precept paramita, they can absorb all Buddha dharmas.”

(The Buddha concluded that great bodhisattvas could absorb all Buddha dharmas after fulfilling pure precept paramita.)

“Furthermore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas dwell peacefully in the five aggregates that are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things to

fulfill forbearance paramita. Because they accurately know that the five aggregates are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things as they really are, they can fulfill the formless forbearance paramita.”

(The Buddha began to teach how great bodhisattvas should practice forbearance paramita.)

“Well-Appearing One, how will great bodhisattvas accurately know that the five aggregates are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things as they really are so that they can fulfill the formless forbearance paramita when cultivating prajna paramita? Well-Appearing One, great bodhisattvas should know that the five aggregates have no real forms and cultivate two kinds of forbearance to fulfill the formless forbearance paramita. What are the two kinds of forbearance? One is the forbearance of acceptance with patient and peaceful mind, the second is the forbearance of contemplation and investigation.”

(The Buddha talked about two kinds of forbearance.)

“The forbearance of acceptance with patient and peaceful mind means that since aspiring to bodhi until sitting peacefully on the throne of the exquisite bodhi, great bodhisattvas do not let a thought of hatred or revenge arise when all sentient beings come to slander, reproach, and insult them with malicious and rude words, or try to kill them with tiles, rocks, swords, and sticks. The great bodhisattvas will rather think, ‘These sentient beings are poor and pitiful; their vexations increase, and their minds are not in peace. That is why they have initiated such negative karma to attack me. I should not blame them, hate them, or get angry at them.’ They will further think, ‘Because I have activated various aggregates of adversary that they start such bad karma, I must blame myself but not them.’ As the bodhisattvas do such deep contemplation, their compassion toward sentient beings arise. This is the forbearance to attain calm acceptance with a peaceful and tranquil mind.”

(The Buddha explained what forbearance of acceptance with patience and peaceful mind is.)

“The forbearance of contemplation and investigation is shown by great bodhisattvas when they reflect, ‘All phenomena are illusory, not real, and not at ease. They are also like empty space that is 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 learned child, the maker, the receiver, the knower, and the viewer. All are unattainable; they are illusions caused by deluded differentiation. Who slanders me? Who rebukes me? Who insults me? Who tries to kill me with tiles, rocks, swords, and sticks? Who receives insults and is killed? All these are unreal perceptions derived from one's mind. I must stop such wrong attachments. All dharmas are nonexistent because their self-nature is empty; the ultimate reality of all dharmas is empty too.' As great bodhisattvas engage in deep and thorough contemplation and investigation, they discern that various phenomena are inherently empty and tranquil, so they do not have misconception regarding all dharmas. This is named the forbearance of contemplation and investigation."

(The Buddha explained what forbearance of contemplation and investigation is.)

"If great bodhisattvas cultivate and learn these two kinds of forbearance, they will be able to fulfill the formless forbearance paramita. Because of fulfilling the formless forbearance paramita, they will attain the forbearance of nonarising."

In the meantime, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the forbearance of nonarising? What will be terminated and what knowledge will be brought about in this forbearance?"

The Buddha replied, "Well-Appearing One, the forbearance of nonarising means that in forbearance not a little bit of not virtuous dharma is allowed to arise. This forbearance will ultimately extinguish all vexations produced by attachment to selfness, associated perceptions, and arrogance. This forbearance is called knowledge because it is grounded in the truth that all dharmas are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. Achieving this knowledge is referred to as attaining the forbearance of nonarising."

(The Buddha said that great bodhisattvas who attain these two kinds of forbearance will fulfill formless forbearance paramita. Because of fulfilling the formless forbearance, great bodhisattvas will attain the forbearance of nonarising. The Buddha replied to Well-Appearing One to explain the meaning of the forbearance of nonarising.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, what is the difference between the forbearance of nonarising for voice-hearers and self-enlightened ones and the forbearance of nonarising for great bodhisattvas?”

The Buddha replied, “Well-Appearing One, the knowledge and the termination of incorrect views achieved by stream-enters, once-returners, nonreturners, arhats, and self-enlightened ones also serve as a forbearance for great bodhisattva. However, there is another forbearance of nonarising unique to great bodhisattvas, namely, the forbearance of nonarising of all dharmas. Well-Appearing One, if great bodhisattvas attain the superior forbearance of nonarising of all dharmas, they will surpass all voice-hearers and self-enlightened ones.”

(The Buddha taught the forbearance of nonarising shared by voice-hearers, self-enlightened ones, and bodhisattvas and the forbearance of nonarising possessed by bodhisattvas only.)

“Well-Appearing One, if great bodhisattvas practice the bodhisattva path by dwelling in the superior forbearance of nonarising that matures in different types and at different times, they will be able to fulfill the perfect knowledge of the forms of the paths. If they can fulfill the perfect knowledge of the forms of the paths, they will not stay far away 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 and the liberation gates of emptiness, formlessness, and nonaspiration. They will not stay far away from the supernatural powers that mature in different types and at different times either. Because great bodhisattvas are not far away from the supernatural powers, they can make offerings to esteem and acclaim the Buddhas, the World-Honored Ones, in many Buddha lands. They will assist sentient beings to mature and dignify and purify Buddha lands. As they have assisted sentient beings to mature and dignified and purified Buddha lands perfectly, they will realize and attain the unsurpassed, perfect, and universal bodhi the moment when they become correspondent instantaneously with the exquisite wisdom.

“Therefore, Well-Appearing One, if great bodhisattvas cultivate prajna paramita and fulfill the formless forbearance paramita quickly, they will realize and attain the perfect knowledge of all perfect knowledge and fulfill all Buddha dharmas.

“Furthermore, Well-Appearing One, if great bodhisattvas, when practicing the fathomless prajna paramita, dwell peacefully in the five aggregates that are like dreams, echoes, images,

shadows, illusory images of water under sunlight, illusions, mirages, and transformed things and accurately understand that the five aggregates are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things, and further initiate brave and powerful diligence in body and mind, they will be able to elicit the superior and quick supernatural powers. By using the supernatural powers, they will travel to the worlds of the ten directions to make offerings to esteem and acclaim the Buddhas, the World-Honored Ones. In various Buddhas' places, they plant many virtuous roots. They not only bring benefits and happiness to immeasurable sentient beings but also dignify and purify many Buddha lands. Because of diligence, great bodhisattvas assist sentient beings to mature and establish each to attain the highest levels within the three vehicles according to individual needs. Therefore, Well-Appearing One, the great bodhisattvas are able to quickly fulfill the formless diligence paramita because of the diligence in the body.”

(The Buddha explained why the forbearance of nonarising of bodhisattva is superior due to its effects caused by diligence in body.)

“Well-Appearing One, because great bodhisattvas have elicited a brave and vigorous mind of diligence, they are able to initiate the diligence absorbed by various flawless holy paths and relevant factors to fulfill diligence paramita. They are able to absorb various virtuous dharmas into diligence, including 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 four meditations, four immeasurable minds, and four formless concentrations; and the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The virtuous dharmas absorbed into diligence also include the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the five eyes and six supernatural powers; the samadhi gates and the dharani gates; 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 also include 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 virtuous dharmas absorbed into diligence also include 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.

“When dwelling in these virtuous dharmas, the great bodhisattvas are able to fulfill the perfect knowledge of all phenomena and terminate permanently enduring disposition. Because of terminating enduring disposition, they will fulfill perfect features. Because of fulfilling perfect features, they will realize and attain the unsurpassed, perfect, and universal bodhi and emit brilliant lights to shine all over the large threefold thousand-world. They thus make six quakes happen in various worlds, turn the correct dharma wheel, and possess thirty-two perfect major marks. When the sentient beings in this large threefold thousand-world are bathed with the great lights, seeing the quakes, and hearing the correct dharma voice, they will never regress in the cultivation of the three vehicles.

“Therefore, Well-Appearing One, as great bodhisattvas cultivate prajna paramita and are able to fulfill diligence paramita, they will dwell peacefully in diligence paramita to do many things to benefit themselves and others, fulfill all Buddha dharmas quickly, and realize and attain the unsurpassed, perfect, and universal bodhi.

“Furthermore, Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, they will dwell peacefully in the five aggregates that are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things to fulfill meditation paramita.

“Well-Appearing One, when practicing the fathomless prajna paramita, how do great bodhisattvas dwell peacefully in the five aggregates that are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things to fulfill meditation paramita?

“Well-Appearing One, if great bodhisattvas, when cultivating prajna paramita, accurately know that the five aggregates are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things, they will enter and fully dwell in the first, second, third, and the fourth meditations. They will enter and fully dwell in immeasurable loving-kindness, compassion, joy, and equanimity. They will enter and fully dwell in the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. They will cultivate the samadhi of emptiness, samadhi of formlessness, and samadhi of nonaspiration. They will cultivate Lightning-Like Samadhi, Holy Correct Samadhi, and Diamond-Like Samadhi. When dwelling in Diamond-Like Samadhi, they will realize and dwell in all kinds of samadhi except the samadhi of the Thus-Comer. They can dwell in the samadhi shared or not shared by voice-hearers and self-enlightened ones, but they will not be indulged in or attached to the tastes and effects of various kinds of samadhi, such as the samadhi of various meditations, the samadhi of immeasurable minds, and the samadhi of formlessness. Why? The dharmas that adopt nonnature as self-nature should not be indulged in or attached to other dharmas that adopt nonnature as self-nature. Because of the samadhi without indulgence and attachment, the great bodhisattvas will not be reborn in the realm of form or in the realm of formlessness as driven by the samadhi powers of the meditations, the immeasurable minds, and the formless concentrations. Why? These great bodhisattvas do not attain anything in all realms; they do not attain the person who enters concentrations, the concentrations which the person enters, and the cause of entering concentrations. Because the great bodhisattvas attain nothing in all dharmas, they will be able to fulfill the formless meditation paramita quickly and thus surpass the stage of voice-hearer and the stage of self-enlightened one.”

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas fulfill the formless meditation paramita and surpass the stage of voice-hearer and the stage of self-enlightened one?”

The Buddha replied, “Well-Appearing One, as great bodhisattvas have learned well internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they will not attain any dharma in various kinds of emptiness. As they have dwelled peacefully in various kinds of emptiness of all dharmas, they will not attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? The nature of various kinds of emptiness is empty. Because the great bodhisattvas have dwelled in such emptiness, they will surpass the stage of voice-hearer and the stage of self-enlightened one and enter onto the bodhisattva path of nonarising.”

(The Buddha taught that as great bodhisattvas have dwelled well in various kinds of emptiness, they will not attain the effects caused by various paths. They thus will surpass the stages of voice-hearer and self-enlightened one and enter the bodhisattva of nonarising.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what do great bodhisattvas adopt as arising? What do they adopt as nonarising?”

The Buddha replied, “Well-Appearing One, great bodhisattvas adopt attainment as arising; they adopt nonattainment as nonarising.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are viewed by great bodhisattvas as attainable? What are viewed by great bodhisattvas as unattainable?”

The Buddha replied, “Well-Appearing One, great bodhisattvas view all dharmas as attainable means that they view matter, feeling, thinking, action, and consciousness as attainable. They view the eye, ear, nose, tongue, body, and conscious spheres as attainable. They view the sight, sound, smell, taste, touch, and mental-image spheres as attainable. They view the eye, ear, nose, tongue, body, and conscious realms as attainable. They view the sight, sound, smell, taste,

touch, and mental-image realms as attainable. They view the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as attainable. They view the eye, ear, nose, tongue, body, and conscious contacts as attainable. They view the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as attainable. They view the earth, water, fire, wind, space, and consciousness realms as attainable. They view cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as attainable. They view 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 attainable. They view giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as attainable. They view 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 attainable. They view 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 attainable. They view the liberation gates of emptiness, formlessness, and nonaspiration as attainable. They view the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as attainable. They view the four meditations, four immeasurable minds, and four formless concentrations as attainable. They view the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as attainable. They view all samadhi gates and all dharani gates as attainable. They view the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, manifestation of pure realness, going far away, the unmovable, expedient wisdom, and dharma cloud as attainable. They view the five eyes and six supernatural powers as attainable. They view the Buddha's ten abilities as attainable, four kinds 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 attainable. They view staying

in correct mindfulness and dwelling in equanimity at all times as attainable. They view the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as attainable. They view the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi as attainable. They view the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi as attainable. Great bodhisattvas view all kinds of attainment as arising.”

(The Buddha said that all kinds of attainment are arising, while all kinds of nonattainment are nonarising. He further explained the meanings of attainment and nonattainment. Attainment means that great bodhisattvas view all dharmas as attainable. Nonattainment means that great bodhisattvas have no practice, attainment, speech, and manifestation in all dharmas. Why? The self-nature of all dharmas cannot be practiced, attained, spoken, and manifested.)

“Well-Appearing One, nonattainment means that great bodhisattvas have no practice, attainment, speech, and manifestation in all dharmas. It means that great bodhisattvas have no practice, attainment, speech, and manifestation in matter, feeling, thinking, action, and consciousness. Why? The self-nature of matter, feeling, thinking, action, and consciousness cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the eye, ear, nose, tongue, body, and conscious spheres. Why? The self-nature of the eye, ear, nose, tongue, body, and conscious spheres cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the sight, sound, smell, taste, touch, and mental-image spheres. Why? The self-nature of the sight, sound, smell, taste, touch, and mental-image spheres cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the eye, ear, nose, tongue, body, and conscious realms. Why? The self-nature of the eye, ear, nose, tongue, body, and conscious realms cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the sight, sound, smell, taste, touch, and mental-image realms. Why? The self-nature of the sight, sound,

smell, taste, touch, and mental-image realms cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? The self-nature of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the eye, ear, nose, tongue, body, and conscious contacts. Why? The self-nature of the eye, ear, nose, tongue, body, and conscious contacts cannot be practiced, attained, spoken, and manifested.”

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Chapter 67

The Meaning of the Unmixed Dharma

Section 2

(In the First Assembly)

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. Why? The self-natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the earth, water, fire, wind, space, and consciousness realms. Why? The self-natures of the earth, water, fire, wind, space, and consciousness realms cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes. Why? The self-natures of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation 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. Why? The self-natures of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? The self-natures of

giving, pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation 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. Why? The self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation 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. Why? The self-natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the liberation gates of emptiness, formlessness, and nonaspiration. Why? The self-natures of the liberation gates of emptiness, formlessness, and nonaspiration cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? The self-natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the four meditations, four immeasurable minds, and four formless concentrations. Why? The self-natures

of the four meditations, four immeasurable minds, and four formless concentrations cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? The self-natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in all samadhi gates and all dharani gates. Why? The self-natures of all samadhi gates and all dharani gates cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in 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. Why? The self-natures of the stage of ecstasy, stage of freedom from defilement, and so forth, and stage of dharma cloud cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the five eyes and six supernatural powers. Why? The self-natures of the five eyes and six supernatural powers cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation 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. Why? The self-natures of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in staying in correct mindfulness and dwelling in equanimity at all times. Why? The self-natures of staying in correct mindfulness and dwelling in equanimity at all times cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? The self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. Why? The self-natures of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi cannot be practiced, attained, spoken, and manifested.

“Great bodhisattvas have no practice, attainment, speech, and manifestation in all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? The self-natures of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be practiced, attained, spoken, and manifested. The great bodhisattvas have viewed nonpractice, nonattainment, nonspeech, and nonmanifestation as nonattainment; this nonattainment is named nonarising.

“Well-Appearing One, these are the meanings of arising and nonarising for great bodhisattvas. When great bodhisattvas realize and enter onto the bodhisattva path of nonarising, they will fulfill all kinds of meditation, liberation, samadhi, and samapatti. They will not be reborn by following the powers of concentration, not to mention the power of vexations caused by greed and so forth. It does not make sense to say that great bodhisattvas will make karmas in concentrations, give birth to four meditations, and reincarnate in various destinies. Although great bodhisattvas have dwelled in illusory aggregates of mental images to benefit various sentient beings, they never think that the illusions and sentient beings are attainable. Because the great bodhisattvas have no attainment in all these things, they are able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi quickly, so that they can turn the wonderful dharma wheel and deliver immeasurable sentient beings.”

“Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas can fulfill the formless meditation paramita quickly. Because of the quick fulfillment of

meditation paramita, they can realize and attain the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and deliver immeasurable sentient beings before long. The dharma wheel is named nonattainment. It is also named emptiness, formlessness, and nonaspiration. It can bring sentient beings unsurpassed benefits.”

(The Buddha concluded that because great bodhisattvas have worked hard apart from attainment, they are able to fulfill various kinds of meditations, thus they are able to turn the wonderful dharma wheel based on meditation paramita to deliver numberless sentient beings. The dharma wheel is nonattainment, emptiness, formlessness, and nonaspiration.)

“Furthermore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas dwell peacefully in the five aggregates that are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things to fulfill prajna paramita. They accurately know that all dharmas are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things, so that they are able to fulfill the formless prajna paramita.”

(The Buddha began to teach about the formless prajna paramita for great bodhisattvas.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas know that all dharmas are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things?”

The Buddha replied, “Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not see dreams or dreamers. They do not hear echoes or see the ones who hear echoes. They do not see images or the ones who see images. They do not see shadows or the ones who see shadows. They do not see illusory images of water or the ones who see illusory images of water. They do not see illusions or the ones who see illusions. They do not see mirages or the ones who see mirages. They do not see transformed things or the ones who see transformed things. Why? Dreams and dreamers, echoes and echoes hearers, images and images viewers, shadows and shadows viewers, illusory images of water and illusory images viewers, mirages and mirages viewers, and transformed things and transformed things viewers are caused by upside-down attachment of ignorant sentient beings. The arhats, self-enlightened ones, bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally

Enlightened Ones do not see dreams or dreamers, echoes or echoes hearers, images or images viewers, shadows or shadows viewers, illusory images of water or illusory images viewers, illusions or illusions viewers, mirages or mirages viewers, and transformed things or transformed things viewers. Why? The self-natures of all dharmas are nonnature. They are not formed, not real, not with forms and doing. They are not really existent. They are equivalent to nirvana.”

(The Buddha said ignorant ones see illusions and illusions viewers, or hear echoes and see echoes hearers, but the enlightened arhats, self-enlightened ones, bodhisattvas, and Thus-Comers will not see or hear them. It is because all dharmas are without self-natures.)

“As the self-natures of all dharmas are without natures, all dharmas are not formed; they are not real, not with forms and doing, and not existent. They are equivalent to nirvana. It does not make sense to say that when cultivating prajna paramita, great bodhisattvas will think that all dharmas are with nature, or they are formed, real, with forms, with doing, existent, not tranquil, and do not extinguish. Why? If the dharmas have a little bit of selfness, if they are formed, real, with forms and doing, existent, without tranquility, without extinction, and attainable, then the fathomless prajna paramita that they cultivate should not be prajna paramita.”

(The Buddha instructed what kind of cultivation is not prajna paramita.)

“Therefore, when practicing the fathomless prajna paramita, great bodhisattvas should not be attached to matter, feeling, thinking, action, and consciousness. They should not be attached to 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 should not be attached to 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; the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, conditions that reinforce main causes, and the dharmas caused by conditions; the realm of desire, the realm of form, and the realm of

formlessness; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; 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 eight liberations, eight vexation-overcoming meditations, nine concentration in sequence, and ten universal contemplations; all samadhi gates and all dharani gates; 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; 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; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas."

(The Buddha explained why great bodhisattvas should not attached to various dharmas.)

"Because great bodhisattvas have stayed away from nonattachment, they are able to fulfill the first stage without greedy attachment when cultivating prajna paramita. Why? As they do not attain the first stage, how will they be greedily attached to it? It is because of

nonattachment that they are able to fulfill the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth stages without greedy attachment. Why? As great bodhisattvas do not attain the second stage, third stage, and so forth, and the tenth stage, how will they be greedily attached to them?”

(Because of nonattainment, great bodhisattvas will not be attached to the stages of cultivation.)

“Although great bodhisattvas have cultivated prajna paramita, they do not attain prajna paramita. Because they do not attain prajna paramita, they do not attain all dharmas either. They have contemplated prajna paramita as absorbing all dharmas, but they do not attain all dharmas. Why? The dharmas and prajna paramita are not dualistic or different. Why? As the natures of all dharmas cannot be differentiated, they are named realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. It is because all dharmas are neither mixed nor different.”

(Because great bodhisattvas do not attain prajna paramita, they will not attain all dharmas either. Although they realize that prajna paramita can absorb all dharmas, they do not attain the dharmas. The Buddha said that the natures of all dharmas are named realness, dharma realm, and so forth because they are without differentiation.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the natures of all dharmas are neither mixed nor different, then why are there numberless dharma gates, such as the virtuous and the not virtuous dharmas, the flawed and the flawless dharmas, the dharmas of the world and the dharmas beyond the world, and the conditioned dharmas and the unconditioned dharmas?”

The Buddha replied to Well-Appearing One, “What do you think about this? In the real natures of all dharmas, is there any dharma that is virtuous or not virtuous, flawed or flawless, of the world or beyond the world, conditioned or unconditioned, and so forth? Is there any dharma that is the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, great bodhisattva action, and the unsurpassed, perfect and universal bodhi of the Buddhas?”

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

The Buddha said, “Well-Appearing One, because of this cause and condition, you must know that all dharmas have no mixture, difference, form, arising, extinction, hindrance, speech, and manifestation.

“You must know, Well-Appearing One, when I was practicing the bodhisattva path, I did not attain the self-natures of all dharmas. The self-natures of all dharmas are unattainable; namely, the self-natures of matter, feeling, thinking, action, and consciousness; the self-natures of the eye, ear, nose, tongue, body, and conscious spheres; the self-natures of the sight, sound, smell, taste, touch, and mental-image spheres; the self-natures of the eye, ear, nose, tongue, body, and conscious realms; the self-natures of the sight, sound, smell, taste, touch, and mental-image realms; the self-natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the self-natures of the eye, ear, nose, tongue, body, and conscious contacts; the self-natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the self-natures of the earth, water, fire, wind, space, and consciousness realms; the self-natures of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, conditions that reinforce main causes, and the dharmas caused by conditions; the self-natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the self-natures of the realm of desire, the realm of form, and the realm of formlessness; the self-natures of the virtuous and not virtuous dharmas; the self-natures of the flawed and the flawless dharmas; the self-natures of the dharmas of the world and the dharmas beyond the world; the self-natures of the conditioned dharmas and the unconditioned dharmas; the self-natures of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; and the self-natures of the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are all unattainable.

“Well-Appearing One, since aspiring to bodhi until sitting peacefully on the throne of the exquisite bodhi, great bodhisattvas should learn to know well the self-natures of all dharmas when cultivating prajna paramita and progressing toward the realization of the unsurpassed, perfect, and universal bodhi. If they can know well the self-natures of all dharmas, they will be able to purify the path of great bodhi, fulfill the bodhisattva actions, assist sentient beings to

mature, and dignify and purify Buddha lands. By dwelling in this holy dharma gate, they will be able to quickly realize the unsurpassed, perfect, and universal bodhi, turn the exquisite dharma wheel, and guide and tame sentient beings with the dharmas of the three vehicles to let them attain liberation soon.”

(The Buddha emphasized the importance to realize that the self-natures of all dharmas are unattainable for great bodhisattvas. The positive effects of such realization are listed by the Buddha's teaching above. In the real nature of all dharmas, there is no mixture, difference, form, arising, extinction, hindrance, speech, and manifestation.)

“Therefore, Well-Appearing One, great bodhisattvas should learn prajna paramita by adopting nonattainment as skillful means to fulfill all Buddha dharmas soon.”

(This is the conclusion of Buddha teaching in this chapter.)

Chapter 68

The Forms of Various Merits and Virtues

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, all dharmas are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. As all dharmas are unreal, their self-natures are without nature, and their particular characteristics are empty, then how can we establish such empty dharmas as virtuous or not virtuous, flawed or flawless, of the world or beyond the world, and conditioned or unconditioned? How can we establish such empty dharmas as stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and unsurpassed, perfect, and universal bodhi and realize them?”

The Buddha replied, “Ordinary ignorant sentient beings of the world have not heard the Buddha dharma so they attain dreams and dreamers, echoes and echoes hearers, images and images viewers, shadows and shadows viewers, illusory images of water under sunlight and illusory images viewers, illusions and illusions viewers, mirages and mirages viewers, and transformed things and transformed things viewers. After attaining dreams and dreamers, echoes and echoes hearers, and so forth, and transformed things and viewers, they create the virtuous and not virtuous karmas of body, speech, and mind, or the bliss inviting, not bliss inviting, and unmovable karmas of body, speech, and mind due to their upside-down attachment and thus move around in birth and death endlessly.

“When practicing the fathomless prajna paramita, great bodhisattvas contemplate and dwell peacefully in the emptiness in the final analysis and the emptiness of nontemporality, so they will teach sentient beings the correct dharma. They will say, ‘You must know that matter, feeling, thinking, action, and consciousness are empty, without self and associated images. The eye, ear, nose, tongue, body, and conscious spheres are empty, without self and associated images. The sight, sound, smell, taste, touch, and mental-image spheres are empty, without self and associated images. The eye, ear, nose, tongue, body, and conscious realms are empty, without self and associated images. The sight, sound, smell, taste, touch, and mental-image realms are empty, without self and associated images. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are empty, without selfness and associated images. The eye, ear, nose, tongue, body, and conscious contacts are empty, without self and associated images. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are empty, without self and associated images. The earth, water, fire, wind, space, and consciousness realms are empty, without self and associated images. The cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are empty, without self and associated images. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are empty, without self and associated images. The flawed dharmas and the flawless dharmas are empty, without self and associated images. The conditioned dharmas and the unconditioned dharmas are empty, without self and associated images.’

“They will further teach, ‘You must know, matter, feeling, thinking, action, and consciousness have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The eye, ear, nose, tongue, body, and conscious spheres have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The sight, sound, smell, taste, touch, and mental-image spheres have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The eye, ear, nose, tongue, body, and conscious realms have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The sight, sound, smell, taste, touch, and mental-image realms have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The eye, ear, nose, tongue, body, and conscious contacts have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The earth, water, fire, wind, space, and consciousness realms have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The cause and condition, consecutive sequence of thought, conditions that stimulate the mind, and the conditions that reinforce main causes have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The dharmas caused by conditions have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset have no self-nature; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The flawed

dharmas and the flawless dharmas have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things. The conditioned dharmas and unconditioned dharmas have no self-natures; they are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things.’

“They will further teach, ‘You must know that in all these selfless beings, there are no matter, feeling, thinking, action, and consciousness; no eye, ear, nose, tongue, body, and conscious spheres; no sight, sound, smell, taste, touch, and mental-image spheres; no eye, ear, nose, tongue, body, and conscious realms; no sight, sound, smell, taste, touch, and mental-image realms; no eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; no eye, ear, nose, tongue, body, and conscious contacts; no feelings produced by eye, ear, nose, tongue, body, and conscious contacts; no earth, water, fire, wind, space, and consciousness realms; no cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; no 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 flawed dharmas and flawless dharmas; no conditioned dharmas and unconditioned dharmas; no dreams and dreamers; no echoes and ones who hear echoes; no images and ones who see images; no shadows and ones who see shadows; no illusory images of water under sunlight and ones who see illusory images; no illusions and ones who see illusions; no mirages and ones who see mirages; and no transformed things and ones who see transformed things.’

“They will further say, ‘You must know that all these dharmas are not real and their self-natures are without nature. If you have deluded differentiation, you will see matter, feeling, thinking, action, and consciousness although they are nonexistent. You will see the eye, ear, nose, tongue, body, and conscious spheres although they are nonexistent. You will see the sight, sound, smell, taste, touch, and mental-image spheres although they are nonexistent. You will see the eye, ear, nose, tongue, body, and conscious realms although they are nonexistent. You will see the sight, sound, smell, taste, touch, and mental-image realms although they are nonexistent. You will see the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms although they are nonexistent. You will

see the eye, ear, nose, tongue, body, and conscious contacts although they are nonexistent. You will see the feelings produced by eye, ear, nose, tongue, body, and conscious contacts although they are nonexistent. You will see the earth, water, fire, wind, space, and consciousness realms although they are nonexistent. You will see the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes although they are nonexistent. You will see ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age death, worry, sorrow, misery, anxiety, and upset although they are nonexistent. You will see the flawed dharmas, flawless dharmas, conditioned dharmas, and unconditioned dharmas although they are all nonexistent.’

“They will further say, ‘You must know, all dharmas, such as the aggregates, realms, spheres, and so forth, are produced by the combination of causes and conditions. Because of the karmas that are caused by the upside-down thoughts maturing in different types and at different times, you mistake the unreal dharmas for real and view the nonexistent dharmas as existent. Why do you make such mistakes?’”

(As to the question raised by Well-Appearing One that as all dharmas are like dreams and so forth and are unreal, why can we establish various dharma realms and different cultivation effects? The Buddha replied by giving the enlightened bodhisattvas as example. He said that the enlightened bodhisattvas realize that all dharmas are without selfness and unattainable, so they teach ignorant ordinary sentient beings who mistake unreal dharmas for real that all phenomena shown in aggregates, realms, spheres and so forth are formed out of the combination of causes and conditions; they are unreal and nonexistent.)

“At that time, the great bodhisattvas, when cultivating the expedient skillfulness of prajna paramita, will guide and liberate the stingy and greedy ones to get rid of stinginess and greed, and further teach them how to practice giving. Because of practicing giving, these sentient beings will be able to gain great wealth, high-ranking position, nobility, and ease in life. Starting with this, the great bodhisattvas will further expediently teach them about pure-precept paramita. Owing to the practice of pure precept, the sentient beings will be reborn in superior destinies to enjoy a noble life with freedom and ease. The great bodhisattvas will further expediently relieve the sentient beings by teaching them forbearance paramita. Because of practicing forbearance,

the sentient beings will attain forbearance of nonarising soon. The great bodhisattvas will bring relief to the sentient beings by teaching them about diligence paramita. Because of practicing diligence, the sentient beings will not regress in the cultivation of the virtuous dharmas until attaining the unsurpassed, perfect, and universal bodhi. The great bodhisattvas will further bring relief to the sentient beings by teaching them meditation paramita. Because of practicing meditation, the sentient beings will be reborn in the world of Brahma and will dwell in the first meditation in peace and ease. The great bodhisattvas will further guide the sentient beings to dwell peacefully in the second, third, and fourth meditations, and assist them to dwell peacefully in the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. The great bodhisattvas will again teach the sentient beings to dwell peacefully in the three vehicles; 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 eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; and giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. The great bodhisattvas will teach the sentient beings 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 nonarising, 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 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; dwell peacefully in the five eyes and six supernatural powers; dwell peacefully 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; dwell peacefully in correct mindfulness and equanimity at all times; and dwell peacefully in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena."

(The Buddha continued to teach great bodhisattvas that they should further guide sentient beings expediently based on the nonexistence of all dharmas to practice and dwell in various superior holy dharmas.)

"When sentient beings are preoccupied with conditioned giving and its consequences, great bodhisattvas who have thoroughly developed expedient skillfulness in prajna paramita will employ suitable methods to alleviate their concerns and enable them to overcome their attachment and attain nirvana without remainder. If sentient beings are obsessed with conditioned pure precept, forbearance, diligence, meditation, and prajna and their consequences, great bodhisattvas will expediently guide them to dwell in nirvana without remainder. If sentient beings are obsessed with conditioned 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 consequences; conditioned liberation gates of emptiness, formlessness, and nonaspiration and their consequences; conditioned eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and their consequences; conditioned dharani gates and samadhi gates and their consequences; conditioned four meditations, four immeasurable minds, and four formless concentrations and their consequences; conditioned ten stages of bodhisattva and their consequences; conditioned five eyes and six supernatural powers and their consequences; conditioned 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 consequences; conditioned perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their consequences, great bodhisattvas, who have thoroughly developed expedient skillfulness in prajna paramita, will expediently guide these sentient beings to dwell peacefully in nirvana without remainder."

(The Buddha taught how great bodhisattvas expediently guide sentient beings to cultivate various superior dharmas with unconditioned mind and let them remove attainment to dwell in nirvana.)

“Because great bodhisattvas have cultivated expedient skillfulness of prajna paramita, they will achieve genuine, immaterial, invisible, unsubstantial, and flawless dharmas and dwell peacefully in them. They will guide expediently sentient beings suitable for stream-entry effect to dwell in stream-entry effect. They will guide expediently sentient beings suitable for once-return effect to dwell in once-return effect. They will guide expediently sentient beings suitable for nonreturn effect to dwell in nonreturn effect. They will guide expediently sentient beings suitable for arhat effect to dwell in arhat effect. They will guide expediently sentient beings suitable for self-enlightenment bodhi to dwell in self-enlightenment bodhi. They will demonstrate for, encourage, admire, and celebrate sentient beings suitable for various great bodhi paths to dwell in the unsurpassed, perfect, and universal bodhi.”

(The Buddha suggested that great bodhisattvas would expediently guide sentient beings to dwell in holy effects according to individual differences, while particularly valuing those who pursue the bodhisattva path.)

“Therefore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will contemplate and dwell peacefully in the emptiness in the final analysis and in the emptiness of nontemporality. Realizing that all dharmas are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things and that the dharmas are not real, their self-natures are without nature, and the particular characteristics of all dharmas are empty, great bodhisattvas still establish the virtuous dharmas and not virtuous dharmas, the flawed dharmas and flawless dharmas, the dharmas of the world and beyond the world, and the conditioned dharmas and unconditioned dharmas in an orderly way. Furthermore, they establish the stream-entry effect and stream-enterer, once-return effect and once-returner, nonreturn effect and nonreturner, arhat effect and arhat, self-enlightenment bodhi and self-enlightened one, the unsurpassed, perfect, and universal bodhi of the Buddhas and those who realize the unsurpassed, perfect, and universal bodhi of the Buddhas in an orderly way.”

(The Buddha pointed out that great bodhisattvas, after realizing all dharmas are like illusions, still diligently establish various realms and holy effects in an orderly way.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, great bodhisattvas are unique and rare. When practicing the fathomless prajna paramita, they contemplate emptiness in the final analysis and emptiness of nontemporality and dwell peacefully in them. Although they realize that all dharmas are like dreams, echoes, images, shadows, illusory images of water under sunlight, illusions, mirages, and transformed things; all dharmas are unreal their self-natures are without nature, and the particular characteristics of the dharmas are empty, they still work hard to establish the virtuous and not virtuous dharmas, the flawed and flawless dharmas, the dharmas of the world and beyond the world, and the conditioned and unconditioned dharmas without mess, confusion, and disorderliness.”

The Buddha said, “Well-Appearing One, it is as you say. Great bodhisattvas are unique and rare. When practicing the fathomless prajna paramita, they know that all dharmas are empty in the final analysis and empty in nontemporality, but they establish the virtuous and not virtuous dharmas, and so forth, in an orderly way without mess and untidiness.

“Well-Appearing One, you must know that when practicing the fathomless prajna paramita, great bodhisattvas can do many unique and unusual things that voice-hearers and self-enlightened ones cannot do. What great bodhisattvas do is beyond what voice-hearers and self-enlightened ones can imagine and measure. Voice-hearers and self-enlightened ones cannot challenge great bodhisattvas or respond to what they say, not to mention ordinary sentient beings.”

(The Buddha concluded the superiority of bodhisattvas over voice-hearers and self-enlightened ones.)

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Chapter 68

The Forms of the Merits and Virtues

Section 2

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, when great bodhisattvas practice the fathomless prajna paramita, what is the unique and rare path that is possessed by them but not by voice-hearers and self-enlightened ones?”

The Buddha replied to Well-Appearing One, “Please listen to me carefully and reflect well on what I am going to say about the unique and rare path of great bodhisattvas when they practice the fathomless prajna paramita.

“Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita and dwell in the immeasurable merits and virtues of giving, pure precept, forbearance, diligence, meditation, and prajna paramita; the five wonderful supernatural powers; the thirty seven factors for enlightenment; the dharani gates and samadhi gates; the four meditations, four immeasurable minds, and four formless concentrations; the four unhindered understandings; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the samadhi of emptiness, formlessness, and nonaspiration, that mature in different types and at different times, they will go to the worlds of the ten directions to absorb and benefit various sentient beings. The great bodhisattvas will absorb and benefit sentient beings with giving if this is best for sentient beings. They will absorb and benefit sentient beings with pure precept, forbearance, diligence, meditation, and prajna if these are best for sentient beings. Great bodhisattvas will absorb and benefit sentient beings with the first meditation, second, third, and the fourth meditations; the concentrations of boundless emptiness, boundless consciousness, nothingness, nonthinking and not nonthinking; immeasurable loving-

kindness, compassion, joy, and equanimity; 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 samadhi of emptiness, formlessness, and nonaspiration; or other virtuous dharmas if these are best for the sentient beings.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how will great bodhisattvas practice the fathomless prajna paramita and dwell in the immeasurable merits and virtues, that mature at different times and in different types, of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the five wonderful supernatural powers; the thirty seven factors for enlightenment; the dharani gates and samadhi gates; the four meditations, four immeasurable minds, four formless concentrations, four unhindered understandings, eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the samadhi of emptiness, formlessness, and nonaspiration to absorb and benefit sentient beings with giving paramita, pure-precept paramita, and so forth, and the samadhi of emptiness, formlessness, or nonaspiration?”

(Well-Appearing One asked Buddha that when great bodhisattvas practice the fathomless prajna paramita, what is the unique and rare path possessed by the great bodhisattvas only? The Buddha replied that great bodhisattvas absorb and teach sentient beings Buddha dharmas expediently according to individual differences. Well-Appearing One further asked how great bodhisattvas accomplish this unique task. The Buddha replied in detail in the following paragraphs.)

The Buddha replied, “Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will give sentient beings what they need. They will give food, drinks, clothing, vehicles, fragrant flowers, banners, canopies, chairs and beds, necklaces, houses, lamps, entertainment, music, medicines, and other living supplies to sentient beings in need, to relieve them from poverty. They will make offerings to self-enlightened ones as they do to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. They will make offerings to arhats as they do to the self-enlightened ones. They will make offerings to nonreturners as they do to arhats. They will make offerings to once-returners as they do to nonreturners. They will make offerings to stream-enterers as they do to once-returners. They will make offerings to ones with correct samadhi and actions as they do to stream-enterers. They will make offerings to observers of pure precept as they do to ones with correct samadhi

and actions. They will make offerings to violators of pure precept as they do to observers of pure precept. They will make offerings to other-path practitioners as they do to violators of pure precept. They will make offerings to human beings as they do to other-path practitioners. They will make offerings to nonhumans as they do to humans. They will make offerings to animals as they do to nonhumans. They will treat all sentient beings, the Buddhas, and so forth, and all animals equally and practice giving without differentiation. Why? Great bodhisattvas thoroughly know that all dharmas and the particular characteristics of all sentient beings are empty; they are not different. Because great bodhisattvas practice giving without differentiation, they also will gain the effects without differentiation; that is, they will fulfill the perfect knowledge of all phenomena as well as the rest of the merits and virtues of various Buddhas.”

(The Buddha said that great bodhisattvas should make offerings to all sentient beings equally without differentiation. It is because all dharmas and their particular characteristics are empty and not different.)

“Well-Appearing One, a great bodhisattva saw a beggar and thought, ‘I only make offerings respectfully to the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One because Thus-Comer is a field of bliss. I will not make offerings to the poor or animals because they are not the fields of bliss.’ It is evident that this bodhisattva has a thought contrary to bodhisattva dharma. Why? Well-Appearing One, when aspiring to the unsurpassed, perfect, and universal bodhi, great bodhisattvas should first purify their own minds, so that they will have the pure fields of bliss. When seeing the beggars, they should not think, ‘I will practice giving to benefit those sentient beings, but not these sentient beings.’ This thought is contrary to their original bodhi mind as they vowed to serve as reliance, isles, houses, and shelters for all sentient beings. When seeing beggars, they should think, ‘They are lonely and poor, I should practice giving to help them. As they receive offerings, they will also learn to give and live a frugal life with less desires and become easily satisfied. They will further stay away from killing, stealing, and adultery. They will not lie or speak divisive, rude, and filthy words. They will also get rid of greed, hatred, and incorrect views. Because of this cause and condition, they will be reborn in the noble family of Ksatriya, Brahman, elder, lay believer, or the rest of wealthy and noble families to enjoy prosperous life where they can cultivate various virtuous karmas. It is probably because of my giving, they will become liberated step by step, first approaching and

entering the vehicle of the voice-hearer, then the vehicle of the self-enlightened one, and finally the unsurpassed vehicle and attain nirvana without remainder.’

“Furthermore, Well-Appearing One, if adversaries or other sentient beings come to bodhisattvas’ places asking for compensations for damage or deficiency, great bodhisattvas will not think with discrimination, ‘I would like to practice giving to this person but not to that person.’ On the contrary, they should give to satisfy all sentient beings equally. Why? Because great bodhisattvas pursue the unsurpassed bodhi to universally benefit all sentient beings. If they have a thought of differentiation in mind, ‘I will give this person but not to that person,’ then all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, great bodhisattvas, self-enlightened ones, voice-hearers, heavenly beings, human beings, asuras, and so forth will scold them with this same voice, ‘You are supposed to bring benefits and happiness to various sentient beings universally with a bodhi mind to serve as reliance, shelters, houses, and isles for all sentient beings in need. But now, how can you only give this one but not others with discrimination?’

“Furthermore, Well-Appearing One, when a great bodhisattva was practicing the fathomless prajna paramita, a human-like nonhuman beggar came to ask for this bodhisattva's body, hands, legs, and limbs. At that time, the great bodhisattva should give whatever the nonhuman requested without hesitation. Why? This great bodhisattva always thought, ‘I have received this body to bring benefits and happiness to sentient beings. I should not reject their requests.’ Therefore, when seeing a beggar coming, this great bodhisattva would think, ‘My body exists for the benefits of this beggar. I should give without request, not to mention the beggar has requested me.’ After having this thought, the bodhisattva would delightedly cut off all limbs and give them to the beggar. This great bodhisattva would celebrate and say, ‘Today I have really greatly benefited.’ Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should do in this way.

“Furthermore, Well-Appearing One, when seeing the beggar coming, great bodhisattvas should think, ‘Given the truth that the self-natures of all dharmas are unattainable, who is the giver? Who is the receiver? What is given? Why is it given? How is it given? Why? All these dharmas are empty in the final analysis. In emptiness giving and receiving are nonexistent.’ Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should learn

the emptiness of all dharmas. They should learn that all dharmas are empty because 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 in all these kinds of emptiness, great bodhisattvas will always practice giving incessantly and thus will fulfill giving paramita. Because of the fulfillment of giving paramita, their minds will be free from anger, hatred, or discrimination when their bodies are cut off or properties are taken away. They will think, ‘All sentient beings and dharmas are empty, so who is cutting my body? Whose body is cut off? And who is contemplating emptiness?’”

(The Buddha taught great bodhisattvas how they should practice giving to benefit all sentient beings equally without differentiation and hesitation.)

“Furthermore, Well-Appearing One, with my Buddha eye I observed as many worlds in the ten directions as the sands of the Ganges and saw that many great bodhisattvas choose to enter great hells to help the sentient beings there. After entering the hells, the great bodhisattvas demonstrated for and guided sentient beings with three ways: the demonstration of supernatural transformation, prediction, and teaching and giving cautions. The great bodhisattvas demonstrated with their supernatural powers to remove the instruments torturing them, such as spoiling water, fire, and swords. They predicted what the sentient beings would achieve according to their mindfulness. They finally taught and cautioned them to initiate the minds of great loving-kindness, great compassion, great joy, and great equanimity so that the sentient beings would develop a pure belief in the great bodhisattvas, get out of the hells and be reborn in the heavens or in human world and, through the three vehicles, end their suffering gradually.”

(The Buddha taught how great bodhisattvas should guide the sentient beings in hells to cease their suffering through three steps.)

“Furthermore, Well-Appearing One, when watching as many worlds in the ten directions as the sands of the Ganges with my Buddha eye, I saw great bodhisattvas make offerings to and serve the Buddhas, the World-Honored Ones. The great bodhisattvas were deeply delighted, joyful, and respectful when doing these. They listened with great reverence and esteem to the teachings of correct dharma given by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. The great bodhisattvas accepted, embraced, read, and recited and never forgot the teachings until attaining the unsurpassed, perfect, and universal bodhi. They would further teach sentient beings and explain correctly what they heard to bring superior benefits, peace, and happiness to them. The great bodhisattvas would do this incessantly and tirelessly until attaining the unsurpassed, perfect, and universal bodhi.”

(The Buddha taught how great bodhisattvas should make offerings to esteem Thus-Comers, listen to their teachings of correct dharma, and further teach sentient beings what they have learned from the Thus-Comers incessantly and tirelessly until attaining the unsurpassed bodhi.)

“Furthermore, Well-Appearing One, when watching as many worlds in the ten directions as the sands of the Ganges with my Buddha eye, I saw great bodhisattvas sacrifice their lives to bring benefits and happiness to sentient beings in the realm of animals. Witnessing the animals fighting against and killing each other because of starvation, the great bodhisattvas had deep pity on them, so they cut their own limbs off and threw them to the worlds of the ten directions to feed animals. These animals were ashamed of themselves and showed respect, affection, and gratitude to the bodhisattvas. Because of this cause and condition, they were able to get rid of the destiny of animals and be reborn in heaven or human world in which they would encounter Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones to hear and practice correct dharma. They would follow the paths of the three vehicles and attain liberation gradually. That is, they would realize and enter nirvana without remainder in the vehicle of voice-hearer, the vehicle of self-enlightened one, or the unsurpassed vehicle. Well-Appearing One, this is how great bodhisattvas do many difficult but beneficial things for the world with an attempt to bring benefits and happiness to sentient beings. This means that they not only aspire to the unsurpassed enlightenment themselves but also encourage others to pursue the bodhi and get rid of birth and death. They not only practice many correct actions themselves

but also encourage others to practice correct actions and gradually enter the nirvana of three vehicles.”

(The Buddha taught how great bodhisattvas sacrifice their own bodies to inspire animals to cultivate the three vehicles.)

“Furthermore, Well-Appearing One, when watching as many worlds in the ten directions as the sands of the Ganges with my Buddha eye, I saw great bodhisattvas willingly go to the realm of hungry ghosts to bring benefits and happiness to the sentient beings there. They went there to expediently remove their pains caused by hunger, thirst, and so forth. As their suffering ceased, the hungry ghosts were ashamed but grateful; they showed respect and affection to the bodhisattvas. Because of this cause and condition, they were able to get rid of the destiny of hungry ghosts to be reborn in heaven or human world, in which they would encounter Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. They would make offerings respectfully to the Thus-Comers, hear correct dharma, practice correct actions of the three vehicles and finally enter the realm of nirvana of three vehicles without remainder. Well-Appearing One, this is how great bodhisattvas should dwell peacefully in great compassion, initiate boundless expedient skillfulness, and deliver sentient beings to let them enter the ultimate peace and happiness in the nirvana of the three vehicles.”

(The Buddha taught how great bodhisattvas assist hungry ghosts to get rid of suffering and attain nirvana. The Buddha emphasized that great bodhisattvas show great compassion over all sentient beings and help them equally and expediently.)

“Furthermore, Well-Appearing One, when watching as many worlds in the ten directions as the sands of the Ganges with my Buddha eye, I saw great bodhisattvas teach correct dharma to heavenly beings in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes. After hearing the teachings of correct dharma, the heavenly beings would diligently practice the dharma of three vehicles and entered nirvana without remainder in the vehicle in accord with individual aspirations. Well-Appearing One, some heavenly sons were attached to sensual pleasures and their treasure palaces, so great bodhisattvas would set palaces on fire to awaken them expediently; the heavenly sons thus became disgusted

with the pleasures of desires. The great bodhisattvas further taught them, ‘Heavenly sons, you should contemplate all phenomena as impermanent, painful, empty, selfless, unreliable, and insecure. Will wise ones be attached to such sensual pleasures?’ When the heavenly sons heard the words, they suddenly became loathe about the five desires. They began to reflect on their own bodies and lives, and realized that they were like plantains, lightning, and illusory images of water under sunlight, unreal and not enduring. As they contemplated the palaces, they saw the prisons. They gradually converted to the three vehicles and diligently practiced correct actions to attain liberation in nirvana.”

(The Buddha showed how great bodhisattvas expediently and skillfully taught correct dharma to relieve heavenly beings from pleasures of desire.)

“Furthermore, Well-Appearing One, when universally watching as many worlds in the ten directions as the sands of the Ganges with my unhindered pure Buddha eye, I saw great bodhisattvas notice that various heavenly beings in the Heaven of Brahma were attached to incorrect views. The great bodhisattvas thus expediently guided them to stay away from incorrect views and said, ‘Heavenly sons, why are you attached to incorrect views about the empty, formless, illusory, and unreal dharmas? You should discard incorrect views immediately and believe in and accept correct dharma, then you will enjoy it as you enjoy the unsurpassed nectar.’ Well-Appearing One, this is how great bodhisattvas dwell in great compassion and teach correct dharma to sentient beings. This is the unique and valuable dharma that great bodhisattvas possess.”

(The Bodhisattvas again guided heavenly beings to stay away from the incorrect views about the nonexistent dharmas.)

“Furthermore, Well-Appearing One, when universally watching as many worlds in the ten directions as the sands of the Ganges with my Buddha eye, I saw great bodhisattvas absorb sentient beings with four approaches. What are the four approaches? They are generous giving, speaking kind words, doing things beneficial for others, and getting along with others in harmony and empathy.”

(The Buddha taught about bodhisattva's four approaches for absorbing sentient beings.)

“Well-Appearing One, how will great bodhisattvas absorb sentient beings with giving? Well-Appearing One, great bodhisattvas practice giving in two ways. What are they? They are property giving and dharma giving.”

(The Buddha taught about two kinds of giving, property giving and dharma giving, in this and the following paragraphs.)

“Well-Appearing One, how do great bodhisattvas practice property giving? Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will give gold, silvers, pearls, jewels, corals, cat’s-eyes, crystals, white jade shells, jades, bright green gemstones, large blue gemstones, vajra, safranin, and treasure lotus to sentient beings. They will give clothes, food, drinks, palaces, pavilions, houses, beds and bedding, vehicles, fragrant flowers, lamps, dancers, singers, treasure banners, canopies, jewel necklaces, and so forth to sentient beings. They will give wives, concubines, boys, girls, servants, and guards to sentient beings. They will give elephants, horses, oxen, sheep, donkeys, and other animals to sentient beings. They will give properties, materials in storage, cities, villages, and thrones to sentient beings. They will also give bodies, hands, legs, limbs, heads, eyes, and marrows to sentient beings. These great bodhisattvas will display all matters at the intersections of the streets high on the stages, and announce loudly, ‘You may all come here and pick whatever you need. Do not hesitate, just take them home as they were your own objects. You don’t need to have a second thought.’

“After giving sentient beings the things they need, the great bodhisattvas will further encourage them to take refuge in the three gems: the Buddha, the dharma, and the sangha; observe the five precepts for laypersons, eight precepts for laypersons, and the path of the ten virtuous karmas; practice the first, second, third, and fourth meditations; practice the immeasurable loving-kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity; practice the concentration of boundless emptiness, concentration of boundless consciousness, concentration of nothingness, and concentration of nonthinking and not nonthinking; practice the mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, and heaven; cultivate the contemplation of impurity, cultivate the mindfulness of inhalation and exhalation, and cultivate the reflection on impermanence, pains caused by impermanence, pains caused by selflessness, impurity, dislike of eating, the undesirable world,

death, termination, getting away, and extinction; cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold; practice the samadhi of emptiness, samadhi of formlessness, and samadhi of nonaspiration; practice the liberation gates of emptiness, formlessness, and nonaspiration; practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; practice giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, prajna paramita, expediency paramita, skillfulness paramita, aspiration power paramita, and perfect knowledge paramita; dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; 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; practice all dharani gates and all samadhi gates; practice 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; practice the five eyes and six supernatural powers; practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power; practice great loving-kindness, great compassion, great joy, and great equanimity; practice staying in correct mindfulness and dwelling in equanimity at all times; practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; practice the thirty-two perfect major marks and eighty distinguishing minor features; and practice the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Therefore, Well-Appearing One, when practicing the expedient skillfulness of the fathomless prajna paramita, great bodhisattvas will first give money and properties to various sentient beings, then establish them in the unsurpassed dharma of peace and stability so that they will be able to attain the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the unique and rare dharma path possessed only by great bodhisattvas when practicing the fathomless prajna paramita.

“Well-Appearing One, how will great bodhisattvas practice dharma giving to absorb sentient beings when practicing the fathomless prajna paramita? Well-Appearing One, there are two kinds of dharma giving: the dharma giving belonging to the world and the dharma giving beyond the world.”

(The Buddha began to teach the two kinds of dharma giving.)

“Well-Appearing One, what is the dharma giving belonging to the world? Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will teach, interpret, analyze, and manifest various dharmas of the world to sentient beings. The dharma giving belonging to the world consists of the contemplation of impurity, the mindfulness in compliance with inhalation and exhalation, the four meditations, four kinds of Brahma dwelling, four formless concentrations, and so forth, and the rest of the dharmas of the world shared by ordinary sentient beings. All these are named dharma giving belonging to the world. Well-Appearing One, after fulfilling dharma giving belonging to the world, great bodhisattvas will further guide sentient beings expediently to stay far away from the dharmas of the world and turn to dwell in the holy dharmas and their effects.”

(The Buddha interpreted about the dharma belonging to the world.)

“Well-Appearing One, what are the holy dharmas and their effects? Well-Appearing One, they are the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the ten stages of bodhisattva; the five eyes and six supernatural powers; the

Buddha’ 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 the rest of various flawless dharmas. Well-Appearing One, the holy dharma effects are the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas.”

(The Buddha interpreted what the holy dharmas and holy effects are.)

“Furthermore, Well-Appearing One, the holy dharmas of great bodhisattva include the knowledge of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, the self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas. The holy dharmas of great bodhisattva also include the knowledge of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the knowledge of the liberation gates of emptiness, formlessness, and nonaspiration; the knowledge of the four meditations, four immeasurable minds, and four formless concentrations; the knowledge of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the knowledge of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the knowledge of all dharani gates and all samadhi gates; the knowledge of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the knowledge of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the knowledge of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the

inconceivable. The holy dharmas of great bodhisattva also include the knowledge of the ten stages of bodhisattva; the knowledge of the five eyes and six supernatural powers; the knowledge of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the knowledge of staying in correct mindfulness and the knowledge of dwelling in equanimity at all times; the knowledge of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the knowledge of the rest of dharmas belonging to the world and beyond the world; the knowledge of the flawed and the flawless dharmas; and the knowledge of the conditioned dharmas and unconditioned dharmas. All these are named holy dharmas. The effects of the holy dharmas refer to the permanent termination of the enduring dispositions of vexations."

(The holy dharmas consist of the dharmas of the world and beyond the world. The Buddha also defined the meaning of holy effects.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, will great bodhisattvas also be able to attain the perfect knowledge of all phenomena?"

The Buddha replied, "Yes, Well-Appearing One. They will be able to attain the perfect knowledge of all phenomena."

Well-Appearing One asked the Buddha again, "World-Honored One, if this is the case, will great bodhisattvas be different from the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones?"

The Buddha replied, "Well-Appearing One, great bodhisattvas are ones who are going to attain the perfect knowledge of all phenomena, while Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are ones who have already attained the perfect knowledge of all phenomena. Why? It is not because the minds of great bodhisattvas are different from the minds of Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Both have dwelled in the dharmas without differentiation, but great bodhisattvas are still in the process of pursuing the perfect and universal knowledge of the phenomena of all dharmas, while Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have reached the ultimate objective of the pursuit. The Thus-

Comers have fully awakened to the brightness and purity of the particular and common characteristics of all dharmas. Great bodhisattvas are still dwelling in the status of the causes, while the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are so named because they have already dwelled in the status of the effects. Although both are named attaining the perfect knowledge of all phenomena, the difference exists.

(The great bodhisattvas are going to attain the perfect knowledge of all phenomena, while Thus-Comers have already attained it.)

“Well-Appearing One, so far, we have talked about the dharma giving belonging to the world. Based on the practice of dharma giving belonging to the world, great bodhisattvas will further practice dharma giving beyond the world. That is, when practicing the expedient skillfulness of the fathomless prajna paramita, great bodhisattvas will first teach the virtuous dharmas of the world to sentient beings, then they will further guide them to stay far away from the virtuous dharmas of the world and turn to holy flawless dharma until finally attaining the perfect knowledge of all perfect knowledge.

“Well-Appearing One, what are the holy dharmas beyond the world that great bodhisattvas will teach, expound, analyze, and manifest for various sentient beings? Well-Appearing One, the correct cultivation and practice of all virtuous dharmas not shared by ordinary sentient beings will let ordinary sentient beings go beyond the world, so that they are able to dwell in peace and stability. These virtuous dharmas are the dharmas beyond the world. They are the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the three liberation gates; the eight liberations and nine concentrations in sequence; the four noble truths; the paramitas; the knowledge of all kinds of emptiness; the ten stages of bodhisattva; 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; great loving-kindness, great compassion, great joy, great equanimity; the thirty-two perfect major marks and eighty distinguishing minor features; and all dharani gates and all samadhi gates. All these flawless virtuous dharmas are the holy dharmas beyond the world.”

(The Buddha defined the dharmas beyond the world and listed these dharmas in this paragraph.)

“Well-Appearing One, what are four bases of mindfulness? Great bodhisattvas will contemplate inner body, outer body, and their interaction and dwell in this contemplation. Fully equipped with correct diligence, knowledge, and mindfulness, they will remove greed and worries of the world. They will further contemplate the causes of bodily activities and the cessation of the causes, and dwell in this contemplation. They will become free from reliance and attachment. This is the first base of mindfulness, the mindfulness of body. Great bodhisattvas will contemplate inner feelings, outer feelings, and the interaction of them and dwell in this contemplation. Fully equipped with correct diligence, knowledge, and mindfulness, they will remove greed and worries of the world. They will further contemplate the causes of feelings and the cessation of the causes, and dwell in this contemplation. Then they will become free from reliance and attachment. This is the second base of mindfulness, the mindfulness of feelings. Great bodhisattvas will contemplate inner images of the mind, outer images of the mind, and their interaction and dwell in this contemplation. Fully equipped with correct diligence, knowledge, and mindfulness, they will remove greed and worries of the world. They will further contemplate the causes of mental images and the cessation of the causes, and dwell in this contemplation. They will become free from reliance and attachment. This is the third base of mindfulness, the mindfulness of mental images. The great bodhisattvas will contemplate inner dharmas, outer dharmas, and their interaction and dwell in this contemplation. Fully equipped with correct diligence, knowledge, and mindfulness, they will remove greed and worries of the world. They will further contemplate the causes of the dharmas and the cessation of the causes, and dwell in this contemplation and become free from reliance and attachment. These are four bases of mindfulness, the mindfulness of dharmas.”

(The Buddha explained the meanings of four bases of mindfulness.)

“Well-Appearing One, what are four correct endeavors? Well-Appearing One, great bodhisattvas initiate incentives to work diligently and continuously so that the evil, not virtuous dharmas that have not arisen yet will never arise. This is the first correct endeavor. Great bodhisattvas initiate incentives to work diligently and continuously so that the evil, not virtuous dharmas that have arisen will be eliminated immediately. This is the second correct endeavor. Great bodhisattvas initiate incentives to work diligently and continuously so that the virtuous dharmas that have not arisen yet will arise. This is the third correct endeavor. Great bodhisattvas

initiate incentives to work diligently and continuously so that the virtuous dharma that have arisen will increase and expand. This is the fourth correct endeavor. Well-Appearing One, these are four correct endeavors.”

(The Buddha explained the meanings of four correct endeavors.)

“Well-Appearing One, what are four bases of powers? Well-Appearing One, the aspiration samadhi serves as the base of cultivation and learning to make one rest on dislike, getting away, and extinction and transfer the merits and virtues thus derived toward equanimity is the first base of power. The effort samadhi serves as the base of cultivation and learning to make one rest on dislike, getting away, and extinction and transfer the merits and virtues thus derived toward equanimity is the second base of power. The mind samadhi serves as the base of cultivation and learning to make one rest on dislike, getting away, and extinction and transfer the merits and virtues thus derived toward equanimity is the third base of power. The contemplation samadhi serves as the base of cultivation and learning to make one rest on dislike, getting away, and extinction and transfer the merits and virtues thus derived toward equanimity is the fourth base of power. Well-Appearing One, these are four bases of power.”

(The Buddha explained the meanings of four bases of power.)

“Well-Appearing One, what are five roots? Well-Appearing One, the root of faith, root of diligence, root of mindfulness, root of concentration, and root of wisdom are five roots.”

(The Buddha explained the contents of five roots.)

“Well-Appearing One, what are five powers? Well-Appearing One, the power of faith, power of diligence, power of mindfulness, power of concentration, and power of wisdom are five powers.”

(The Buddha explained the contents of five powers.)

“Well-Appearing One, what are seven factors for enlightenment? Well-Appearing One, the factor of mindfulness, factor of intelligent decision, factor of diligence, factor of joy, factor of ease and freedom, factor of concentration, and factor of equanimity are seven factors for enlightenment.”

(The Buddha explained the meanings of seven factors for enlightenment.)

“Well-Appearing One, what is noble eightfold path? Well-Appearing One, the noble eightfold path consists of right view, right thinking, right speech, right action, right livelihood, right diligence, right mindfulness, and right concentration.”

(The Buddha explained the meanings of noble eightfold path.)

“Well-Appearing One, what are three liberation gates? Well-Appearing One, the liberation gate of emptiness, the liberation gate of formlessness, and the liberation gate of nonaspiration are three liberation gates.”

(The Buddha explained the meanings of three liberation gates.)

“Well-Appearing One, what is the liberation gate of emptiness? Well-Appearing One, one attains liberation with concentrative mind in contemplating all mental images as empty, without the ‘I,’ unreal, and without self-natures. Well-Appearing One, this is the liberation gate of emptiness.”

(The Buddha explained the meaning of the liberation gate of emptiness.)

“Well-Appearing One, what is the liberation gate of formlessness? Well-Appearing One, one attains liberation with concentrative mind in contemplating all mental images as extinguishable, tranquil, and getting far away. Well-Appearing One, this is the liberation gate of formlessness.”

(The Buddha explained the meaning of the liberation gate of formlessness.)

“Well-Appearing One, what is the liberation gate of nonaspiration? Well-Appearing One, one attains liberation with concentrative mind in contemplating all mental images as painful, impermanent, and upside down. Well-Appearing One, this is the liberation gate of nonaspiration.”

(The Buddha explained the meaning of the liberation gate of nonaspiration.)

“Well-Appearing One, what are eight liberations? Well-Appearing One, great bodhisattvas will contemplate all inner and outer matters as impure and attain the first liberation.

They will further contemplate outer matters as impure while inner images are nonexistent and attain the second liberation. They will advance to contemplate forms as pure and superior and attain the third liberation. Then they transcend the thinking of forms, remove the thoughts of substances, have no more reflections on thoughts, and enter the boundless emptiness and fully dwell in it. This is the fourth liberation. They transcend boundless emptiness, enter boundless consciousness and fully dwell in it. This is the fifth liberation. They further transcend boundless consciousness, enter and fully dwell in concentration of nothingness, and attain the sixth liberation. They advance to surpass nothingness, enter and fully dwell in concentration of nonthinking and not nonthinking, and attain the seventh liberation. Finally, they transcend nonthinking and not nonthinking, enter and fully dwell in concentration of extinction, and attain the eighth liberation.”

(The Buddha explained the meanings of eight liberations.)

“Well-Appearing One, what are nine concentrations in sequence? Well-Appearing One, when staying away from greed, evil, and other not virtuous dharmas, practitioners attain joy and pleasure because of getting away; with general contemplation and specific investigation, they enter the first meditation and fully dwell in it. With a mind pointing to one objective and ceasing general contemplation and specific investigation, practitioners now stay in inner equanimity and purity, attain pleasure caused by concentration, enter the second meditation and fully dwell in it. Leaving pleasure and dwelling in equanimity, practitioners stay in correct mindfulness and knowledge as advised by holy ones, enjoying pleasure in renunciation. They now enter and fully dwell in the third concentration. As ceasing both pleasure and pain existent previously, they stay in a state of neither pleasure nor pain; with the purity of equanimity, they enter and fully dwell in the fourth concentration. As transcending all kinds of thinking about matter, their ideas of material substances cease and have no more thinking, entering and fully dwelling in the concentration of boundless emptiness; this is the fifth concentration. Then they transcend boundless emptiness, enter and fully dwell in the concentration of boundless consciousness; this is the sixth concentration. As transcending boundless consciousness, they enter and fully dwell in the concentration of nothingness; this is the seventh concentration. When transcending the state of nothingness, they enter and fully dwell in the concentration of nonthinking and not nonthinking; this is the eighth concentration. Then they go beyond nonthinking and not

nonthinking, enter and fully dwell in the concentration of extinction; this is the ninth concentration. Well-Appearing One, these are nine concentrations in sequence.”

(The Buddha explained the meanings of nine concentrations in sequence.)

“Well-Appearing One, what is the knowledge of four noble truths? Well-Appearing One, the knowledge of suffering, the knowledge of the cause of suffering, the knowledge of the cessation of suffering, and the knowledge of the path for the cessation of suffering are the knowledge of four noble truths.”

(The Buddha explained the meaning of the knowledge of four noble truths.)

“Well-Appearing One, what are paramitas? Well-Appearing One, they are giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and knowledge paramitas. Well-Appearing One, these are paramitas.”

(The Buddha explained the meanings of paramitas.)

“Well-Appearing One, what is the knowledge of emptiness? Well-Appearing One, the knowledge of emptiness contains the knowledge of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. The knowledge of emptiness and so forth also contains the knowledge 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, these are all consisted in the knowledge of emptiness.”

(The Buddha explained the meaning of the knowledge of emptiness.)

“Well-Appearing One, what are ten stages of bodhisattva? Well-Appearing One, the stage of ecstasy, stage of freedom from defilements, stage of emitting light, stage of flaming wisdom,

stage of being extremely difficult to be surpassed, stage of realness manifestation, stage of going far away, stage of the unmovable, stage of expedient wisdom, and stage of dharma cloud are ten stages of bodhisattva.”

(The Buddha explained the contents of ten stages of bodhisattva.)

“Well-Appearing One, what are five eyes? Well-Appearing One, physical eye, heavenly eye, holy wisdom eye, dharma eye, and Buddha eye are five eyes.”

(The Buddha explained the contents of five eyes.)

“Well-Appearing One, what are six supernatural powers? Well-Appearing One, they are the supernatural power of transformation, supernatural power of heavenly eye, supernatural power of knowing others’ minds, supernatural power of knowing previous lives, and supernatural power of flawless knowledge.”

(The Buddha explained the contents of six supernatural powers.)

“Well-Appearing One, what are the ten abilities of the Thus-Comer? Well-Appearing One, the Thus-Comers—Ones worthy of offerings, Perfectly and Universally Enlightened Ones—possess the following abilities:

1. They have accurate knowledge of what is right and not right.
2. They accurately know the karmas and their effects for sentient beings in the past, future, and present.
3. They have accurate and comprehensive understanding of the various realms of existence.
4. They have definitive and accurate understanding of the world.
5. They accurately know the superior and inferior roots of individual sentient beings.
6. They precisely understand the actions and destinies of all sentient beings.
7. They have accurate knowledge of various roots, powers, factors for enlightenment, factors of the paths, meditation, liberation, samadhi, samapatti, contamination, and purity.

8. They can see with pure heavenly eye superior to human eye what sentient beings have done, including the virtuous and not virtuous things when they are alive and after they pass away; how sentient beings have fallen in bad destinies because of negative actions in body, language, and mind or because of incorrect views and slandering the holy ones; how sentient beings have been reborn in superior destinies or in heaven because of the exquisite actions in body, language, and mind or because of admiring the holy ones; how sentient beings are addicted or not addicted to materials and thus reborn in superior destinies or inferior destinies; and how sentient beings are reborn in superior or inferior destinies because of their karmic powers.
9. They accurately know what various sentient beings did in past; what they did in one life, one hundred lives, one thousand lives, one hundred thousand lives, one koti lives, one hundred koti lives, one thousand koti lives, one hundred thousand koti nayuta lives in the past, including all their actions, speeches, and phenomena.
10. They accurately know the flawless liberation of mind caused by the exhaustion of all flaws and the liberation caused by flawless wisdom; they can realize that they have attained the genuine path of flawless liberation and testify that ‘My life is now going to the end, and my pure celibacy actions are fully fulfilled. I have done all I should do, and no more rebirths will occur to me.’

Well-Appearing One, these are the Buddha’s ten abilities.”

(The Buddha explained the meanings of the Thus-Comers’ ten abilities.)